

**Native Content in the Division One
Language Arts Program in
Two Saskatoon Elementary Schools**

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by

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ABSTRACT

The general purpose of this study was to examine Native content inclusion in the Division One language arts program. Particular attention was given to gaining insight into, a) what Native content was being included, b) how Native content was being included, and c) what help was received affecting inclusion.

During the 1988-89 school year, five Division One teachers in two Community Schools with high Native student population, volunteered to participate in the study. Both Community Schools were affiliated with the Saskatoon Public Board of Education. The participating teachers were interviewed through the use of semi-structured interviews during the study. Informal observations also took place over the duration of the study, and the participating teachers recorded on log sheets what forms and strategies they used for Native content inclusion. Treatment of data included a presentation of verbatim statements on matrices for each teacher interviewed, a search for general themes, and a comparison of interview and log data which highlighted patterns among responses.

Over the course of the school year, all of the participating teachers reported that they had included Native content in their language arts program. The degree to which Native content was included varied from teacher to teacher, as did the support they received. They recognized the need for Native content in their

language arts programs and felt they were significant participants in the process of Native content inclusion.

The study also revealed that the participating teachers believed that they could have included even more Native content in the language arts program, had they more Division One resource materials and urbanized materials to work with.

Findings from this study have important implications for educators and for further research. Over the course of the year, support, in-service and the availability of resource materials must be in place to meet the needs of the teachers in their lesson and program planning. Consultants, community coordinators and administrators need to be aware of the individual needs of teachers so they in turn can meet the needs of their students.

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CHAPTER I

The Problem

Introduction

The education of peoples of Native ancestry in Canada has a long and complex history. Since the first contact with Europeans prior to 1800, the Native system of education and way of life have met with many disruptions. The history of the education of Native peoples has been a constant struggle between two opposing views, one which holds that the purpose of education is to transmit the Native cultures, the other which believes that a Euro-Canadian culture must be implanted and nurtured. The predominance of the Euro-Canadian culture in school curricula across Canada has resulted in educators and students not fully understanding the Native students' cultural background. For more than 25 years, Native children have been immersed in the public education system where curricula and teaching strategies have been developed for students of the dominant Non-Native culture.

There have been numerous changes in education over the past century. There has been little change that has taken place with regard to the inclusion of Native culture and heritage into the Division One language arts program.

The literature indicates that a clear understanding of daily

life, thought and material related to Native culture and history is necessary for the classroom curriculum. For the classroom curriculum to have relevance for Native students, it must teach both Native and Non-Native students to value cultural differences, and to accept others' rights to be different. Barman, Hebert and McCaskill (1987) stated,

Beyond the political aspects lie the substantive concerns of Indian education, which are to ensure the transmission of Indian values, identity, language, and traditions, while providing a quality education. These concerns are seen as central to the education of present and future generations of Indian children, thus ensuring the future of Indians as distinct peoples in Canadian society (p.2).

In 1982, the Saskatchewan Department of Education, in co-operation with Native groups and curriculum developers in the Province of Saskatchewan, established the Native Curriculum Review Committee. The Native Curriculum Review Committee stated in their objectives that they would try to ensure the development of an appreciation of Native culture and history by all students and teachers in Saskatchewan. They recommended the legitimization of Native curriculum because of the need for enrichment of the evolving curriculum. The increasing numbers of Native students enrolling in urban schools in Saskatchewan has brought this need about.

In 1984 the Minister of Education's Advisory Committee on

Curriculum and Instructional Review identified some areas in education in the Province of Saskatchewan that needed change. One such area was Native education. As stated in Directions (1984), "Indian/Native content should be integrated into the core curriculum. Supplementary material for existing courses of study should be developed" (p.50).

Language arts is one of the core areas of study in schools and is the means of developing communication skills especially for young children. According to Allen and Fox (1983); Mangieri, Staley and Wilhide (1984); Quandt (1983); Burns and Broman (1983); and DeHaven (1979), language arts is composed of four communication skills: speaking, listening, writing, and reading. Through the use of these skills, Native children will be able to share their culture and heritage with others.

Much of the Division One student's life depends on his ability to communicate in some way using the four communication skills. For this reason, the area of language arts is very important. Day (1983) was of the opinion that the language arts encompasses the world of code-breaking processes that open the doors to better developed oral and written communication skills. These four language communication skills are equally important in the development and understanding of the young child.

