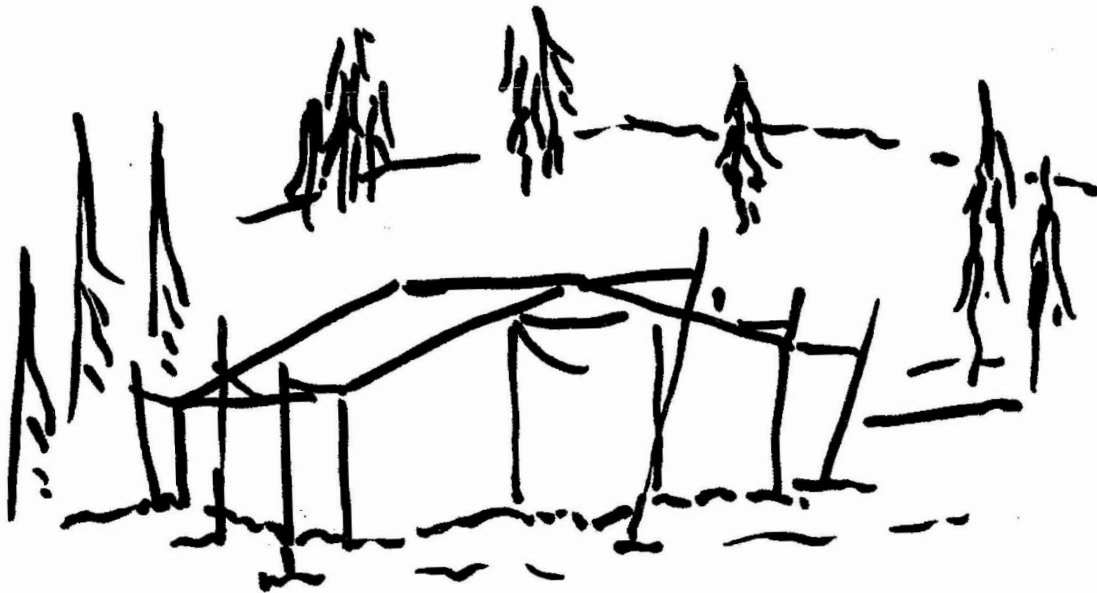


Nui Manikashunan

Or

Together We Want to Put up a Tent



**A Needs Assessment for Innu Social Work
Education**

conducted for

The Sheshatshiu Band Council

by

**The School of Social Work,
Memorial University of Newfoundland
December 2003**

Nui Manikashunan

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Together We Want to Put up a Tent

**A Needs Assessment for Innu Social Work
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Gail Baikie, M.S.W., and Leslie Bella, PhD.,

The School of Social Work,

Memorial University of Newfoundland

And

Stella Rich, Sheshatshiu Band Council

December 2003

Nui Manikashunan**A dialogue**

- Informant: *When we were first in the community the government offered us houses, schools, hospitals, things like that. These things happened, but as Innu we were never taught how to do a lot of those things. Especially our houses. There was no running water, and we weren't.... Like if I put you in a tent, and you don't know about setting up a tent, how to keep it clean and stuff like that, it's similar. We weren't shown, we didn't know anything about how to keep house, to keep it clean and all the sanitary kinds of things that goes with living in a house, And we weren't used to it. In a tent you're living next to one another. You are sharing a pole with the next tent, for the tent lines that keep the tent up, and you hear the people next door when they are talking, or when they are singing or when they are you know... In a house it's not like that. You're closed in. You feel like you're in a box and you're closed in. That's the way people describe the houses, they miss the sound of other people talking, or laughing or whatever.*
- Interviewer: *We will have to find the instructors a house to live in.*
- Informant: *Whatever..... or live in a tent if they have to... (laughter)*
- Interviewer: *A tent in Sheshatshiu!*
- Informant: *A course on living in a tent!*
- Interviewer: *I have lived in a tent, but it's not one of your tents. It's a bright blue nylon one – a dome tent. Three weeks is the maximum I have done in a tent.*
- Informant: *But its different the kind of tents we have. You really work – it seems simple but you work hard to keep up your tent.*
- Interviewer: *I'm sure.*
- Informant: *Especially in the winter time. It depends where you are in the country. When you go in the country, where the boughs are and how to get them. How to get the firewood. How I learned is when we had our mobile drug treatment, because I was very young the last time we were in the country. I wasn't up to that stage where you do all the work and help out. I might have helped in bringing in wood. But bringing the wood when it is just by the tent is way different than when you have to find it and cut it and saw it up and chop it up and go and get boughs and clean out your tent. But it could be fun, because that's how my oldest granddaughter learned. She was with me when we were doing the mobile treatment. And on the weekends, these were our days for cleaning our camp, and doing things for yourself. And we used to go very early in the morning, go out and look for boughs. And then we would come back together and move all our things outside, cover them up if its snowing, and then remove some of the old boughs and put new ones on, and then move everything back in. And then we would be hungry by then, by all that time, and she would say "cook something" and we would have tea or bread. Oh, it was very cosy, and you could smell the clean boughs.*
- Interviewer: *Beautiful.*
- Respondent: *Yeh. And you do these things together, and that's how I understand about like quality time with your family. Because those are the things that help you to do those things. Its different in the community. Quality time may be playing with your child or taking them to the playground or something like that. But the actual working together is so different and so appreciative. Both of you appreciate the smell of the clean boughs, the warmth of the stove, eating together or cooking together.*



Memorial

University of Newfoundland

Office of the Director
School of Social Work

December 15, 2003

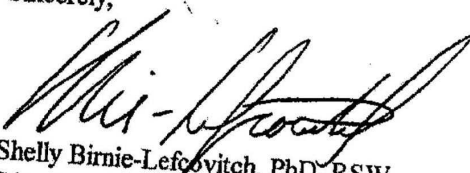
Chief Paul Rich
Sheshatshiu Band Council
Sheshatshiu
Labrador, NL
AOP 1M0

Dear Chief Rich:

Our School has been delighted to work collaboratively with you in this needs assessment for social work education for members of your community, and we hope that this report will meet your needs as you move further towards control of your own social programs. I know that Leslie Bella and Gail Baikie have appreciated the opportunity to work with you (and with Stella Rich) on this project, and we hope that this will be the first step towards a mutually productive relationship between our two organizations.

We look forward to the opportunity to responding to your call for letters of intent as described in Chapter 6, but expect that you will also get some interesting letters from other schools with expertise in this area. Good wishes for the success of this endeavour.

Sincerely,



Shelly Birnie-Lefcovitch, PhD, RSW
Director

/enclosure

“Nui Manikashunan”

Executive Summary

The School of Social Work and the Sheshatshiu Band Council collaborated in this assessment of the need for and structure of social work education for members of the Innu community of Sheshatshiu. Our goals were to:

- Assess the need for Innu social work education, and its potential content and mode of delivery in Sheshatshiu.
- Learn about the educational background and hopes of those interested in social work education in Sheshatshiu.

The Needs Assessment was conducted as follows:

1. The Band Council and other employers identified fifty key informants to be interviewed.
2. An interview guide was developed, translated into Innuemun, and pre-tested in a workshop with the community advisory committee. This workshop also trained the co-interviewers. The project description and informed consent documents were also translated, so participants could freely consent to being interviewed. Ethics approval was obtained from the University based ICEHR (Interdisciplinary Committee for Ethics in Human Research) and the Innu Nation (see Appendix E).
3. Two Anglophone co-interviewers, Gail Baikie and Leslie Bella from the School of Social Work, and Stella Rich, fluent in both English and Innuemun, conducted the interviews (see chapter 2). These were taped, and a summary of each interview prepared in English. Synthetic analysis produced the summaries in chapter 3. These were presented to and discussed by committees at Memorial University and in Sheshatshiu.

Work with our community advisory committee resulted in some editing, a plan for this final report, and the development of a shared understanding of “Nui Manikashunan” as a framework for collaboration on this project. In English this can be understood as “Together we want to put up a tent” – but in the Innu tradition embodies much more. The raising of a tent is a collective effort, involving traditional skills. The heat from a wood stove and the aromatic spruce boughs create a warm, comfortable gathering place.

This final report gives the Sheshatshiu Band Council what it needs to negotiate an arrangement for social work education. Chapters 1, 2 and 3 describe the context of the proposed social work education initiative, our methodology in this study, the preferred mode of delivery, and the backgrounds and aspirations of potential social work students.

“Nui Manikashunan”**Executive Summary**

Chapter 4 describes Stella's perception of her own involvement in the needs assessment process. Chapter 5 includes the vision that Leslie and Gail, as social work educators, have developed for this project. In chapter 7 we offer "models" which might meet the needs identified.

The next step is for the Band to forward copies of this report to Schools of Social Work likely to be interested in submitting a "Letter of Intent" expressing their interest in collaborating in delivery of a program to meet the needs described in this report. We have suggested that this process be completed as soon as possible if the project is to be underway by fall 2004. Chapter 6 includes a list of questions that the band should ask schools to address as it forwards this report. We have also included a list of potentially interested schools, and a set of address labels for mailing the report to them, a suggested covering letter, and a template for evaluating letters of intent as they arrive. All this content is made available to the band on disk as well as in this report.

Gail Baikie
Leslie Bella
Stella Rich

December 2003

“Nui Manikashunan”

Chapter 1

Purpose and Context

Sheshatshiu, with a population of over 1,300, is the larger of the two Innu communities in Labrador. In central Labrador, this community is a 30 minute drive from the airport in Happy Valley-Goose Bay. The second Innu community, Natuashish, is located on the north coast. Over 500 Mushuau Innu moved there this past year from Davis Inlet. The Band Council for each community is responsible for internal matters, including most social programs and services.¹ The Innu Nation provides the collective voice for the Innu of Labrador on matters of mutual political and economic interest. These Aboriginal communities have always had a unique relationship within Canada. When Newfoundland joined Confederation in 1949, the Newfoundland and Canadian governments decided that the Innu people would not come under the *Indian Act*. As a result, the province received federal funding to deliver provincial programmes and services to the Innu people. (INAC, 1996) Also, the Innu have only transitioned from nomadic to community living since 1949, and still retain their first language, Innueimun, and much of their traditional culture.

The Innu people of Labrador, like many Aboriginal people in the rest of Canada, have had a difficult relationship with the social work profession (CASW, 1994). These difficulties were documented in a 1992 report commissioned by the provincial Department of Social Services and the Innu Nation (Andrew, Penashue, Andrew, 1992). This highlights differences in helping philosophy, values and practices between Innu helping and ‘professional’ social work and the ineffectiveness of the latter within the community. The report notes the respective roles of professional social workers and the Innu community services workers. While the Innu workers are in a subordinate position, they have a more prominent role in terms of community access and service delivery. The difficulties in the relationship, and the inability of social workers to provide effective services, are attributed to many factors. The report on staffing levels for Child, Youth and Family Services for both Sheshatshiu and Davis Inlet/Natuashish reported that the community generally perceives social workers as “cheque writers and people who remove children from their parental homes” and reflects their limited roles and responsibilities in social assistance and child welfare. They conclude that this perception could change if more social workers were engaged in prevention and community development. (Technical Working Group, 2003)

*Where Life is it
Any way?*

Other difficulties include language differences, the historical experiences with social work, cultural transitioning of the community, significant social problems, limited culturally relevant programs, and difficulty recruiting and retaining professional social workers, many of whom are recruited early in their careers. Given the magnitude and complexity of these issues, social work services are typically crisis oriented and reactive.

¹ “Nui Manikashunan” was commissioned by the Band Council of Sheshatshiu, but there is potential to either include students from Natuashish in this project, or to develop a comparable project for Natuashish.

"Nui Manikashunan"**Chapter 1****Purpose and Context**

The average child protection caseload provincially is 23-26 cases per worker. In many Aboriginal communities in Labrador caseloads are as high as 150 cases per worker, very high in relation to the population and with a significant proportion considered to be "high risk." The working group recommends that additional social workers and community service workers are needed in Sheshatshiu. (Technical Working Group, 2003)

Perceptions are also changing with the emergence of Innu social workers. Currently, one Innu social worker, who was raised outside the community, has a master's degree and works for the Band Council. One individual from the community is completing a social work degree. Others both residing in and outside the community have shown an interest in using the post-secondary education funding arm of the Sheshatshiu Band Council to pursue social work education. *Wendy? - Jack.*

Several recent events have resulted in significant change for the Innu of Labrador. The Innu Nation has negotiated the inclusion of the Innu under the *Indian Act*. Band members are now registered and considered 'status Indians'. Most on-reserve programs and services have or are in the process of being shifted from provincial to federal jurisdiction. Social work services are the mandate of and delivered directly by the provincial agency, Child, Youth and Family Services. Currently, the federal government is supporting an agreement between the Sheshatshiu Band Council and the provincial government for the Band to manage child welfare services.

The Sheshatshiu Band, through the Innu Nation, is pursuing land claims and self-government, and eventually jurisdictional and legislative control over a variety of sectors, including social services. A plan to build capacity is part of the process to achieve this transition to Innu control. Provincial law requires that services under the *Child, Youth and Family Services Act* be provided by registered social workers, for which a B.S.W. is required. The band has also expressed an interest in general competence building of band employees in the social services sector. Therefore, this social work education initiative should include both education leading to a B.S.W. credential, and opportunities for skills development on a non-credit basis.

“Nui Manikashunan”**Chapter 2****Methodology**

This project assessed the need for and probable content and structure of social work education in the Innu community of Sheshatshiu, Labrador, and developed a plan for delivering such education. The project planned face-to-face interviews with up to 50 band members, most of whom speak Innueimun as their first language and with a few key informants in the social service and post secondary education systems serving Labrador. These interviews had two distinct goals, and used questions and protocols developed in partnership with band council representatives:

Goal 1: To assess the need for Innu social work education and the potential content and optimal mode of its delivery to Sheshatshiu Innu.

Goal 2: To ascertain the educational background and aspirations of individual employees and community members in relation to potential social work education.

This project was initiated in a meeting between representatives of Memorial University (director of the Labrador Institute and two representatives from the School of Social Work) and representatives from the Band Council at a meeting in Sheshatshiu, Labrador in December 2002. Subsequently, the Band Council approved the project and obtained funding. The initiative was endorsed as a School of Social Work project by faculty and professional staff in January 2003, and positioned under the School's collaborative (community partnership) program.¹

This collaborative initiative entailed:

1. **Identification by the Band Council of those to be interviewed:** The Band identified a list of potential and current employers; potential students (those currently employed by the band and other local social agencies and other key community members); other community leaders, elders, and healers; and key external agencies. Initial estimates suggested that about 75 interviews were required, from a community of about 1,300, but budget restraints subsequently reduced this number to 50 (see Appendix B).

2. **A Community Advisory Committee in Sheshatshiu and Linkage to the Collaborative Programme Committee within the School of Social Work.**

¹ Initial consultation also involved key contacts from Davis Inlet (the Mushua Innu), who may at some point wish to be engaged in the process. Their current priority is the relocation of their community to Natuashish.

“Nui Manikashunan”**Chapter 2****Methodology**

The School's link is the Collaborative Programme Committee, which has met to (1) review research plans, and (2) review preliminary results. The Sheshatshiu Band has identified a Community Advisory Committee to the project (see Appendix A), which has met to (1) review and approve research design and (2) review and approve the research results and the planned content of the final report.

3. **Joint development of the questionnaire and associated informed consent documents (beginning with the attached draft), through a workshop which translated and pre-tested the questionnaire, and trained the interviewers.**

In February and March 2003 an initial English form of the questionnaire was adapted from one used in a comparable project with the Labrador Inuit in 1994, and appropriate informed consent protocols prepared. These were revised in consultation with the University's ethics review board (ICEHR or Interdisciplinary Committee for Ethics in Human Research) (April 2003), and then reviewed by the Community Advisory Committee in Sheshatshiu (June 2003). Questionnaires and protocols were revised, translated into Innuemun, and then translated back into English. The final version of all the questions was approved (in English) by ICEHR, and is included in both languages with the "Summary of Interviews" in chapter 3. The final bilingual version of informed consent protocols is in Appendix E.

4. **Ethics Approval**

Formal approval of the project and associated documents was obtained from the University's research ethics board (ICEHR), and from the Innu Nation.

5. **Co-interviewers conduct on-site interviews in Sheshatshiu.**

Most interviews were conducted by co-interviewers, one from the School of Social Work (either Gail Baikie or Leslie Bella working in English) and one fluent in both English and Innuemun identified by the band council (Stella Rich). Occasionally subjects asked that one person alone interview them. Interviews were completed between mid June and the end of August 2003. The interviews were audio-taped where people gave permission, and notes were also taken by co-interviewers. These were used by the co-interviewers to summarize each interview in English.

Fifty-two people were contacted for an interview. Seven refused, and nine were unavailable for various reasons. Four agreed to be interviewed, but did not arrive for or cancelled their interview more than once. Thirty-two interviews were completed, and involved people from 14 different programmes or organizations.

“Nui Manikashunan”**Chapter 2****Methodology**

6. Data Analysis

Data analysis was cumulative, consultative and collaborative. Analysis began as the co-interviewers debriefed each interview and prepared an English summary. As these summaries accumulated, the various answers to each question were assembled in a single file. All three researchers reviewed these assembled responses, and a draft summary was prepared for each question. These draft summaries were shared with the Collaborative Programme Committee at the School of Social Work in September 2003, and with the Community Advisory Committee at a meeting in Sheshatshiu in October 2003. The latter meeting resulted in minor revisions, which are incorporated in the summaries in chapter 3. The interviews also resulted in the identification of 20 people who expressed and interest in social work education (Appendix F), but the list should not be considered complete as there wasn't a broad solicitation for potential students.

7. Innu Perspectives on the Project

During the course of this project Innu co-researcher, Stella Rich, has conducted and translated interviews, summarized answers to interview questions, and visited Schools of Social Work at Dalhousie University and Memorial University. Meetings at Dalhousie were aborted because our arrival coincided with hurricane Juan and the region was without power and under state of emergency. However, meetings in St. John's included participation in a Social Work class, meetings with the School's director and with a graduate of the Inuit diploma programme, and a joint meeting with the School's Collaborative Programme Committee and Undergraduate Studies committee. Stella Rich was also able to tour the campus, to identify resources that would be significant to Innu social work students. Her comments are included in Chapter 4.

8. Preparation of a Report

During the consultative meeting in October 2003 the Community Advisory Committee in Sheshatshiu (a) received an update on methodology, (b) revised and approved the summaries in chapter 3, (c) reviewed and revised the questions to be asked of Schools, and (see chapter 6) and (d) identified needed support for the Band's actions once this report has been received in December 2003 (also see chapter 6). The meeting also reviewed a draft of a possible programme design based on the Memorial model, and a similar design of a programme from Dalhousie was also requested (see chapter 7). This meeting also enabled a discussion of the significance of various metaphors for talking about Innu social work, and arrived at the title of "Nui Manikashunan" (together we want to put up a tent) as appropriate for the planned social work education initiative.

“Nui Manikashunan”

Chapter 2

Methodology

9. Publication

The meeting of the Community Advisory Committee in Sheshatshiu in October 2003 also agreed that the Summary of Interviews, Part I should be translated into Innuimun, to form part of a formal knowledge base on the nature of Innu social work. This will be the Band’s responsibility. The meeting also agreed that 125 copies of the final report would be needed, for local distribution and for distribution to schools that are potentially interested. This printing will be by the School, which will bill the Band Council. In this collaborative project the two parties have agreed that neither will publish findings from the study except either as developed collaboratively with representatives of the Innu people of Sheshatshiu, or as reviewed and approved by people appointed for this purpose by the Sheshatshiu Band Council. Requests for this approval should be sought from the Community Advisory Committee, and directed to the Director of Capacity Building.

Chapter 3

"Nui Manikashunan"

Summary of Interviews

Part I: What Should the Programme be Like?

- 1.0 First, do you want your name included on a list of band members interested in social work education? This would not be application, which would happen later. You can be included on the list without agreeing to or completing an interview.**

Tshipa minuatena tshetshi utinekent tshitishinikashun tshetshi uinikuin nte tshishkutamashunanutshi? Nimieu ume niantutessein ume mashineiken etutemen, patush nte ume atusseun, tshipatshi ashtan tshitishinikashun at peikun katutamin ume mashineikan, kie eapit tshikaminuau tshetshi eimikuin.

Twenty people wanted their names on a list of those interested in social work education. This list is attached. In addition, several others were interested in other social work education opportunities, and will be given more information.

- 2.1 Is it a good idea to train Innu people in social work? Please tell me more about why (or why not)?**

Tan etetaman? Minuaua shtenten tshetshi tshishkutamashut auen uakatsheutshimau atusset? Tan etentamen uitamui.

Everyone we talked to agreed that it was a good idea to train Innu people in social work. Their reasons included:

- (1) Innu people need to have social work credentials so they can develop policies and programmes and deliver appropriate services in programmes and services managed or controlled by the Sheshatshiu Band Council. As Innu we are capable of running our own programmes. Provincial child welfare regulations are not appropriate for our community - we need our own.
- (2) Innu people can benefit from appropriate social work training that increases our abilities.
- (3) Social work services in Innu communities are best delivered by Innu people. Native people are more likely to trust their own people, and find it easier to talk to social workers from their own culture and community. Innu people are more likely to be honest with others from their own community, rather than tell them what they think they want to hear. Innu people know more about the culture and about the community and its problems. They know the families, and can access help from extended family networks. It would increase self esteem in the community to have services from our own people.

“Nui Manikashunan”

Chapter 3 **Summary of Interviews**

- (4) People from outside do not make good social workers for us because they do not fit into the community and they tend to be judgmental towards us. They also don't have the language, and they don't live in the community, so they don't understand.
- (5) Employment opportunities for young people in the community would be increased.

2.2 What do you think the training should be like?

Tan tshipa tshishikutamashunanu etentamen tshin?

Generally, Innu social work education should be based in the beliefs and traditions of the Innu people, including spirituality in relation to the animals, and virtues such as sharing and respect. Also, social work education should be based on people's own experiences, and draw upon the people's history and challenges. The elders should be asked about how things were done, and how they are done in the past, and how things are done now. The Innu language must be acknowledged and incorporated.

The social work education should be provided in the community by people who come from outside, but get to know us. It should be practical and flexibly provided in short segments. It should acknowledge that healing takes place in traditional activities on the land. Opportunities for healing and for self-care should be included. On the job training should be provided in Sheshatshui, but include an opportunity to work somewhere else on an exchange. It should be practical, recognize that some of us have trouble reading and writing in English, and build self-confidence. It should meet social work standards and be accessible to those already providing services, without taking them away from us. Students could leave the community for social work education later in the programme, when they have more confidence.

Innu social work education should include basic skills, case management, counselling, group leadership, human sexuality training, solvent abuse, drug addiction and detoxification, social work and the law, poverty (which has a different meaning to us), record keeping, confidentiality, communication skills, professional judgement, and child protection (such as risk assessment and court procedures).

3.1 What should be the difference between government social work and Innu social work?

Umue anutshish eshinakuak katsheutshimauatusseun tan tshipa ishimishkutinen? tshetshi Innu katsheutshimauatusseun ishinikatakantshi.

“Nui Manikashunan”**Chapter 3****Summary of Interviews**

Government social work is still very negatively associated with financial assistance. Social services are not seen as “helping”, but as a place to get money. Services are bound by red tape and do not meet people’s needs. Social service workers work separately within different agencies, and not holistically with the whole family or community. For example, Innu people don’t understand the difference between fostering and adoption and cannot understand why they can not get help for an adopted child. Government social workers don’t understand the language and make decisions without understanding. Government social workers are more concerned about liability and will only work with the legal guardian. In a native community the child is not owned by the parents. Non-native social workers are seen as ‘into professionalism’ rather than openness.

On the other hand, we have a growing sense of what Innu social work would look like. We see glimpses in numerous programmes such as the family treatment programme, and in the daily practices of some Innu workers who already perform beyond a BSW level. Innu social work would be different in these ways:

- (1) Direction would come from the community, not from people in Ottawa deciding what’s best. Innu social workers would still have to respect the laws of the country, but Innu social work would be less about policies, and more about our own decisions.
- (2) Innu social work would involve elders as they know more and tradition is important.
- (3) We would work holistically with all the agencies. Innu social work would be a multi-disciplinary approach to supporting the clients, involve with case management and have less confusion. We would bring in extended family members and any support people identified by someone in distress. We would provide more support to parents if children had to be taken away. We have open or customary adoptions and child rearing practices, to which social work rules may not apply.
- (4) We would emphasize sharing experiences, which can be profound because then you become free and healthier. We have seen people find the courage and strength to talk about secrets that they are ashamed of and become free of those things themselves and no-one can use them against them. So, confidentiality is different.
- (5) Working in our own language we wouldn’t have to interpret to anyone and we would understand.

“Nui Manikashunan”**Chapter 3****Summary of Interviews**

-
- (6) Innu people would work “together” on a problem, and there would no “social worker chair” – they would be the same. Its irrelevant which chair we sit in, we are the same.

3.2 What do Innu social work students need to learn?¹

Ne Innu katsheutshimauatusset tan tshaishi tshissentak, kie tshekuanu tsheishi uauitamuakant?

- (1) Writing and reading skills in English.
- (2) Showing sympathy and respect, and be open, honest, kind and non-judgemental.
- (3) Basic social work skills like listening, establishing trust, empathy and interviewing.
- (4) Some Government social work, comparing the Innu way and the white way.
- (5) Child welfare.
- (6) Community development.
- (7) Prevention.
- (8) Individual and Couple counselling.
- (9) Human growth and development, Attachment.
- (10) Healthy sexuality, sexual abuse.
- (11) Mediation skills.
- (12) Training for courts.
- (13) Public speaking.
- (14) Interpretation.
- (15) Working with other agencies.
- (16) Social work in historical context.

¹ This list is not prioritised.

“Nui Manikashunan”**Chapter 3****Summary of Interviews**

-
- (17) Law: both white and customary/ traditional Innu law.
 - (18) Knowledge about the Innu people in the context of colonization. Innu practices, such as the use of circles (a form of social group work) Culture camp taught by Innu elders.
 - (19) Family behaviour, both Innu and non-Innu.
 - (20) The social work Code of Ethics, including confidentiality, and differences in this concept in the aboriginal context.
 - (21) Personal healing and self respect.
 - (22) Administration.
 - (23) Stress management, time management, how to not take problems home. How to deal with their own anger, depression and other feelings about the community response to them. They may even have to intervene with their own family member and you can't treat them differently.
 - (24) Crisis intervention.
 - (25) Elder abuse.
 - (26) Fetal Alcohol Syndrome.

3.3 Is there anything special about the way Innu people help one another?

Takunua Innut tshetshi ishiuaitshitut nenu eshpitentakau?

These are some of the many ways that Innu people help one another:

- (1) Everyone in the community is expected to help. Helping is not about being obliged because someone owes you a favour. They just help no matter who you are. There are no restrictions.
- (2) Hunting and sharing the resulting food is a traditional way of helping.
- (3) Humour is quite special and different here.
- (4) Kids have more respect for and trust one another.

“Nui Manikashunan”

Chapter 3

Summary of Interviews

- (5) Helping includes a lot of compassion, patience, understanding, respecting, sharing, awareness of guilt, and of community healing. Innu are very caring and respectful of boundaries and helping is not opinionated and judgmental, but very family oriented and supportive. Much of the helping is informal. If someone wants to go to treatment, then other family members would look after the children and give the family support. They would encourage the person to change. They would let others stay in their house until they get settled. Family members take and welcome the relative's children in child care.
- (6) People get a lot of help from the elders who are leaders in the community.
- (7) We need to ask the elders more about Innu helping.
- (8) Helping happens more in the bush. If one runs out of something, the others help -- no questions asked. People know how to live off the land and are comfortable, happy and familiar - they see hope out there. You can not speak your mind in the community. In the bush I think about how we can improve community life. Social work does not have to be under a roof but "out there".
- (9) It's very subtle and non-Innu helpers don't see it and Innu workers do not document it. Innu people know when to push and when to pull (a client), and how to go about it.
- (10) In a life and death situation like suicide, Innu people will contact the police.
- (11) Healthy Innu are less judgemental, there is an informality about helping. There used to be an informality about help and child care in the 1970s, before the breakdown of community supports.