An examination of the literature concerning the inclusion of Native culture and heritage in the curriculum has presented evidence that the cultural understanding between Native and Non-

Native students will increase, along with the building up of the Native student's self-image and pride in their Native culture. Research indicates this can be acquired through the inclusion of Native content in the four communication skill areas in the Division One language arts program.

Statement of the Problem

The purpose of this study was to investigate the inclusion of Native content in the Division One language arts program. The language arts program was examined to see if Native students culture and heritage were being included in the speaking, reading, listening, and writing skills. Through observations and interviews, Native content inclusion in the language arts program was examined.

The Subproblems

The following subproblems were investigated:

1. The first subproblem was to determine what Native content was being included in the language arts program.
2. The second subproblem was to determine what ways and means were being used to incorporate Native content into the language arts skill areas of reading, writing, listening and speaking.
3. The third subproblem was to see if the teachers Native or Non-Native background was a help or hindrance to their including Native content in the language arts program.

4. The fourth subproblem was to find out if the teachers received help in order to include Native content in the language arts program.
5. The fifth subproblem was to find out what help the teachers needed to enable them to include Native content in the language arts program.

Delimitations

The following delimitations were made:

1. Two schools with high Native pupil population in Saskatoon were selected for this study.
2. The study remained within the confines of Native content in the language arts program.
3. The study method employed interviews, observations and logs.

Limitations

In implementing the research study, the following limitations applied:

1. The selection of two school sites made it impossible to generalize the findings.
2. The observations and data collection were limited to a short time frame.
3. The Native content integrated into the language arts program was examined only during the short time frame.
4. The observations were limited to informal observations of the school and classroom context.

Definition of Terms

The following are definitions of key terms found in this study.

Community School: A school where there is a high percentage of the student population with common origins.

Directions: The Curriculum and Instruction Review was initiated as a means of assessing educational needs in Saskatchewan and proposing improvements to the education system. Directions, the final report, presents the major concerns, the committee's response to those concerns and the committee's recommendations for educational improvement.

Language Arts Program: This term will be used to refer to the materials and strategies teachers use to teach the communication skills of listening, speaking, reading and writing.

Listening: Native and Non-Native children will learn about the Native culture and heritage through listening to Native children's personal experiences related to their culture and heritage, along with listening to stories, legends and poetry written or told by Native people.

Native: The term Native as used here refers to both Indians and Metis, because both are of aboriginal descent.

Native Content: Material contained in a program that pertains to the Native heritage and culture. The content is often locally specific but includes themes, values, and events that are relevant to Native children.

Naturalistic Inquiry Method: A method of inquiry used by researchers to gather data about the world around them. It is "based upon inductive thinking and is associated with phenomenological views of knowing and understanding social and organizational phenomena" (Owens, 1982, p.2).

Non-Native: The term Non-Native refers to a person who is not of aboriginal descent.

Reading: The language experience approach gives the Native child a chance to share his experiences and thoughts related to his culture and heritage. Reading materials by and about Native people in Saskatchewan will expose Native and Non-Native children to Native culture and heritage.

Speaking: Through speaking, Native children will be able to share their personal experiences related to their culture and heritage with others.

Urbanized Resource Material: Resource material that pertains to themes, values, and events that are relevant to Native children living in urban areas.

Writing: Writing is oral language in written symbols. Through writing, Native children will be able to share personal experiences related to their culture and heritage.

Summary and Organization of the Thesis

In this chapter the problem and the subproblems have been delineated. Also the delimitations, limitations, and definitions of terms that were used in the study have been presented.

Chapter II reviews the literature pertinent to the problem of this study, while Chapter III describes the setting, the research methodology, and design that was used. Chapter IV includes the presentation and analysis of data. Chapter V, the final chapter concludes with a summary of the research findings and implications for further research.

CHAPTER II

Review of the Literature

Introduction

In the 1960's programs of study for Native children were patterned almost exclusively on Non-Native concepts of formal education by many educational institutions. Very little attention was paid to learning about the Native culture and capitalizing on that knowledge. This focus resulted in Native students losing some, if not all, of their cultural identity (Whyte, 1982).