3.4 How much should be Innu social work education and how much white social work education?

Tan tshipa ishpush tshishkutimuanu Innu put kie akaneshau katsheutshimauatusseunu?

- (1) We should work with a progressive School of Social Work that understands the culture.
- (2) Innu approaches should be integrated throughout the curriculum (like teaching in the country), so its not about how much of one or the other.
- (3) A balance of both is important. There is a core curriculum that every social worker needs to know. Between 50% and 70% of the curriculum should be Innu specific, and the presentation of white social work should be rethought in an Innu setting. For example, traditional social work discourages self disclosure, and yet that is important aspect of

“Nui Manikashunan”

Chapter 3

Summary of Interviews

Innu practices – shows people they are not alone. We may also need to re-think confidentiality, which has had some perverse effects. For example, the confessional is supposed to be confidential, while at the same time the priest was abusing people. Confidentiality encouraged people to think they were alone in their trouble.

- (4) We need some policy content from mainstream social work, but from a critical perspective, so we can function within provincial and national laws.
- (5) Traditional aboriginal healing practices have similar goals to mainstream social work, and are the only approaches that are consistently effective with aboriginal people. Social work educators should be more flexible about what we require in aboriginal social work education.

3.5 Some of the social work education designed for First Nations peoples includes content on the native culture, history and ritual. How important is this in a social work program for the Innu of Labrador? What kind of Innu things should be taught?

Nte katak Innut eshitshishkutamashut uinuau nenu shash kaititau nekan tshenut. Miam mate teueikan, mitishan, kapiputuepintakant eukunu uinuau eshiitshiakanit. Eukunu kie tshinan ute etaiak Labrador tshipa ishitutenan, Tan tshipa ishitshishkutamuakanut ute Labrador Innut?

Although most of the students know their own culture, that knowledge would be “an essential foundation” of social work. This would help people feel proud of their culture, and some may not understand the Innu way. The old people say the young people don’t know how to skin a caribou or other animals, or tan their hides and make moccasins. It is important to connect with past and present, and an elder should help us understand the history. Some helpers “are Innu, but they are not practicing Innu”. We need an Innu Code of Ethics.

Ground work is needed concerning specific traditions. For example, there are, different opinions on the sweat lodge, and some practice as Christians and avoid some traditional ceremonies. Birthing practice before mid wives, praying for good health and good hunting, and the drum dance should also be included. Innu social workers can take children in to the country for a more traditional life. The programme should also help us keep our language, which is threatened.

We should also value the culture in the way classes are organized, allowing time for work, for family, and for women’s cultural gatherings and for traditional seasonal activities on the land. After every meeting there should be a community feast to celebrate.

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- 3.6 Some social work programs have been developed for training Canadian Indian social workers (Regina) and Ojibwa, Cree (Laurentian) and Micmac social workers. Do you think it might be helpful to borrow some of their material for an Innu program here?**

Katak Innut shash uinuau tshishkutamuakanut katsheutshimauatusseunu ume eshinikatakanit (Regina), Ojibwa, Cree, (Laurentian) kie Micmac eukuntshe Innu katsheutshimautusset, tshipa minuaua tshetshi uitshitakut eshitshishkutamuakanit? Patush tshitshipantshi ume atusseun.

Everyone agreed that these resources from other aboriginal cultures could be very helpful. We are in a hurry and would not want to start from scratch. It would allow for comparisons between Innu traditions and those of other aboriginal groups. Sweet grass and smudging traditions could be borrowed, for example, and other Schools can provide models for social work education in the community. However, a local committee should review curriculum materials from elsewhere to make sure they are relevant for the Innu. They might have to be modified to fit. If they are at a too advanced reading level instructors can use them as the basis for an oral presentation.

- 3.7 What are the main problems facing people in Sheshatshui that should be addressed in Innu social work education?**

Tshekuan tshitenten meshtamishat eka minupunikiuak ute Sheshatshit, mak tshekuan tshetshi uauitakant ute Innu katsheutshimauatusseunt?

- (1) Social work students are likely to have low self-esteem, and their limited literacy will have to be addressed by oral and taped presentations. This will not be changed until we also control our own educational system. Some may also have unresolved personal issues and need counselling or other supports.
- (2) Community problems that should be addressed in the social work education include alcohol and drug abuse, gas sniffing, suicide and violence (including sexual and physical abuse of children), single teenage parenting, unemployment, elder abuse, gambling and school absenteeism. As a result, social workers also need to address the shame, resentment, and anger people feel as a result.
- (3) There are also conflicts in the community between families, and as a result of religious differences.
- (4) The money economy has changed the way people are cared for, and now people expect to be paid for looking after children or after the elderly, so family fills the

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gaps in paid care rather than the other way round. People no longer "care" for free.

- (5) Non-native people who work with the Innu should also be educated. People from another community come and do it their way and it never works. They should know about the families – talk to the staff about how they would deal with the families.

3.8 Most social work education includes both general social sciences and professional courses. Should this program have other university courses (eg., English, psychology) as well as social work?

Tshitshue ishta mishau eshi tshishkutimashunanut ute kamishtatshishkutamashunanut uetshipant. Tshipa minuaua tshetshi ishishkutamuakanit innut?

Respondents generally accepted that general social sciences were an essential component of a university programme in social work. Certain subjects were seen as particularly relevant (i.e., psychology, english, sociology, and anthropology). However, there was ambivalence about whether they could be appropriately adapted to reflect "the Innu way" for Innu social work. They were also concerned that:

- (1) Courses should make it clear that the Innu people's problems are not the result of their own weakness, but the consequence of forces beyond their control.
- (2) The programme should include supports that accommodate student's difficulties in English, and work towards full literacy in both English and Innueimun.
- (3) The programme should show students that social work is a made by human beings, and that it can be remade to fit Innu realities.
- (4) The courses may be different from those given to mainstream students (i.e. recognize relevance for the Innu context), but should not be second class.

3.9 What should instructors in an Innu Social Work education programme be like?

Auen tshipa minushiu tshetshi tshishkutimatshet Innu kie ma akaneshau?

Social work instructors should first of all be very very flexible, open, versatile and enthusiastic. They should also be fun, be understanding and be respected in the community. They should not be judgmental or "too hard on people". They should be relaxed, and adaptable, and have lived at some time in another culture. They should be

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willing to accept students talking to one another in a language they can not understand without getting paranoid about it.

It would be nice to have aboriginal instructors, but not essential. Instructors should also get to know the people by spending time and visiting people in the community, and be knowledgeable about aboriginal culture. They should know a lot about social work, but be ready to learn as well as teach.

Instructors should also be prepared to work WITH people and have strong facilitation skills. They will not be lecturing, but drawing upon people's experiences. On the other hand they must not get too close, or they won't be able to facilitate effectively.

3.10 What support would instructors need to do their job well?

Tan tshipa ishiuitshiakanu ne katshishkutmatshet?

Instructors would need the community's support, and help learning about the community and culture. They should be welcomed into the community by the leaders, and the chief and the Innu nation president should spend time with them. The whole community should support them, including the elders. They would need an orientation and have a crash course in living in a tent. Its hard work, collecting bows and firewood. They must be involved in daily activities. They can't come and teach and then leave. They must live here and visit the houses. We should help them build relationships with the people in the community, in an egalitarian environment of shared learning, rather than as "teacher" and "student". Instructors should interview the elders as well to really understand the community and its history.

Instructors would need one or two community members to interpret and to help them understand what is going on, to work as mentors. Sometimes they might feel like they were anging their head against the wall and need a sounding board. Cross-cultural settings challenge your beliefs, but if you believe in what you are doing it will be okay. Innu employers can help because they understand what is happening.

4.0 What should Innu social workers in Labrador be like?

Tan tshipa itentakushu Innu katshishkutamatshet ute Labrador?

Innu social workers should be stable, reliable, a good role model, friendly, sober, outgoing not shy, trustworthy, smart, cheerful, creative, fun (with a "warped sense of humour so they do not take themselves too seriously"), helpful, empathic, flexible, functional, healthy, alcohol and drug free, not gambling (not too much slot machines or Bingo), understanding, caring, consistent, respectful and committed and be people with and integrity who can say no and do not carry

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resentments. They should be open and willing to share their own experiences. They need to be interested in social change, not just in the money. Some have already shown qualities - everyone knows who these people are - the Band Council knows.

A good Innu social worker would be more like a parent, caring for children and communities. Rather than just coming and taking the children, they would counsel saying, “This is the help you need and this is the help I am going to get for you. But your child needs help also, so this is what I am going to do. I am going to take your child and put him or her in a safe place while you are getting help”. It gives clients more energy more of a positive feeling if the service is in the community. We don’t want history repeated with children sent to Corner Brook or St John’s. This is what Innu social workers would push for.

Potential students should self-select and include in their application a statement (either written or oral, in English or Innueimun) about why they want to be a social worker. They should also have letters of reference that imply community sponsorship.

4.1 Should students already be able to speak and/or write English, or should everyone be invited and give extra classes in English to those who need it.

Shash kaiakaneshamut kie kanitau akaneshaushtat eukunu muk tshipa utinakanu put kie muk eshinakusht auen uanantu tshishkutimashut?

Everyone agreed that the programme should be open so that anyone in the community who is interested can apply. This suggests that extra help in English literacy and in Innueimun will be needed because the students have to know the law and go to the courts in English and most counselling is done in Innueimun. Some Innu can not write their own language. If some applicants are not Innu they should be helped to learn the language and culture. “We can’t lose our language”.

4.2 What other characteristics should the students have?

Tan tshipa ishiutinakanut netshent uatshishkutamashut tan etentakushit kie tan tshipa ishi uauitshiakanut eka shuk minu nishtutuat akaneshaua kie mak mashineikanu?

The Innu social work students should be able to cope with living out of the community, and already being able to write and speak English would be an asset. They should like sports (be fit and healthy) and like to go to the country. They should have the commitment to work hard and see it through, and perhaps be already doing upgrading at college. They should be optimistic and willing. Some thought they should have no history of child abuse or violence in the past. However, some have healed from their pasts and could make good social workers.

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We could have some orientation classes more widely available, and then select students after that. We should build in success for students.

5.0 How should classes be structured?

Tan tshipa itentakun ute eshishkutimashunanut?

Classes should be in small groups (up to 10) and balance informal and formal structure, with plenty of recreational and “smoke” breaks. A lecture format won’t work and written work should be kept to a minimum. A lot of work should be practical, with presentations, public speaking, case studies, role playing etc. The Nechi Institute training was good because it valued the sharing of our own stories, and included both tears and laughter. Classes should also be “fun”. Many adults have not had much of a childhood because they were in the community in difficult times, so silly games, laughter and role playing are all valued. Discussions should be in the circle, with the feather. Video conferences with other aboriginal social workers would be an asset. We should use computers.

Some felt we should provide for access by both full time and part time students, and be very flexible. Some thought classes should be in the evening, and others thought day time full time would be better. Some thought the Nechi Institute had the best idea, with one week modules each month. Others thought that a three hour class was too long.

Teachers should provide opportunities for Innu to show their own skills, such as how to keep warm in a tent in the winter (not nylon tents or sleeping bags, but in a wall tent with boughs, a stove and a group of other people). Courses in the country on cultural issues should include spiritual guidance and praying

If you have people from Natuashish we might want the program to alternate between from Sheshatshiu and Natuashish.

We should remember that in September and March people go into the country. We should have no classes then or the classes should be in the country.

5.1 Where should the classes be held? In Sheshatshiu? In North West River? In Goose Bay? In the country? In St John’s? In one of the western provinces?

Tante tshipa minuau tshishkutimashunanut tshin tshiteten ute Sheshatshiu, akamit, Goose Bay, Nutshimit, St.Johns kie ma te katauku?

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Everyone agreed that the classes should be in the community of Sheshatshiu (and in Natuashish if they are involved), and in the country (eg. Lobstick lodge). Across the bridge is the college in North West River which would be accessible to everyone in Sheshatshiu. It should not be in Happy Valley/Goose Bay because few people have cars, and would miss a lot of days because they do not have a ride. But, you have to be where the problems are, and people do not want to be away from their families. People don't want to leave the kids. However, short experiences on the university's main campus would be a good idea, to see what it is like and to learn about library and research resources.

“With our own college system in our community the success rate is a lot better. If we have it somewhere else I find that people tend to drop out because people are lonely and they want to come home. They have to deal with cross-cultural issues if they are outside the community. It is better to have our own college in our community.”

5.2 Should the program be full time or part time, or in modules?

Eshukum tshishuk kie ma pushku tshishuk kie ma nanekuteni tshetshi shkutimashunanut tsheteten tshin?

Flexibility is really important, with opportunities for both full and part time studies depending on individual needs.

The full time option is seen as essential because of the urgent need for Innu social workers with BSW qualifications. Some thought the work too stressful to study and work full time at a job all at the same time. Potential mature students saw full time study as only possible if the Band could financially support full time students at the same level as when they are working full time. Younger students may be more willing to go all year.

A modular structure similar to that of the Nechi Institute (one or two full time weeks of classes every month) was seen as having worked.

Healing parts of the course should be in nutshimit (the country), at times of year when people are traditionally in the country.

We need an innovative arrangement that will combine speed of completion with flexibility.

5.3 Should only those already working in social work type jobs be included in the training or should others be invited to participate?

Muka eshinakuesht auen tshetshi shkutimashut tshitenimau tshin kie ma tshe muk tshipashkutimashut shash keuaitshieutshent auenua?

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Everyone agreed that anyone who is interested should be able to apply for social work education, with some suggesting that preference should be given to those already doing social work type jobs.

5.4 How long do you think the course should be (eg. two years full time, or more or less)?

Tantatepuna tshipatshi shkutimuanu auen tshitenimau nishu puna kie ma mitshetu puna?

Many thought that the course should be “as long as it takes” to get BSWs and that given the urgency Band resources should be committed to this. However, some thought that the five years of full time study for a BSW at Memorial (or four years elsewhere) might seem too long a commitment for many, and that an initial goal of a two year Diploma in Social Work might be more realistic. Those completing the diploma should be able to continue to complete their degree.

5.5 What ways of teaching would work best with Innu social work students?

Tan tshipa isheshkutimuakenut Innu katshetshimauteset te uanantushkutimashut?

The classes should emphasize experiential learning rather than lectures, and be creative and enjoyable. Examples include work in small groups, circle work, using computers and videos, discussions about social work practice, hands on work, drama and role plays, participation in research, assignments and presentations and practical demonstrations (like the Old ways of teaching by observation, like we used to teach how to hunt and how to set up the tent, and how to handle a gun in the country). Sitting all day listening would not work, although instructors would have to tell us some things. The instructor would have to both facilitate the group and do some one-on-one instruction.

5.6 What forms of delivery would be acceptable? (eg. face to face instruction, teleconferencing, correspondence, mixed courses)

Tan tshipa isheminuaten isheshkutimashuin? Natshishkutimashuin, kaiminanut ut shkutimashuin, mesheneikena petesheimakuin, kie ma mitshet eshishshkutimashuin?

Everyone thought face-to-face instruction was preferable. The language barrier and people’s lack of computer literacy were seen as barriers to other instructional forms. If any distance methods (such as video or teleconference or computer instruction) were used to supplement face-to-face instruction, students should still have access to a tutor who could work with them face-to-face. Distance classes would be harder for Innu students, and some would not participate if it was not face-to-face.

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5.7 Are there times of year which would be better and times that would be worse for a social work education program? What other community events could disrupt training?

Tanen menuat tshetshi tshishkutimashunanut kie me kamenuat, mak ma tekun te tshakuan etuteken ute sheshatshiu tshautshi neteskakun tshetshi shkutmashuin?

Most felt that to be successful the classes should be organized in a way that fits in with Innu peoples' traditional times on the land. Most felt the classes should follow the school year, as the school summer holidays (July 1st to August 15th) are a difficult time for classes, since people want to leave Sheshatshiu with their families for holidays and festivals. However, if classes are held during the traditional fall and spring hunts (i.e., September and March), they should be held in the country.

A few felt that social work education was so important that it should take priority in students' lives for a while, and would show that they would be reliable as social workers. "If we really want to get it done no season is a problem."

Crises in the community could also affect the timing of classes. For example, the whole community expects to attend funerals and one would not hold classes on the day of a funeral or expect close family members to be in classes for a few days. There is usually a day off when a new baby comes home. Crises often happen in the community in November.

5.8 Do you have any other ideas about how the program should be?

Matikun ketek tshakuan etentemen tsheutshi minuat mue uaishkuetemashunanut?

- (1) There should be an advisory committee of Innu people, and some other aboriginal social workers and psychologists.
- (2) The programme should work with local organizations.
- (3) Start every morning with a prayer asking for God's help.
- (4) Bring elders into the classrooms for discussions, for planning, to discuss community values, country values.
- (5) Give students lots of support so people go away with a sense of pride and accomplishment.

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(6) People should get help in dealing with their own issues.

5.9 As a programme manager, what would you hope to get out of this initiative for your programme?

Utshimauin mate tshekuan tshipa minuaten ishiuitshikuin?

- (1) Children would benefit from being served by qualified Innu with credentials and confidence who can speak up in social work contexts.
- (2) Local services would be better with qualified and confident people.
- (3) Qualified Innu social workers would be better as team leaders, and help other workers, “look after people better and follow the right path” and not get too stressed out.
- (4) Qualified Innu social workers would understand boundaries - when NOT to get involved in a situation, how to avoid political interference.
- (5) Social work education would help workers with policy review and adaptation.
- (5) I would like to start training programs for community development.

5.10 How important is it that students get university credits for this program?

Tshekuanu ma uet misteishpetentakuak tshetshi mishte shkutimashut?

Although several people said the learning was more valued than the credit, most said it was “very important” or “essential” to get university credits for this programme. For some this was a matter of personal pride, and for others it was about being paid at a more appropriate level and given recognition for the services they already provide. Some emphasized the need for a credential that would be recognized outside their community, so they could move. Most also recognized that university credentials were essential to gaining control of their own services.

Part II: Who are the potential students?

6.1 You may already be helping and healing people in your community. If so could you tell me about this?

Tshitutusena te euitshitau innut? Mak tan etututesein mak tan eshpish itusein shash?

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6.2 Are you currently employed in a helping related job? What job and for how long?

Shash put mue tshitutesenatshe euauitshitau innut, tshipatshi uitemuna etetesein?

Most respondents are already in helping and healing jobs in the community. Some are relatively new to the field (between 1 month and 1.5 years) while others have been working for many years (many worked 9 or more years in helping roles). Most people have provided direct services while others also have policy, program development and administrative roles and responsibilities. Current and past roles are shown in the following table.

Table 6.2: Work Experience

	Health	Addiction	Children & Youth	Family	Recreation	Research	Justice	Admini stration	Child Welfare
1			*			*	*		
2		*		*				*	
3		*		*				*	
4	*							*	
5	*	*						*	*
6							*		
7		*	*						
8		*	*					*	
9									*
10		*							
11	*								
12				*					
13	*		*						
14	*		*						
15				*				*	
16	*								
17			*				*		
18									*
19		*	*	*					

6.3 Have you helped in your community as a volunteer (milututam)? In what way?

Manta tshitusen eka tshishikakuin? Mak tante?

Most respondents have done volunteer work in their community although not necessarily on a regular basis. Activities range from helping to provide services, to organizing community events, and to events the affirm culture. The types of activities are shown in the following table.

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Table 6.3: Volunteer Experience

	Sports	Community Events	Church	Women’s Groups	Help Elders	School	Innu Orgs.	Day Care	Other
1									*
2	*								
3		*							
4		*							
5			*						
6				*					
7		*							
8					*				
9								*	
10						*			
11							*		
12							*		
13				*					
14									*

6.4 What kind of situations do you help with?

Tan esheuitshiaushuin ute tshiteteseunt?

Most people referred to their jobs as summarized in question 6.2.

6.5 What kinds of problems do you find you can help with?

Tshekuan te meshkemen te tshetuteseunt tshautshi isheuitshiaushin?

Most people felt they had good helping skills and were able to listen, counsel and support people. All expressed a genuine interest in working with people although each preferred working with different groups: children, youth, families and elders. Many indicated that community members had confidence in them as helpers. Others cited specific skills related to organizing, management, crisis work, suicide intervention and program development.

6.6 What kinds of problems do you find most difficult to deal with?

Ma tikun tshekuan eshianimiukuin tshetshi uitshit auen?

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Consistently respondents indicated that working with families was a primary focus but also presented the most difficulties. Family conflict linked to alcohol or solvent abuse (including intoxication) and suicides within families were particularly difficult. For some the difficulty was at least partially linked to one's personal experiences. It was recognized that families are particularly complex due to the broad range of personalities, histories and family structures. Typically a worker is not working with a conventional family but also guardians, biological parents and grandparents. It is complicated to work out the various rights, roles and responsibilities. Youth were seen as a priority but also a challenging group to work with. Personal issues, and cultural values and issues were also cited as important and difficult to deal with.

6.7 In what way could social work education help you?

Tante tshipatshi ishiuitshikun mue Innu katsheutshimautuseun?

Many respondents felt that they were already doing social work and that social work training could provide them with additional skills. Most felt it was a means to enable them to do their work better particularly when it comes to helping families, educating parents and overall helping the community. Some also hoped it would be a means to acquire skills in social program development, policy development and program management. Some equated their participation as something that would be personally meaningful and something a 'noble' person would do for their community. As one person expressed, what you hunt is not hoarded but shared and consumed right away.

6.8 Can you work (speak and write) and in both Innuemun and English?

Tshikatshiuna tshetshi Innu shtain mak tshetshi akeneishaushtain mak tshinitau akineshaumuna?

Respondents indicated a range of skills in and ability to work in Innuemun and English. Some people are only able to speak and write English while others feel quite comfortable and confident working in both languages. Some people understand (in varying degrees) Innuemun and may speak it but lack reading and writing skills. Many expressed a need to build their English writing skills. While most respondents in the research process had a degree of comfort with either English or both languages, many indicated that others who would likely take the training would be more comfortable in working in Innuemun and would have difficulty working in English.

7.0 What would make it easier for you to be a student?

Tshekuan tshipa tuten tshetshi uipet shkutimashuin?

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7.1 Child care for your children? Other family issues?

Taua kuenenimat tshituasima kie ma, ma tekuen te kamenupuenin te tshitshit?

Several respondents indicated that they are raising children and/or grandchildren and would need assistance with childcare. Childcare would be an issue for some if they are expected to go into the country. Difficulty in finding adequate childcare in the community was also mentioned as a problem. Some also indicated that they would want to travel with their families if they had to leave the community for training. Because many respondents are also supporting families, financial assistance was also considered necessary for their participation in program. Some respondents indicated that they would feel more confident if they felt supported, appreciated and recognized by their community.

7.2 A counsellor to support you or other assistance with healing or with any problems that come up?

Tshipa tuentena tshetshi eimit auen kamenupunini?

Most respondents recognized the need to be healthy and to address personal issues as they arose. Many participants in the programs have experienced traumatic events such as the suicide of family members. Several felt that it was important to have a counsellor available to them and to have other healing opportunities.

7.3 Others?.....

Matekun ketek tshakuan uaisishuein?

Respondents didn't mention other supports but some stressed the need for an adequate income that was comparable to a salary. Otherwise respondents felt they would have to continue working and take the training part-time, probably in modules.

8.1 How did you do in high school?

Tan ishinakunipeni tshimisheneikena te tshishkuetimashuin mashten?

Most respondents indicated that they had completed high school (either grade 11 or 12) but mostly through an Adult Basic Education Program. Four had not completed high school. One respondent commented "*high school was dull for me and the teachers were not interested in the students*". Another commented that the language barrier made it

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difficult for teachers and students to communicate. Translating often slowed down the learning process and can become frustrating for teachers and students.

8.2 Have you done courses / training since high school? How was it? What worked best for you?

Manta tshishkutimashun minuat katshi tshishtain? Tan ishpenipen? Tan tshetesheuitshikui ne tshishkuetemashuin?

Respondents have had a wide range of training experiences. Some have completed college or university level programs and most have participated in training sponsored by their workplaces. Several have also indicated that they started but didn't complete post-secondary education programs.

- Several respondents attended Adult Basic Education programs offered through the community college.
- Several respondents participated in the 'Nechi Institute raining' program for addictions counselling.
- Many have received short-term workplace training programs in various skills such as addictions, counselling, child welfare, working with children and homecare.
- Several participated in college level programs; some completed the programs while others terminated before completing for a variety of reasons. These included transportation difficulties, living away from home (Corner Brook, St. John's), family problems.
- A couple of respondents have taken university courses. One did Psychology, Sociology, and English courses through distance education and found it took a lot of self discipline. The person felt that distance education could work if it was done in a group that met regularly for discussion and to meet deadlines. One respondent has an undergraduate degree.
- Another respondent stated that she wanted to go to university but suggested that it was harder for girls to get funding and she couldn't go.
- Some indicated that the language barrier continued create difficulties in post-secondary training programs.

8.3 What work experience have you had?

Tshekuan etshishikatshiuin etutesein?

Most respondents have a considerable amount of work experience much of which is within the helping field. This experience includes:

- Work with recreation agencies.

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- Various positions with the provincial government agencies.
- Positions with the Federal Government particularly Health Canada.
- Positions in community based programs in Sheshatshiu.

8.4 Are you comfortable with your ability at reading and writing in Innuiemun?

Tshiminuenimuna tshetshi Innu shtain mak tshetshi innueinin?

There was a considerable range in the ability of respondents to speak and write in Innuiemun. Several people could neither read or write in Innuiemun. Many could fluently speak Innuiemun but lack skills in reading and writing. A few felt confident in their ability to read, write and speak Innuiemun.

8.5 Would you want more help in this area?

Tshipa minuatena etu tshetshi uitshikuin?

Most respondents indicated that they would like help in reading and writing Innuiemun. Some did linguistics courses in the language and found them helpful.

8.6 Are you comfortable with your ability at reading and writing in English?

Tshiminiuenimuna tshetshi eakeneshaeimin mak kie akeneshaushtain?

Respondents indicated a range of skills in reading and writing in English. Some were quite confident in their skills but most (particularly those whose first language is Innuiemun) felt they would require additional assistance. Several people who have good English skills felt they may require some assistance with writing assignments.

9.1 Is there anyone else I should talk to on this project?

Matau ketek auen tshipaminishiu eimiakent mue enantusentekent?

- First Nations people from other places
- Nympha Byrne
- Patricia Nuna
- Rose Gregoire
- Elders
- In Natuashish: Katie Rich, Marie Pokue, Katie Pasteen and Kathleen Benuen.
- Community Service Workers

Chapter 3 **“Nui Manikashunan”** **Summary of Interviews**

- Johanna Michel - a parent support worker.

9.2 Are there any other reports or studies we should look at.

Matekun te ketek tshekuan tshipa minua etu nantusentakent?

- The Yellowknife social work training program (which is better than the Whitehorse program).
- Michelle Snow has a report on youth.
- The Health Canada report on the Innu Healing Strategy.
- “Its like the legend” by Byrne and Fouillard.
- “Gathering Voices: the People’s Inquiry”.
- Doug Durst from Memorial University gathered statistical information from Child, Youth and Family Services.
- Liz Cheezman (Health Canada – Labrador Secretariate) did a review of the services provided to the kids in crisis in 2000.
- A band council proposal to increase on-call for kids in crisis.
- Several proposals regarding the need for family treatment and the chosen program model (contact: Lynn Gregory).
- Information on family group conferencing.
- Justice program proposals.