In the 1980's educators have given their attention to the development of curricula for Native students because of the influx of Native students into the urban schools (Friesen, 1984). Both Directions (Saskatchewan Education, 1984) and the Five Year Action Plan for Native Curriculum Development (Saskatchewan Education, 1984) have emphasized the need for inclusion of Native content in the curricula to meet the needs of the Native students. Therefore, the purpose of this study was to contribute to data specifically related to the inclusion of Native content in the language arts curriculum.

In order to put the problem of this study into perspective, the literature dealing with a) background of Native children entering the urban school system, b) the need for Native content, c) the Native child and the language communication skills and,

d) the challenge of Native content inclusion in the language arts program, will be reviewed.

Background of Native Children Entering the Urban School System

Schools have played a major role in helping Native children assimilate into the Canadian mainstream. The school, however, has failed to recognize the rich culture and tradition Native students have to offer, particularly through the area of language arts (Bouvier, 1979; Marcuzzi, 1986; Katz, 1983; and Vugrenes, 1981). The predominance of the Euro-Canadian culture represented in the language arts program has discouraged Native students from sharing their culture or heritage with others; hence, the failure to meet specific language arts expectations places the student in a position of failure, not only with regard to the language curriculum but the entire syllabus and schooling experience.

Sealey (1980) and Burnaby (1980) found evidence that the failure rate of Native children in Canada while registered in Euro-Canadian cultural schools has not decreased over the years, but in fact has increased. According to LaRoque (1975) because of this lower success rate Native school children have often been labelled as "culturally disadvantaged" or "culturally deficient". Banks (1982) was of the opinion that these labels surfaced during the 1960's when the cultural deprivation theorists assumed the Native children were not achieving well in school because "of family disorganization, poverty, the lack of effective concept

acquisition, and because of other intellectual and cultural deficits which these children experience during their first years of life" (p.91). Their solution was to provide Native students with cultural experiences that would compensate for their poor achievement in school. Cultural experiences were based on the majority Euro-Canadian culture, not the Native minority culture.

The integrationists of the 1970's and 1980's believed that by placing Native students in majority culture schools their academic achievement would increase. Banks (1982) indicated that just the opposite has occurred.

Cultural difference theorists of the 1970's and 1980's on the other hand, believed that schools fail to help Native students to achieve academically because, as Banks (1982) describes it, "they ignore their cultures and rarely use teaching techniques and styles that are consistent with the culture, lifestyles, and values of minority youths" (p. 98). Robertson (1981) believes this theory supports the beliefs of the Native people that in order for their children to be successful in school, culture and education must grow together.

Research in the area of Native education has raised many questions and concerns over the years not only by theorists, but by educators and parents too. Of the various features examined, one that has been brought to the forefront of the inquiry is Native cultural content in the Division One language arts program. It

has prompted educational policies to change, but only within the last decade have educators become aware of the need for Native content enrichment in language arts.

The Need for Native Content

Prior to the 1980's the Native students were a much smaller minority than they are now in 1988. With this growing increase in the Native urban school population Bouvier (1979) stated, "There is also a need for constant evaluation and identification of materials that will ensure cultural pride for native children and an objective study about native people for all children" (p. 8). Lee (1982), LaRoque (1975), Lawrence (1981), and Burnaby (1980) reaffirmed what Bouvier stated, and added that over the years the values of the white society have been imposed on Native students. Frequently these imposed values have been in conflict with Native values and traditions which are a valued part of the Native culture and heritage. The most significant conflict between Native and Non-Native values has been noted to be in the area of the relational-value orientations. Gue (1966) found that Native people stressed the primacy of group goals that were continuous through time: that is, hereditary and kinship structures. The study also indicated that in the area of time-value orientation Native people placed more emphasis on the present than Euro-Canadian students. Lastly, in the area of man-nature value orientation, Natives evidenced fatalism regarding natural forces while Non-Natives felt

that natural forces of all kinds are to be overcome and put to the use of mankind. An inevitable conclusion Gue made was that these conflicting values place a philosophical barrier between Natives and Non-Natives and results in the Native child not sharing his personal experiences for fear of ridicule and embarrassment of himself and his culture.