“Nui Manikashunan”

Chapter 4

An Innu Perspective on Social Work Education

I started working on July 7, 2003 on the Social work education Assessment as Innu researcher and I worked with Leslie Bella from Memorial University in St. John's, NL and Gail Baikie from Dalhousie University in Halifax, NS and in the time we've interviewing 32 people in the community our total contacts were 52 but 20 either refused or couldn't get in contact.

The main questions we asked were, what should the difference be like in between Government Social work and Innu Social work?, what kind of training and what should the Innu be taught in the Innu Social work education? and a lot of responses were mostly the same like people want the Social work education be taught in the community and traditional and cultural teachings be included and a lot of people had mentioned that the elders in the community should be involved in the teachings and consultations around the Social work education.

I must say there were a lot of good answers from the community and a lot that stood out for me like how people had mentioned the way the Innu people help one another is by being there for one another through bad times and even through good times because a lot of people can be there for you when there is a death in the family and not see or hear them anymore after the ordeal but it's not like that here, I finds your there for that individual or for that family at all times, another thing is too people are not afraid to ask for things from you such as if you run out of groceries and want to borrow a cup of sugar or something like that, living in the community all my life that is one thing I always found that is strong in the Innu culture you can always count on other people in the community that can help you when you need them.

I travelled to Halifax on September 28 for a meeting which was supposed to take place the next day on the 29th at the Dalhousie University but that was cancelled due to a storm that hit Halifax (hurricane “Juan”), so that didn't happen I then travelled to St. John's for another meeting all that week.

On Tuesday I had an orientation of the School at the Memorial University. I was introduced to the staff by the director of School of Social work on Wednesday morning Leslie Bella and I had a meeting with her students and it was good meeting I learned a lot from them and I must say they learned a lot from me as well and about the Innu people and how different the Innu and the non Innu are, Leslie had everyone talk about themselves and where they are in School, everyone's story was different and they came from different parts of the province, I think they mostly enjoyed my story because where I came from as a Innu person.

“Nui Manikashunan”

Chapter 4

An Innu Perspective on Social Work Education

At that meeting I learned a lot from every individual and how different everyone is and how different social work is in there community and I must say it is really different in my community and the word “Social work” is a different interpretation in the community, a lot of people thinks Social work is a person that works with the Social Services but you know I only found that out myself that Social work can be a helping job in the community and learned a lot but it would take too long to put it all in paper of what I learned, the good thing about it is what I’ve learned and listening to different people (students) I have that interest in Social work myself.

That afternoon we had another meeting with Theresa Best originally from Goose Bay and she is the Aboriginal liaison worker and at our meeting she explained to us that she is basically the person responsible for the students that come from Labrador and that she help with students that need to talk or if they want to use the phone, fax or even a computer, she has a small office next to her’s and student’s can use that when they need to at there spare time, she also helps students look for an apartment when they come in from outside, so that was a helpful and a good meeting.

The next day October 2nd we had another meeting with the Director and other staff members that would be involved in the School of Social work, that meeting basically talked about what people would do to meet the Innu’s needs and aspirations and I feel the School of Social work in St. John’s would be the best place to start and we have that urgency to start as soon as possible and knowing that Memorial University helped us with this assessment I feel they would be the good place to start as they know what we need.

On the 15th of October we had our final meeting with the steering committee at the Band Council, we talked to them about where we were in the assessment and rapping up with the final report that would be ready before Christmas of this year.

Stella Rich
Sheshatshiu, Labrador

“Nui Manikashunan”

Chapter 5 Towards a Vision of Innu Social Work Education

This report, “Nui Manikashunan”, is introduced with an extended quotation from one of the interviews for this project in which the interviewer (from her eurocentric perspective), and the respondent (from an Innu perspective) talk about the meanings that “a house” and “a tent” have for them both. In our community advisory committee we reflected on the meaning of “the tent” in Innu culture, and identified the joint construction of a tent as a metaphor for both the process and the outcome of a social work education project that the Innu of Sheshatshiu wish to engage in with collaborators in accredited social work education. They want to work with a School of Social Work willing to work with them to “put up the tent” of Innu social work education. “Nui Manikashunan” - “together we want to put up a tent”.

Social work is about helping, and like the putting up of the Innu tent, was a knowledge and skill first acquired from ‘learning by doing’. As social work educators we have also taught knowledge from the social sciences (mainly from psychology and sociology), and now teach our own social work practice theories to social work students. Aboriginal social work is following a similar path, the “learning by doing” of traditional and contemporary Aboriginal helping is thereby constructing ‘Aboriginal social work’. A body of Aboriginal social work literature, theories and approaches is emerging. (Absolon, 1993; Bruyere, 2001; Hart 2001; Mackenzie and Morrissette, 2003; Morrissette and Morrissette, 1996; Nabigon and Mawhiney, 1996; Spielmann, 2003; Hart, 2002) While there is no single definition of Aboriginal social work, we know it is different from mainstream social work – as different as a blue nylon dome tent is from the canvas wall tent of the Innu. Our vision is to construct an Aboriginal social work education program that achieves the necessary blend of Aboriginal and contemporary mainstream social work.

As our respondents tell us in chapter 3, Innu social work must be acknowledged and respected as the basis of Innu social work education. However, Innu social workers also want to learn mainstream social work to enhance their work in their community, to interface with mainstream contexts and to enable them to work elsewhere in the province and the country. We lack a clear recipe but we can be informed by theories, learn from the literature and the experiences of others involved in similar initiatives. Ultimately, the community and a university must “together put up a tent” – “Nui Manikashunan”.

There are a number of challenges to approaching this endeavour:

- (1) The social work profession has “lacked relationship” with Aboriginal communities and has largely been ineffective in providing services within Aboriginal communities (CASW, 1994), including Sheshatshiu (Andrew, Penashue and Andrew, 1992; Technical Working Group, 2003);

“Nui Manikashunan”

Chapter 5 Towards a Vision of Innu Social Work Education

- (2) Yet, Aboriginal communities are experiencing considerable social problems which are legitimately within social work’s area of competence (See Health Research Unit, 2003);
- (3) Our schools and universities have a history of either dismissing, or appropriating Aboriginal knowledge and reframing it in Euro-western terms (Battiste and Barman, 1999);
- (4) Aboriginal social work students and practitioners often struggle with their social work roles and identity (Baikie & Decker, 2003; Baskin, 2003), leading one Aboriginal social work academic, Michael Hart, to ask “Am I a social work missionary?” (Hart, 2003)
- (5) “Pressures and changes in the Aboriginal social work sector” are creating an even more “challenging practice environment” for social workers. (CASSW, 2000)

Diagram 5.1 shows the complex practice environments of Aboriginal social work. These are arenas of “uncertainty, uniqueness, and value conflict”, described by Schon (1987) as “indeterminate zones of practice”. We learn from our experiences of pioneering work in these complex and uncertain environments, and in the process construct Aboriginal social work. Aboriginal social workers must interface (and Aboriginal social work education must prepare them to interface) within these four intersecting “indeterminate zones of Aboriginal social work practice”:

- Zone 1: Mainstream ‘Euro-western’ social work environments;
- Zone 2: Aboriginal social work environments;
- Zone 3: Arenas where mainstream and aboriginal social work overlap.
- Zone 4: The social work profession, including social work education. (Baikie, 2003a)

We envision a social work education programme, “Nui Manikashunan”, which is situated in Zone 3 (where mainstream and aboriginal social work overlap), but must also respond to the challenges of social work in all four zones. To “put up the tent” together the programme must:

- (1) Incorporate and value Aboriginal knowledge generally and Innu knowledge specifically (including philosophies, cultural ‘tacit’ knowledge, traditions, language);
- (2) Recognize and respond to differences between aboriginal and mainstream communities (including higher population growth; younger population; more

“Nui Manikashuan”

Chapter 5 Towards a Vision of Innu Social Work Education

- poverty; increased substance (including solvents) abuse; and more violence, suicide and racism;
- (3) Acknowledge the dynamic and shifting priorities, accountabilities and structures in aboriginal communities which as yet have unknown implications for Aboriginal populations;
 - (4) Challenge mainstream stereotypes of the sameness of aboriginal people, and instead acknowledge the differences between and within Aboriginal groups. One variable is the varying degrees to which an aboriginal person identifies with traditional or contemporary aboriginal culture.
 - (5) Acknowledge the conflicting expectations of Aboriginal social workers from the social work profession, the social welfare service system, Aboriginal communities, and of themselves as Aboriginal people.
 - (6) Be based on an understanding that past educational experiences both result from, and perpetuate limited access and opportunities for Aboriginal social workers.
 - (7) Accommodate limited access to relevant social work resources including funding, Aboriginal social work educators, Aboriginal social work materials and texts, resource people, and relevant field practice environments.
 - (8) Recognize and respond to negative perceptions of social work by many Aboriginal peoples and communities, and the varying degrees Aboriginal social workers identify with the profession.
 - (9) Address the lack of legitimate space for ‘Aboriginal social work’ within the profession, and lack of acknowledgement of its current and historical contribution within Canada . (Baikie, 2003b)

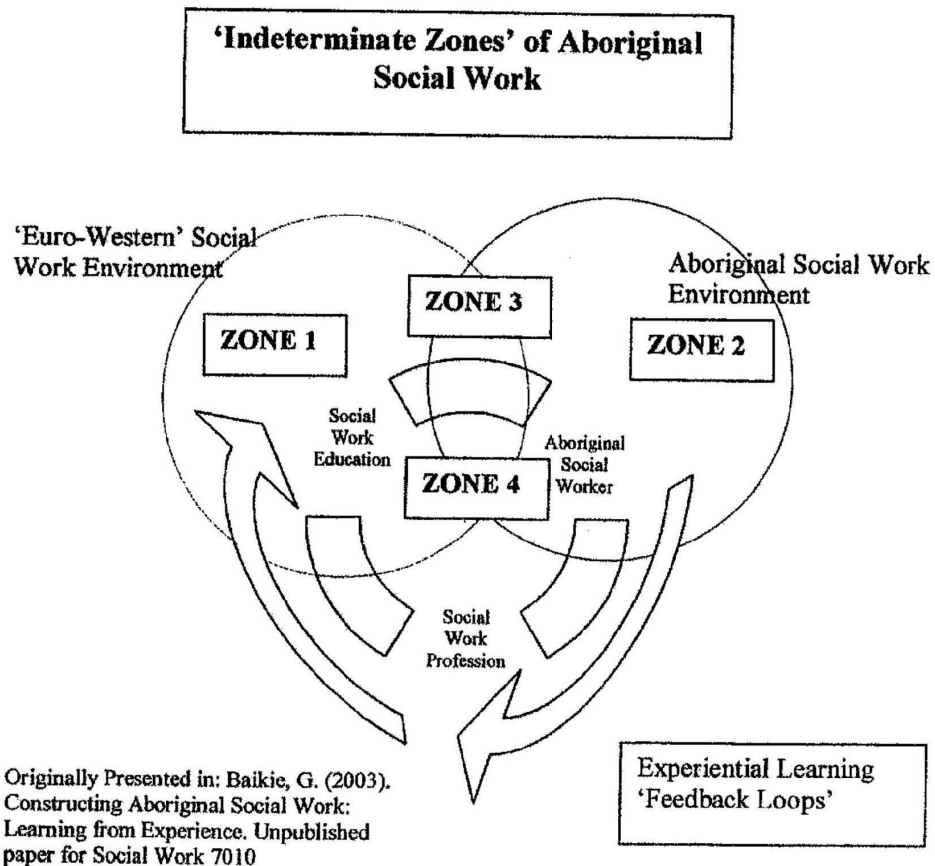
In the face of this complexity and uncertainty, “Nui Manikashuan” will also be an exercise in learning by doing and ultimately contribute to constructing Aboriginal social work – where jointly we will put up our tent.

“Nui Manikashunan”

Chapter 5

Towards a Vision of Innu Social Work Education

Diagram 5.1



Originally Presented in: Baikie, G. (2003).
Constructing Aboriginal Social Work:
Learning from Experience. Unpublished
paper for Social Work 7010

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“Nui Manikashunan”

Chapter 5

Towards a Vision of Innu Social Work Education

Building on Experience

Social work is a profession historically rooted in the values of both helping those in need and challenging the social structures that create inequality and disadvantage for sub-groups in society. The Canadian Association of Social Work (1994) has both acknowledged the significant social needs in Aboriginal communities and the inadequacies of the profession in meeting them. Consistent with its social justice orientation, CASW has also endorsed support for Aboriginal self-determination which includes the need for social programs and services to be designed, delivered and managed by Aboriginal peoples themselves. Yet, this acknowledgement is meaningless without action.

This creates an interesting paradox. How can professional and educational institutions that have been ineffective historically, facilitate the building of capacity and control? Ultimately, Aboriginal and non-Aboriginal collaborators must ‘together put up a tent’. This requires a relationship of trust, equality, recognition of respective experiences and interests, flexibility, a commitment to relevancy and a mutual respect for respective knowledge and skills. Canadian post-secondary educational institutions and Aboriginal communities are responding to these challenges in various ways. These responses exist along a continuum from course content on Aboriginal social work, specific courses on Aboriginal social work, specially designed decentralized programs and Aboriginal social work programs that are established within the educational institutions. The list of schools of social work in chapter 6 includes those with accredited programmes and experience in delivering social work education to Aboriginal groups. We briefly comment here on some of these experiences.

Beginning in western Canada, the University of Victoria has substantial experience in culturally appropriate and custom designed professional education in Aboriginal communities. Their experience with the Generative Curriculum Model out of their First Nation Partnership Program, while not a social work programme, tells us that some Aboriginal communities want to build an educational program based in traditional values and practices while others embrace “the non-determinacy of an emergent path” (Pence, 1999, p.169). Pence also reminds us that both the community and the institution need to be comfortable with and embrace the potential of not knowing (p.170) and strive for “a respectful coming together of community knowledge and academic knowledge both contributing to course content” (p.172). They also note the need to move beyond ‘cultural sensitivity’, and to address structural challenges such as career laddering; academic credibility; legislated licensing and accreditation criteria and appropriateness to the community (p.174). An evaluation by Ball & Pence (2001) found their model effective in terms of a decolonized partnership and in terms of community development, but academic effectiveness is less clear. Programmes in the B.C. interior, at Kelowna,

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Chapter 5 Towards a Vision of Innu Social Work Education

Kamloops and Prince George, also service Aboriginal students.

The Canadian prairies, with a substantial share of Canada's aboriginal population, have also been the site of significant aboriginal social work education. The University of Calgary has a unit dedicated to providing social work education to aboriginal groups within the province. Kim Zapf, who works out of the University of Calgary, has reflected on his experiences with native social work education outreach programmes (1993). He suggests that education itself is a social work method. He equates the relationship between instructors and students to the contract between a social worker and a client. Both require a mutually understood and agreed upon arrangement. However, the contractual relationship in Aboriginal community based social work education is complicated by the need to have the community as well as the instructor and student as part of the contract. Course outlines become a working contract between the instructor, the students and the community. The instructor's role expands, as he or she is required to interface with both the community and students, as both a social worker and an educator. In this context, the possibility of "failure" has implications for both the student and the community, and also for the instructor. This in turn both questions and has implications for how non-native instructors make judgements about professional suitability. Zapf describes a "covenant" model, which extends beyond the course outline and suggests that the instructor should supportively follow the education of students and return something back to the community. Zapf's notions of education as a social work method, an expanded concept of "contract" and the "covenant" model is consistent with our intentions in "Nui Manikashunan".

In Saskatchewan the First Nations University of Canada (formerly the Saskatchewan Indian Federated College) has its own Bachelor of Indian Social Work based in Saskatoon. It is currently working with the Indian Child and Family Services to develop a degree in social work with a concentration in child welfare. The Faculty of Social Work at University of Regina has provided outreach initiatives to a variety of aboriginal groups. The school of social work at University of Manitoba has a northern programme in Thompson with an aboriginal emphasis, and their inner city programme in Winnipeg also attracts aboriginal students.

In north western Ontario, Laurentian University in Sudbury has a well established Native Human Services Bachelor of Social Work programme, along side its francophone and anglophone programmes. Lakehead University, in Thunder Bay, also serves many aboriginal students and has an emphasis in northern social work practice. In central Ontario we have identified the School of Social Work at Atkinson College at York University, not because of their aboriginal specialization, but because they have a strong critical perspective and an explicit understanding of oppression and racism embedded in

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their curriculum. The School of Social Work at Carleton in Ottawa also has a strong critical perspective, as well as a history of outreach to aboriginal communities.

In the Maritimes we have included St. Thomas University, which has a structural perspective and considerable involvement with aboriginal students and communities. We also identify the Maritime School of Social Work at Dalhousie University, where Gail Baikie now works. The curriculum at the Maritime School has a strong anti-oppressive framework. In the 1980s the School offered a Mi'kmaq social work education programme to respond to the needs of the then newly created Mi'kmaq Child and Family Services. This experience highlighted the complexity of developing a completely new degree programme (i.e., the length of time needed for university approval processes and the demands of accreditation), and participants chose to adapt the existing degree programme, with the support of an Advisory Committee and a Curriculum Committee (Wien, 1999). We suggest that “Nui Manikashunan” adapt an existing programme, rather than create a totally new one, and that as in this case, involvement of a community advisory committee is essential. St. Thomas and the Maritime School are now considering a proposal to partner in the joint delivery of a Mi'kmaq-Maliseet B.S.W. programme (Wien, 2003). Should this project proceed, it provides potentially interesting opportunities for linkages with a Sheshatshiu social work education venture.

Finally, the School at Memorial University in St. John's Newfoundland, has benefited from its recent work delivering a social work diploma in collaboration with the Labrador Inuit Association. A collaborative evaluation of this programme showed that its success was dependent on the trust relationship that developed between the two partners, and put the University and the School on a sharp upward learning curve (Bella et al, 2001). However, while the diploma programme was generally appropriate to aboriginal needs, a transition to the mainstream programme may present frustrations for aboriginal students (Baikie and Decker, 2003).

This brief review of Aboriginal social work education in Canada shows that Innu social work and Innu social workers are not alone, but will join and contribute to an emerging formal Aboriginal social work sector. On the national stage, the recent “First National Aboriginal Social Work Conference” was held at Laurentian University in January 2003, organized around the theme of “Articulating Aboriginal Paradigms: Implications for Aboriginal Social Work Practice.” Many of the papers have since been published in the ‘Native Social Work Journal’, (Spielmann, 2003). The Aboriginal Professional Helpers Society Inc. has recently been created in Manitoba, and Aboriginal social workers are talking about the need for a national Aboriginal Social Work Association. First Nations education will be one focus of the Canadian Association of Schools of Social Work Conference in 2004, under the overall theme “Social Work and Place: Confluence and Transformation”. Innu social workers who have participated in “Nui Manikashunan”,

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Chapter 5 Towards a Vision of Innu Social Work Education

will take their place with their Aboriginal colleagues from across the country, in envisioning and creating Aboriginal social work theory, practice, and education.

“Nui Manikashunan”**Chapter 6****Call for Letters of Intent**

**Part I: Questions to be Addressed in Letters of Intent
from Schools of Social Work interested in Delivering Social Work Education
to a Cohort of Students in Sheshatshiu, Labrador**

The “Nui Manikashunan” or “Needs Assessment for Social Work Education for the Innu of Sheshatshiu” (Baikie, Bella and Rich, 2003) contains information about the community context for this project, summaries of interviews with community leaders and potential social work students from the community, and discussions of our developing vision for social work education. The consultants, working for the Band and with a community advisory committee, have developed the following questions for Schools to respond to in developing their letters of intent. Invitations to submit letters of intent will be forwarded by the Sheshatshiu Band Council to Schools and Faculties of Social Work with B.S.W. programmes accredited by the Canadian Association of Schools of Social Work and identified by the consultants as having an interest in and/or competence in aboriginal social work education. Letters of Intent should not exceed twenty pages, 12 pt, single spaced, plus any attachments.

1. Is your School or Faculty of Social Work interested in providing and able to provide a social work education programme to the Innu community of Sheshatshiu, Labrador, consistent with 2.1 and 2.2 of the summary of interviews in Chapter 3 of the “Needs Assessment for Social Work Education for the Innu of Sheshatshiu” (Baikie, Bella and Rich, 2003)?
2. Has your Faculty or School delivered social work content comparable to that described as “Innu Social Work” (3.1 of Chapter 3), and “Innu Helping” (3.3 of chapter 3). Please describe this experience and comment on your willingness to incorporate this content in a social work education programme for the Innu of Sheshatshiu.
3. Does your School or Faculty’s B.S.W. programme teach the social work skills listed in section 3.2 of chapter 3, and address the social issues identified in section 3.7 of chapter 3? Please identify the relevant course numbers and titles in which these skills and issues are addressed, and indicate whether they are elective or core to your B.S.W. programme. Please attach recent outlines for these courses.
4. Has your School or Faculty taught all or part of your B.S.W. programme to cohorts of aboriginal students? When and to whom? Was this on a decentralised basis? If so, please indicate how aboriginal content was integrated (see sections 3.4, 3.5 and 3.6 of chapter 3). What did you learn from this experience that could be applied in delivering social work education to Sheshatshiu?

“Nui Manikashunan”**Chapter 6****Call for Letters of Intent**

5. Is your School or Faculty willing and able to work with other institutions with courses relevant to the needs of social work students in Sheshatshiu, and grant full transfer credit for courses from those institutions? Please indicate where you would propose this kind of collaboration, and include confirmation from the sister institution(s).
6. What experience has your university had in delivering general arts, science and humanities courses to cohorts of aboriginal students? Has this delivery been integrated with access programming (4.1)? Has it been delivered on site through face-to-face instruction in aboriginal communities (3.8)? Has this experience been evaluated? If so, please comment on the evaluation. Please confirm that relevant departments are aware of and supportive of this initiative, and are willing to play their part.
7. Do you have social work faculty willing and able to meet the expectations for instructors in an Innu Social Work education programme in Sheshatshiu (3.9 of chapter 3)? Please list these faculty, indicating rank, tenure status, professional experience, and area of teaching expertise. Also, please attach a letter from each potential instructor listed addressing their support for this initiative, and the extent to which they could meet the expectations in section 3.9 of chapter 3. They should also address their comfort teaching students who do some of their work in an aboriginal language (6.8); suitable teaching methods (5.5); their own support needs (3.10); acceptance of non-credit students (5.10); involvement of elders as instructors; and their willingness to spend a full semester (3 months) in residence in Sheshatshiu, to include a period teaching on the land.
8. Also, please indicate the criteria and procedures for approving local resource people already resident in central Labrador (the Happy Valley/Goose Bay region) as instructors in social work, and in general studies courses.
9. Does your School teach social work from a critical perspective (3.4.1) that will enable Innu social work students to see and respond to the problems of the Innu from a structural perspective rather than as the result of failures and inadequacies of individual Innu people? (3.8.1) Please show how this is reflected in your school's mission and vision statements, and in the B.S.W. curriculum itself.
10. Is your school willing to work with a community advisory committee to adapt admission criteria and processes (4.8, 4.2.1, 5.3), selecting and supporting instructors (3.9, 3.10), evaluating the relevance of curriculum materials from your school and from other schools (3.6), and involving elders in social work education (3.1, 3.3, 3.4, 3.5). What experiences have your School or Faculty with such advisory committees?

“Nui Manikashunan”**Chapter 6****Call for Letters of Intent**

11. Given your curriculum, what design and delivery structure would you use to deliver your B.S.W. to meet the requirements of 5.0, 5.1, 5.2, 5.6 and 5.7? Does your school offer a diploma credential that could be awarded to students completing 2 years of the programme? (5.4) Is your school open to involving community people in classes on a non-credit basis? (5.10) Please attach timetables for delivery comparable to those included in this report.
12. Given the extensive work and life experience of potential students (6.2, 6.3, 6.5), does your school have provision for recognizing such experience in your (1) credit for prior learning and (2) pedagogical practices.
13. Will your school permit students to participate in class and to complete assignments in an aboriginal language (6.8)? What experiences have you had with these adaptations? How would you do it and what resources would you need?
14. We envisage that the board will hire a coordinator for this programme to provide student services, support instructors, provide informal tutoring, and staff the advisory committee (7.3). Would you have any difficulty with this person being a band employee?
15. What provisions would you make on your end for academic coordination and liaison? What proportion of a workload would you assign to this responsibility? Do you have a person in mind for this role? If so, who?
16. What do you expect in terms of band support for students in this social work education programme?
17. What do you require in terms of facilities and equipment for the provision of the programme as you envisage it? What else would you need from the Band?
18. Please include a preliminary costing of the programme if it were to be delivered by your institution(s).

“Nui Manikashunan”

Chapter 6 **Call for Letters of Intent**

Part II: Draft letter to Schools of Social Work:

Dean or Director
XYZ School of Social Work
Address

January 02nd 2003

Dear :

Please find attached a copy of the “Needs Assessment for Innu Social Work Education” prepared on our behalf by the School of Social Work at Memorial University of Newfoundland. We are inviting **Letters of Intent** from Canadian schools of social work interested in providing the programme described in the attached volume. Letters of Intent should address questions 1 through 18 in Chapter 6 of the attached report, and should be mailed to _____, c/o the Band Council Office, Sheshatshiu, Labrador, NL, AOP 1M0, to reach us by March 15th 2003. We hope to make a decision about the selected school on or before April 30th 2003, and begin the programme in Fall 2004.

Sincerely

“Nui Manikashunan”

Chapter 6 **Call for Letters of Intent**

Part III: Evaluation Tool for Letters of Intent

School Name _____

Score each question out of 5, where 1 is “very bad”, 3 is “adequate” and 5 is “very good”.

Question	Topic	Evaluator #1	Evaluator #2	Evaluator #3	Total
1	School's Interest				
2	Aboriginal experience in Social Work Education				
3	Curriculum content				
4	Decentralised experience				
5	University Partnerships				
6	Aboriginal experience in General Studies Courses				
7	Suitability of individual faculty				
8	Approving Local Resources as Instructors				
9	Critical Perspective				
10	Community Advisory Committee experience				
11	Meeting expectations in structure of course delivery				
12	Recognition of Life Experience				
13	Accepting student use of Innueimun				
14	Support for Band employee as Coordinator				
15	Academic Coordination				
16	Requirements for Band Support				
17	Facility, Equipment and other Needs				
18	Preliminary Costing				
Total					

“Nui Manikashunan”**Chapter 6****Call for Letters of Intent****Part IV: Schools of Social Work with Interest in Aboriginal Education¹**

<p>Director, School of Social Work University College of the Cariboo P.O. Box 3010 900 McGill Road Kamloops, BC V2C 5N3</p>	<p>Dean Faculty of Social Work University of Manitoba Winnipeg, MB R3T 2N2 Director</p>	<p>Director, School of Social Work Carleton University 1125 Colonel By Drive Ottawa, ON K1S 5B6</p>
<p>Director, Department of Social Work Okanagan University College 3333 College Way Kelowna, BC V1V 1V7</p>	<p>Dean Faculty of Social Work University of Regina Regina, SK S4S 0A2</p>	<p>Director The Maritime School of Social Work Dalhousie University 6414 Coburg Road Halifax, NS, N2H 3J5</p>
<p>Dean Faculty of Social Work University of Calgary 2500 University Drive, N.W. Calgary, AB, T2N 1N4</p>	<p>Director Department of Social Work St. Thomas University Fredericton, NB E3B 5G3</p>	<p>Director School of Social Work Memorial University St. John's, NL A1C 5S7</p>
<p>Director, University of Northern B.C., Social Work Programme, 3333 University Way, Prince George, B.C., V2N 2Z9</p>	<p>Director, School of Social Work University of Victoria P. O. Box 1700 Victoria, BC V8W 2Y2</p>	<p>Director School of Social Work Laurentian University Ramsey Lake Road Sudbury, ON, P3E 1C6</p>
<p>Director, School of Indian Social Work First Nations University of Canada, Saskatoon Campus, 710 Duke Street, Saskatoon, SK, S7K 0P8</p>	<p>Director, School of Social Work Atkinson College York University 4700 Keele Street Downsview, ON, M3J 1P3</p>	
<p>Dean, Department of Social Work Lakehead University 955 Oliver Road Thunder Bay, ON P7B 5E1</p>	<p>Director, School of Social Work McGill University 3506 University Street Montréal, PQ H3A 2A7</p>	

¹ Two sheets of labels are enclosed with the final report to the Sheshatshiu Band Council.