Some anthropologists believe that the concept of culture has not been clearly defined and has a large number of overlapping and contradictory meanings. According to Spradley (1972), "Perhaps the meaning which had the widest usage involves an omnibus definition: culture is almost everything. It is emotions and works of art, it is behavior, beliefs, and institutions; it includes what people know, feel, think, make and do" (pp. 6-7). It is something that needs to be handed down to future generations. According to Bouvier (1979), Burnaby (1980), Saracho (1983) and Whyte (1986) the best way to hand down culture to future generations is through the language communication skills.

The Native child brings to the classroom a rich, cultural background of heritage and traditional values. How much of this is incorporated into the language arts program?

One could look at how the Native people view the world and themselves in relation to this world for further explanation. The Native world view embodies the way Native people create order and reason from the world around them. King (1975) stated that the Native people get their value system, attitudes and way of behaving from the Native world view.

The Native child is taught how they should view the world from early childhood. This view develops attitudes, behavior standards, values and reasoning power, all of which become part of the child's personality. However, the views held by the Native people are often ridiculed and thought of as being archaic and of no value to the Native child in today's schools. The child may experience many conflicts because of the lack of knowledge and understanding of his culture on the part of teachers and students.

As Bouvier (1979) stated, even Native children will not necessarily be aware of their culture even though they look "Native". She went on to say that a positive reinforcement of the cultural identity the Native child brings to school is needed in school programs and curricula. The lack of material related to Native culture and heritage has resulted in many educators and students not being aware that Native people have different values, attitudes and beliefs, many of which can only be shared through storytelling, songs, legends, and the sharing of personal experiences in the language arts program.

Whyte (1982) believes that Native people are taught and conditioned to believe that the essence of their culture is their functional tools, such as canoes and beadwork. The traditional beliefs, values, and ideas that are taught to the children by their parents become unimportant because the Euro-Canadian school has not defined them as part of their culture. His view is supported by Wildcat (1981) who believes that the values which make

Natives a great race are not found in any book; they are found instead in their history, legends and culture.

Katz (1983) and Vugrenes (1981) described how the elders in the Native community have always played a very important role. Their task has been one of imparting tribal history, the origin of sacred objects, values, and wisdom to the young through stories and songs. Some of the stories the elders told were designed to transmit culture related to the creation of the world and moral precepts while others were designed purely for entertainment. Katz (1983), Klesner (1982) and Burnaby (1980) were of the opinion that through exposure to Native poetry, songs, legends and stories both the Native and Non-Native student will not only be motivated to express themselves through the oral and written communication skills but will learn about the Native culture.

Katz (1983) expressed how important Native cultural content is in the language arts program by saying that:

I would ask young people to walk on the sacred earth, to remember every flower, to watch the way the snow falls silently. I would ask them to listen to the stories of the old ones. As students store up sensory experience and memories, their own stories and poems will begin to take shape. Each poem or story sings its own song. It may be sad, it may be joyous - it must spring from our inner world of feeling and imagination. During the course of their quest for vi-

sion, students will reveal the dark side of themselves, and they will share their aspirations (pp. 445-446).

The Native Child and the Language Communication Skills

Whyte (1986), Kaulback (1984), Saracho (1983) and Klesner (1982) have stated that Native people have had their own systems of education for decades. The Native child grew up learning all that he needed to know for survival by observing and practising the skills taught by parents, elders, or other kinfolk. He could identify with parents, grandparents and elders as traditional models.

Whyte (1986) and Kaulback (1984) stated that kinship played an important role in the life of the Native child. According to Littlejohn (1975), through this kinship, the child learned that "oral sources are dependent for preservation on the powers of observation of the observer and the powers of memory of the successive generation" (p. 43). Burnaby (1980), Ahenakew (1973), Klesner (1982) and Mitchem (1981) believe this preservation can be effectively accomplished through the use of legend storytelling and the dramatization of legends in the classroom as part of the language arts program. Mitchem (1981) stated, "An anthroliterary approach to learning continually links the great themes to concepts, concepts to activities, and all are established through written and oral language in the context of the historical set-

tings and human experiences from which they arise" (p. 756).