“Nui Manikashunan”**Chapter 7****Sample Programmes****Sample Programme #1: Memorial University**

This sample programme is based on curriculum for Diploma in Social Work and the current Bachelor of Social Work (B.S.W.) from Memorial University, St. John's, Newfoundland. The B.S.W. at Memorial is currently under review, and requirements reduced over the next few years. The first component of the programme would be a 20 credit Social Work diploma offered in Sheshatshiu between September 2004 and November 2006, consisting of 10 three credit social work courses and 10 three credit arts and science courses. Courses would be adapted for relevance in Sheshatshiu. Participation could be either full time (including a volunteer placement) or half time (the latter combined with half time in the work force), or a mixture of the two, with an integrated access component. This Diploma could be completed for university credit, and be fully transferable to a B.S.W. programme at Memorial University or (with advance negotiation of transfer credit) in one of Canada's Schools of Social Work. Some may choose to complete only part of the diploma for credit, and others may wish to complete all or part of the diploma on a non-credit basis. Scheduling would recognize the times of year when Innu people prefer to be in the country.

The second component of the programme would be completion of a B.S.W. by those who have successfully completed a Diploma. The exact arrangements would depend on the School of Social Work that they chose to attend. Options include Memorial University, The Maritime School at Dalhousie University in Halifax, St. Thomas University in Fredericton, Laurentian University, Lakehead University, First Nations University of Canada, University of Regina, University of Victoria, and University of Northern British Columbia. If a School other than Memorial were selected, then transfer credit arrangements should be negotiated in advance to ensure full one-for-one credits.

An onsite coordinator hired by the Band would provide student services (including student counseling, language interpretation and tutorial support), would make arrangements for classes, and would orient and support the instructors, and staff the community advisory committee. Translation services would have to be available by the band on site, so that this responsibility does not have to be assumed by students or instructors.

A community advisory committee in Sheshatshiu would advise on programme delivery, cultural content, involvement of elders, orientation of instructors, admissions, selection of instructors, evaluation of students.

An academic coordinator would be appointed at the School of Social Work, to ensure that the programme meets academic standards and that appropriate procedures are followed. This coordinator would staff an academic advisory committee, assist in recruiting and orienting instructors, and serve initially as academic advisor to diploma students. The community advisory

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committee and the academic advisory committee would meet together at least annually during the programme.

Table 7.1: Sample Design for Social Work Diploma in Sheshatshiu

Academic Year	Month	Month	Month	Notes
2004 – 2005	September SW 2700 Introduction to Social Work with access component	October Culture Camp At Lobstick Lodge or in country	November SW 2510 Social Welfare with access component	Fall Semester Social work faculty in residence Assessment during and admission after fall semester
	January English with access component	February Anthropology with access component	March Innuemun for “speakers” at Lobstick Lodge or in country	Winter Sem. Instructors teach in one month blocks
	June Sociology with access component (possibly with teachers)	July Psychology with access component (possibly with teachers)	August Psychology with access component (Possibly with teachers)	Spring Sem. Possibly delivered with education students
	September SW Human Behaviour (1) with access component	October Innuemun for “speakers” at Lobstick Lodge	November SW Human Behaviour (2) with access component	Fall Semester Social Work Faculty in Residence
	January 2006 SW 3320 Interviewing with access component	February 2006 SW 3322 Assessment with access component	March 2006 SW 3520 Intervention at Lobstick Lodge	Winter Sem. Social Work Faculty in Residence
	June 2006 English with access component (possibly with teachers)	July 2006 Women’s Studies access component	August 2006 Arts elective (possibly with teachers)	Spring Sem. Possibly delivered with education students
2006 - 2007	September 2006 SW Aboriginal Social Policy with access component	October 2006 SW Aboriginal Social Development at Lobstick Lodge with access component	November 2006 Graduation celebration Counseling on BSW application(s)	Fall Semester Social work faculty in residence

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Table 7.2: Preliminary Timetable for Social Work Diploma at Sheshatshiu

(Four weeks on this format completes one university class)

	Monday	Tuesday	Wednesday	Thursday	Friday
9.00 – 12.00am	Tutorials and Assignments	University Class	University Class	University Class	Tutorials and Assignments
1.00 – 4.00pm	Access Programming for Full time students Part time students available for Half time employment As students progress, a larger proportion of the class can be employed part time, and manage with more limited access programming.				
7.00 – 10.00pm		Access Programming for Part Time Students		Access Programming for Part time students	

Completion of a BSW degree:

This can be organized on an individual basis, with students being assisted to apply for BSW programmes at Universities across Canada (eg. S.I.F.C., Laurentian, Victoria, or Memorial). Alternatively, a programme for a group of students could be negotiated with a single university.

For Memorial University, full time completion would look something like this (NOTE: Shaded areas indicate semesters that would probably have to be in completed in St. John’s; Other semesters may be resident in Sheshatshiu, in St John’s, or elsewhere.)

Table 7.3: Possible B.S.W. Schedule – Memorial

Winter 2007	Spring 2007	Fall 2007
Arts and Science Electives (resident in St John’s, or by distance, or by college in Goose Bay) Note: Application to the school of social work must be submitted by January 15 th 2007.	Arts and Science Electives (resident in St John’s, or by distance, or by college in Goose Bay)	Fourth Year Field placement and social work methods class (Could be a Local placement if enough students in group to deliver the methods course locally)
Winter 2008	Spring 2008	Fall 2008
Fourth year social work classes, resident in St John’s	Arts and Science Electives (resident in St John’s, by distance, or by college in Goose Bay)	Fifth year social work classes, resident in St John’s
Winter 2009		
Fifth year placement, can be completed locally with available qualified field supervision		

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Sample Programme #2: Maritime School of Social Work, Dalhousie University

This sample is modified from the existing programme offered by the Maritime School of Social Work at Dalhousie University. Currently, programs are either offered on-campus (full and part time) or part-time through web-based distance delivery. This modified programme is one example of how the existing programme could be modified for a decentralized program. It spreads the access programming, 5 credits of general studies, and a full-time social work programme that is normally achieved in two semesters over three years to a full three semesters over 6 years thereby enabling a more manageable workload. Again, this is one potential example and would be subject to change.

A Bachelor of Social Work degree from Dalhousie University consists of both general courses in liberal arts, humanities and social sciences and professional social work courses. The credit system is somewhat different from Memorial University in that a one semester course (3 credit hours for 13 weeks) is considered 0.5 credits and a two semester course is 1.0 credit. Most students entering the program already have a degree. If so, the student will normally be required to complete 10 additional social work credits. Student with related work experience are sometimes admitted with 5 credits and must complete an additional 15 credits (3 years) of social work study. There is a transfer credit policy that provides for the transfer of courses from other universities for one-half the original value of a course to a maximum of 5 credits. (Maritime School of Social Work, 2003a, 2003b) Any arrangements for the transfer of credits outside of this policy (for example, full transfer of the MUN Diploma in Social Work program) should be negotiated at the outset.

The MSSW has adopted anti-oppressive social work as a critical theoretical framework. This framework links individual problems to political, social and economic structures in society. The goal is to provide students with skills for awareness, analysis and action that responds to diversity including cultural differences and contributes to both individual and social change. It values personal and social identity and different ways of knowing, including traditional indigenous knowledge.

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Table 7.4: Sample Model based on Maritime School of Social Work B.S.W.

	FALL	WINTER	SPRING/SUMMER
YEAR ONE	Transition / Access Courses	Transition / Access Courses	Transition / Access Courses
YEAR TWO (5 credits)	General Liberal Arts / Social Science Courses (4 courses x .5 credits = 2 credits)	General Liberal Arts / Social Science Courses (3 courses x .5 credits = 1.5 credits)	General Liberal Arts/ Social Science Courses (3 courses x .5 credits = 1.5 credits)
YEAR THREE (3.5 credits)	SLWK 2001 Historical and Ethical Foundations (.5 credit) Elective (.5 credit)	SLWK 2002 Beginning Social Work Practice (.5 credits) SLWK 3011 Perspectives on Social Welfare Policy 1 (.5 credits)	SLWK 3020 Field 1 (1 credit) Elective (.5 credit)
YEAR FOUR (3 credits)	SLWK 3030 Theoretical Foundations of Social Work Elective (.5 credit)	SLWK 3030 Theoretical Foundations of Social Work (Total 1 credit) SLWK 3070 Social Service Delivery Analysis (.5 credits)	Social Work Special Field of Practice Elective (.5 credit) Elective (.5 credits)
YEAR FIVE (4 credits)	SLWK 2010 Introduction to Community Social Work (.5 credit) SLWK3083 Introduction to Research Methods and Statistics (.5 credit) Elective (.5 credit)	SLWK 3012 Perspectives on Social Welfare Policy 2 (.5 credits) SLWK3220 Cross Cultural Issues in Social Work (.5 credits)	SLWK 4011 Advanced Practice 1 (1 credit) Elective (.5 credit)
YEAR SIX (4.5 credits)	SLWK3084 Understanding Research and Research Methods in Social Work (.5 credit) Elective (.5 credit)	Social Work Special Field of Practice Elective (.5 credit) Elective (.5 credit)	SLWK 4030 Field 2 (2 credits) Elective (.5 credit)

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Required courses (10.5 credits):

SLWK 2001.03:	Historical and Ethical Foundations of Social Work Practice
SLWK 2002.03:	Beginning Social Work Practice
SLWK 2010.03:	Introduction to Community Social Work
SLWK 3011.03:	Perspectives on Social Welfare Policy I
SLWK 3012.03:	Perspectives on Social Welfare Policy II
SLWK 3020.06:	Field Instruction I
SLWK 3030.06:	Theoretical Foundations of Social Work
SLWK 3070.03:	Social Service Delivery Analysis
SLWK 3083.03:	Introduction to Research Methods and Statistics in Social Work
SLWK 3084.03:	Understanding Research and Research Methods in Social Work
SLWK 3220.03:	Cross-Cultural Issues
SLWK 4010.06:	Advanced Social Work Practice
SLWK 4030.12:	Field Instruction II
(2) SLWK .03	Social Work Special Field of Practice Elective

Electives (4.5 credits):

Elective courses can be social problem electives taken from other departments or from social work.

The following electives are .5 credits each:

SLWK 3110.03 Africentric Perspectives in Social Work
 SLWK 3120.03 International Social Work
 SLWK 3130.03 Women and Violence
 SLWK 3140.03 Crisis Counseling
 SLWK 3150.03 Poverty & Inequality
 SLWK 3160.03 Social Work & Aboriginal Populations
 SLWK 3170.03 Feminist Counseling
 SLWK 3200.03 Law and Social Work
 SLWK 3250.03 Social Work and Corrections
 SLWK 3270.03 Social Work and Addictions
 SLWK 3290.03 Advanced Counseling in Social Work Practice
 SLWK 3320.03 Social Work and Aging
 SLWK 3330.03 Independent Study
 SLWK 3350.03 Social Work with Groups
 SLWK 3360.03 Social Work with Adolescents
 SLWK 3370.03 Child Welfare
 SLWK 4380.03 Disability Policy and Service
 SLWK XXX.XX Child Welfare & Aboriginal Populations

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Sample Programme #3

A third model could include the Diploma in Social Work in collaboration with Memorial University from sample programme #1, followed by completion of a B.S.W. programme at another institution, such as the Maritime School of Social Work at Dalhousie, or the School of Social Work at St. Thomas, or a B.I.S.W. at Saskatchewan Indian Federated College. However, while all the courses in the Diploma in Social Work at Memorial can be transferred one-for-one to a B.S.W. programme at Memorial, this is not necessarily the case for other universities. If the Band intends to work with several institutions, it is important that transfer credit arrangements be negotiated in advance.

“Nui Manikashunan”**Appendix A****Sheshatshiu Community Advisory Committee**

Edward Nuna, Director Capacity Building
Jack Penashue, Interim Acting Manager, Social & Health Services
(currently in final year of Bachelor of Social Work at University of Regina)
Stella Rich, Co -Researcher, Sheshatshiu Band Council
Lynne Gregory, Director, Family Treatment Program
Florence Milley, Co-Director, Post Secondary Education
Dan Hill, Co-Director, Post Secondary Education
Lyla Andrew, Interim Director, Innu Child and Family Services
Carol Faulkner, Interim Executive Director, Charles J. Andrews Treatment Centre
Mary Mae Osmond, Former Director of Innu Uauitshitun
Anastasia Qepee, Director of Human Resources
Tim Borlase, Director, Labrador Institute, Memorial University

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Appendix B

Calculation of Interviews

Employer	Agency/Program	Numbers
Board of Directors	Charles J. Andrew Treatment Centre	6
Sheshatshiu Band Council	Family Treatment Program	8
	Policy / Program	2
	Alcohol Program	2
	Daycare & Head Start	2
	School Social Counsellors	2
	Women's Centre	3
	Capacity Development	1
Health Clinic		2
	Diabetes Initiative	2
	Home & Community Care	3
Board of Directors	Group Home	5
Labrador Correctional Centre	Inmate Liaison	1
Health Labrador Corporation	Child, Youth & Family Services	4
Other	Post Secondary Students	2
	Political Leadership	2
	Other Elder	1
External	Health Labrador	1
		1
External	Health Canada	1

Total 51

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Appendix D

Innuiemun Social Work Lexicon

First Draft of Innuiemun Words for Social Work and Social Work Education

Aiatinitshu	He (a sick or old person) can look after himself and decide where to go.
Aieshuenitamun	Mental preparation, planning.
Aieshkunu	He prepares.
Aieshkeu	He prepares someone.
Aieshkupo	He is prepared, ready and waiting.
Aimun	Words, discourse, opinion.
Aitun	Action, way of doing.
Ashashiu-kukuminash	Wise Woman.
Ashineu	Snob.
Atanukan	Intelligence, wisdom.
Eminashit napeu	Good man.
Eminshit iskuueu	Good woman.
Innishu	Intelligence wisdom (mishta innishu – great intelligence and wisdom).
Innumamitonemitam	Thinks like an aboriginal person.
Iussiteiu	He has a tender heart.
Kaiashatshet	Someone who shares.
Kukuminash	Post menopausal woman.
Matshi-napeu	He is an evil man (ugly, poisoned).
Mihuehitamieiu	Contentment, satisfaction.
Mihuteieiu, minuteieiu	He has a good heart.
Minuaiau	Well-intentioned.
Minuteu	He likes to listen.
Mino	He is clean, upright (for child – controls bodily functions.)
Mishushkaka	He is scared because of something that taught him a lesson.
Mishushu	He is guarded and careful because of an earlier experience.
Napueutshelimu	He feels capable and brave.
Natulutishu	Self care, curing oneself.
Natukuieiu	He cares.
Nishtuapatam.	He knows it.
Pakushenitamun.	Hope.
Petueu	He listens.
Pimenitam	He has an idea in his head.
Shaknenimunue	To be the cause of shame in others.
Shakuenimun	Shy, ashamed.
Shapelitakuan	Pleasant, agreeable.
Shutshiteishkuueu	He reassures, gives courage, confronts in a test.
Shutshiteieiu	He has a strong heart, steady nerves and moral strength.

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Appendix D

Innuiemun Social Work Lexicon

Shitshipititsheu	He is powerful.
Shutshi-mitunenitam	He has a strong spirit and great powers of concentration.
Shutsheminu	He has confidence in his abilities, is capable.
Tipatshimun	A story.
Tipenitam	He has personal power and self control (is empowered).
Tipenitamun	Authority. Responsibility, jurisdiction.
Tshiamishiu	He is quiet, calm, reserved.
Tshitmatshenimueue	Compassion.
Tshitimatshenimueue	He is charitable.
Tshitimatshenimaushu	He takes a child in pity.
Tshisheuatisius	He is a person of feeling, affection, tenderness.
Tshitimaurentakashun	Pretentious.
Tshitimaurentakashun	Respectable, honoured, venerated.
Umishtatshimu	He has supernatural powers.
Ushtuentakush	He is bad tempered and argumentative.
Utshimautshenitakushui	He seems to have character and be distinguished.
Utshimautshenimu	He has a superior and haughty attitude and thinks he is too good to work.

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Appendix E

Consent Documents

**Instruments for Innu Social Work Education Needs Assessment
Stella Rich, Gail Baikie and Leslie Bella**

Script for Introduction to the Project for Potential Participants

We are from the University and have been hired by the Sheshatshui band. They have asked us to interview people who could tell us what Innu social work would be like and to find out how many people would want to learn about Innu social work. We know that Innu people think social work is about taking away children, but there is another kind of social work that is about helping and healing. It is this kind of social work we want to talk about.

Ninan nate nututenan Kamishtitshishkutamashunanut, kie niutinikunantsh sSheshatshiu Band tshetshi kuekuetshimatat tan tshipa itentakun Innu katsheutshimautusseut. Niui nantusentenan tan tshipa tatishut innut utinamut tshetshi tshishkutamashut katsheutshimau atusseunu. Passe Innut itentamut katsheutshimautesseut piuenimeu innua uefinat innu auassa muk takun katsheutshimautesseun eiat etentakuak tshetshi minututuak innua mak tshetshi nass uauitshiat innua. Eukun ume uanantussentakant tan etentameku.

Would now be a good time to talk about whether you would want to be interviewed?

Tshishat a tshipa minuau tshetshi eimitat kie tshetshi uauitematat ne uaishi kukuetshimatat?

It is important that you know you can decide to be interviewed or not. Being interviewed or not won't affect whether you get to be a social work student, or affect your employment. However, we are keeping a list of those interested in being social work students, whether or not you want to be interviewed. Noone will know who was interviewed or who gave us which answers. This will be kept confidential. It will take about ¾ hour to 1 ½ hours. The interviewers will be Stella Rich and (either Gail Baikie or Leslie Bella) and the interview can be in Innuiemun or in English and at a place of your choice.

Muk tshin etantemen kie eshi minuatenen tshetshi eimikuin. Apu tshikut tshakuan itentakuak nete utshishkutamashuini nete katsheutshimautusseunt kie mak nete tshitatusseunt, kie auen minuataki tshetshi tshishkutamashut katsheutshimautusseunu eapit niutinimuanan utshinikashun, apu auen tshika

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Appendix E**Consent Documents**

uts tshissenimakant kaimiakant kie nenu essishuet, kie apu tshikut uauitakant nakutentakanu ume eimun, ume peik auen tshai ishpish eimiakant peiku tatipeikana, utshent tshaiamitakut Stella Rich kie Gail Baikie put kie Leslie Bella eshinikatakakanit. Tshika Innu eimut kie ma akaneshau eimut, muk ne ua ishi eimin tshin tshika uitshissentent uaisi eimin.

Do you want to be interviewed?

Tshitapuetena tshetshi eimikuin?

If "Yes", arrange a time and place.

Tapuetamekue tshin tshika uiten tatipeikana kie tante menuatamen tshetshi uapamukuin?

If "no" say:

Kie eka minuatamen tshishat tshika uitamau ne auen niatishk.

I now know you do not want to be interviewed. Do you want to have your name on the list of those wanting to be trained as an Innu Social Worker? This would not be an application, but would tell us how many people are interested.

Shash tshika tshissenimukuin eka minuatamen tshetshi eimikuin. Muk peikun minuatamen tshetshi utinikant tshitshinikashun tshetshi nantu tshishkutamashuin innu katsheutshimatusseun? Nimieu uetinakanit kaitusseshit muk niui tshissenimanant tan tshipa tatishut menuatakau innu katsheutshimatusseunnu.

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Appendix E

Consent Documents

Informed Consent Form

Project Description: Many universities and Aboriginal social workers in Canada like Michael Hart a Cree social worker who wrote a book on Aboriginal social work) realize that in the past social work has not been very helpful in Aboriginal communities. They want to change this by providing Aboriginal social work training that respects /uses/includes Aboriginal ways of healing and helping. The Innu Band Council and the School of Social Work at Memorial University are trying to do this for Sheshatshiu , because of the Band's interest in delivering their own social work services. This interview may also help the band provide you with an opportunity for social work education.

Mitshet kamistitshishkutamashut nete katak eka tsheutshimautusseuit ute (Canada) kanata mata ne peiku Innu te kataku (Micheal Hart ishinikashu tutemushipan meshenaikenu euauinat katsheutshimautussentshi) tshesentak Innua kamentutuantshi nete ueshkat. Eukun mue uanantusentakant tshetshi tekuak Innut tshetshi tshishkutashut katsheutshimautusseunnu tshetshi uauitshiat innua. Ute Sheshatshiu innu misheneikantshuapit mak ntshe uakutshipintat katsheutshimautusseunu nte kamishtishkutamashunanut eukunu uakutshipintat tshetshi tutakant, mak ume kuetshipintakau tshetshi ishipimpinitishulak kie tshinan. Tshipatshi uauitshikun tshetshi tshishkutimashuin katsheutshimautusseun nete eimikuini kie kukuetshimukuini tan etentamen ume uaisi kutshipintakant.

- I. This interview is being conducted by Stella Rich and Gail Baikie (or Leslie Bella), in either Innueimun or English, according to your choice. Your Innueimun answers in Innueimun will be translated into English so Gail and Leslie can understand them.

Stella Rich, Gail Baikie kie Leslie Bella ishenikatakanut ntshe tshemitakut ui innu eimini kie mak uiakaneshauimini. Akaneshau imini kau nika uituten tshetshi akeneshau eimin tshetshi nishutakau ntshe akaneshashkuet.

- (1) The interview will be tape recorded, and the interviewers will use their notes and the tape recording to summarise your answers in English. The tape recording will be destroyed when the summaries are complete.

Tshika pitepinikun umue eimikuini, tshet ashushtakant nte mashineikant ne esishuein. Eku ne kapitepenikun tshika uepinakanu apu tshikuts petuat kutak auen muk nte mashinaikant tshikatukun.

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- (1) The interview will help us understand what kind of social work education would be good for the Innu people who provide helping service in Sheshatshiu.

Utshent kaimitakut uinishtutamut tan tshipa ishminpanu kie tan tshipa ishitshishkutamuakant tshetshi minu uitshiat Innua ute Sheshatshit.

- (1) We will ask for your opinion about how Innu help one another and about what a good helping person should be like. This will help us plan good social work education for Sheshatshui.

Tshiui kuekuetshimitinan tan eshi uitshitshut Innut mak tan tshipa ishenakutanan ne Innu uauitshitun. Eukun ne nipa apishtanan minupuntshe ntshe tshetshi tshishkutimashut auen ute ut Sheshatshit.

- (1) We will also ask about the best way to deliver social work education, including language, location of courses and teaching format.

Tan tshipa ishinakun Innu katsheutshimautusseun esheiminanut kie nte tshipa tshishkutamashun.

- (1) We will also ask about the educational background and hopes of those of you interested in social work education.

Mak apit tshika kukuetsimitinan tan tshitshishkutamashu nete ueshkat? Mak apit tan tshipa ishi minuatenau ishinakuak ne menuatamek ishishkutamakiek innu katsheutshimautusseun.

- (1) Your participation in this interview is voluntary, and you may stop the interview at any time. You can refuse to answer any questions.

Tshin umue tapueteveni tshetshi eimikuin apu shitshemukuin muk tshin etentamen theka issishuein, tshekuan eka uiissishueni.

- (1) If anything we talk about upsets you, you can tell us. We will stop the interview and talk about it. Gail and Leslie cannot understand Innueimun.

Takuaki tshekuan eka minuatamen ne essishulat kie mak ushuentamikune tshet uitamuiat, ntshe akaneshashkueut apu nishtutuat innu eimunu, tshet puniat eimitat.

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- (1) We will give the Band Council a list of those who want to be on a list of those interested in social work education.

Nika minan tshe Band Council etashit Innut menuatakau tshetshi ishi tshishkutamashunanut nenu innu katsheutshimatusseunu.

- (1) Your participation in this will not affect your admission to social work education. The interviewers will not decide whether you will be admitted or not.

Ume tautamini kie mak eka tapuetamin tshetshi eimikuin, apu tshikut matetakuak nte nantutshishkutamashune. Ne auen kaimishk apu tshikeu tshokuanu issishuet itshishkutamashuni eka utinikuine kie ma tshetshiutinikuin.

- (1) Your participation will not affect your employment, since your employer will not know who was interviewed.

Tapuitemeni kie mak eka tapuitemeni apu tshikut tshisentak auen ne etushkut.

- (1) We will summarize the things you say, but without saying who was interviewed or who said what. Our report to the band will include these summaries. With the approval of or in collaboration with the band we may write publications using information from these interviews.

Nika utinenan tshokuana essishueik, apu tshikut uinakant ne essishuet nenu tshokuanu. Masthen tshet pitekataiat tshishtakantshe mishinaikan nete innu misheneikentshuapit eku mak tapuetaki tshetshi apashtakant ne essishuein tshika ashushtakanu.

- (1) While we want to keep what you say anonymous, sometimes this might not be possible. If your words suggest that you are a danger to yourself or to others, or that a child is at risk, we will stop the interview and try to help you. We have a list of places which might help. If a child is at risk we might have to tell someone else about what you said in an interview.

Nikutshipintanan ninan muk tshetshinakutentamat tshokuane essishuein muk eapit takuantshekuan tsheui nakutentamat miam mate shissukut tshapatshi ishinakun tshetshi mishtuushtuentamen kie tshapatshi ishinakun tshetshi tshuapin tshika tshi uauiten tshetshi ushukultishuin kie ma kutuk auen tshiui tutau kie put tshituassim takun tapue tshetshi uitamutshit auen kie tshetshi uitshikuin.

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- (1) The Interdisciplinary Committee on Ethics in Human Research for Memorial University of Newfoundland has approved this research and Research Authorization has been obtained from the Innu Nation. If you are unhappy about this research contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at 737-8368 or the Innu Nation contact at 497 8398.

The Interdisciplinary Committee on Ethics in Human Research for Memorial University of Newfoundland (ICEHR - a University katapuetatishut) tapuete kenu tshetshi nantusentekent. Tapuete m iat Innu Nation tshetshi nantusentekent. Kamenuetemikuin m ue niantusentekent m ue tshakuan tshipatshi eimiauau m ue utshimau ute ICEHR at icehr@mun.ca kie ma uimetuetaini te 737-8368 kie ma Innu Nation 497 8398.

- (1) Do you have any other questions or concerns?

Ma takun tshakuan uakuetshtishimuin kie ma ekamenuatamen?

- (1) Are you willing to go ahead? If so, we can start the tape recorder now, so that your agreement to participate is recorded.

Shasha tshitapuetena tshetshi tshitshiparin eku tapuetamen? Shash tshika pitepinitinan, ne nutem tshakuan tiapuetatishuin.

Start the tape recorder

- (1) Please confirm that you wish to be interviewed.

Uita tiapuetemen tshetshi eimikuin.

- (1) We confirm that _____ has (1) read the above in English, or (2) read the above in Innueimun, and/or (3) has had the above explained to him or her in either English or Innueimun or both.

We also confirm that _____ has freely consented to proceed with the interview on these terms.

Signed by:

Gail Baikie, Leslie Bella or Stella Rich:

Interviewee

Date

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Possible Helpers for those Distressed in an Interview

People in Sheshatshiu

Mary May Osmond
Jack Penashue
Rose Gregoire
Christine Nuna
Julianna Hill
Patricia Nuna
Marilyn Martin

People in Goose Bay (phone 897 2343)

Mary Shepherd
Suzanne Denty
Norma Forsey
Elaine Hancock