Marcuzzi (1986) and Kaulback (1984) reported that in more recent years the traditional style of learning for the Native child has been replaced by a learning style involving cognitive thinking which is highly dependent on written language. Jensen and Petty (1980) contended that this transition from observation and repetition to written emphasis in work has led to Native children having problems with communication skills in language arts because of restrictive use of experiences involving these skills. Klesner (1982) and Pepper (1985) believe the problem could be changed by the emphasis on using the Native child's own stories as reading material and by content that emphasizes large amounts of culturally relevant information. Klesner (1982) stated, "For native children an influx of traditions and culture can add to their self-esteem and bring enjoyment to the entire class" (p. 48).

Mitchem (1981) feels children look for substance and meaning in what they hear and what they do. If teachers weave the threads of myths and legends throughout the web of departmentalized and atomized facts they will help children integrate instead of isolate. "It is through knowing our past, that we can come to know ourselves; if a man understands himself, his heart is strong to meet the difficulties of life" (Ahenakew, 1973, p. 103).

By providing opportunities for students to become familiar with Native legends, Non-Native students will also learn more

about the Native culture, and as Vugrenes (1981) stated it will help them "understand the reasons behind differing attitudes and behaviors" (p. 494). Inclusion of aspects of Native students' past culture into the educational system will also give recognition to the right of the students to take pride in their heritage. King (1975) stated, "Awareness of one's historical origins and a sense of historical racial pride are the primary source and the basis for an individual's personal identity" (p. 5).

The use of Native legends, stories and the Native child's personal experiences related to their culture in the language arts program will not only help to preserve the past, but also to instill a sense of cultural pride in the Native student. Although many of the stories, legends and personal experiences may appear fanciful, they thrive in the same form as old time itself and constitute the base upon which a proud culture is rooted.

The Challenge of Native Content Inclusion in the Language Arts Program

The Native child entering the urban school steps into a different world of customs and language. His needs for communication skills are varied because of his Native background. Educators play an important part in helping to understand better the Native child's background and incorporate the cultural material content into the language arts program. Kaulback (1984) suggests that we as educators "must focus our energies towards adapting the method

and materials of instruction to better suit the learning styles of Native children" (p. 36). He believes that in doing so the Native child will be more successful in school. Whyte (1986) stated:

Courses and materials which reflect the positive impact of Indian and Metis people have and can be further developed and used. The traditions, heritage, and folklore by ones' group can be the material for the school today. The spiritual heritage of the community can become part of the school experience. A curriculum infused with content of an Indian and Metis cultural heritage will go a long way in helping generate interest and motivation among Indian and Metis youth (p. 15).

The research indicates that schools are being discouraged from being instruments for assimilation of Native children into the Euro-Canadian majority culture. According to Davis (1986), educators are beginning to recognize the large numbers of Native students in their school systems and are attempting to work towards solutions. Directions (Saskatchewan Education, 1984) and the Five Year Action Plan for Native Curriculum Development (Saskatchewan Education, 1984) are two examples to which Davis (1986) refers.

The challenge of Native education extends beyond Native peoples to all Canadians. As the National Indian Brotherhood phrased it a decade and a half ago:

Non-Indians must be ready to recognize the value of another way of life; to learn about Indian history, customs and language; and to modify, if necessary, some of their own ideas and practices. Only then will Indian children no longer be strangers in Canadian classrooms (National Indian Brotherhood, 1972, p.26).

Friesen (1984) was of the opinion that programs that reflect cultural variety will enable students to experience and evaluate lifestyles and values of their fellow Native classmates. The Non-Native student will learn how important these lifestyles are to the Native student. This interaction and experience sharing between the two cultures will allow them to recognize and respect differences and similarities that exist between themselves through the language arts program.

Researchers foresee that with the large number of Native students entering the urban school system, inclusion of Native content will need to be given high priority in curriculum development, the language arts curriculum in particular. As Banks (1981), Lynch (1983), Morrison (1981), Nixon (1985) and Parekh (1985) emphasized, an influx of Native tradition and culture into the language arts program will not only add to the Native child's self-esteem, it will bring enjoyment and a better understanding of their culture to others.

CHAPTER III

Research Methodology and Design

In this chapter the setting and the methodology used for the collection and analysis of data are described.

Introduction

The purpose of the study was to examine the Division One language arts programs for Native content in two Community Schools in Saskatoon. The language arts programs were examined to determine how the Native student's culture and heritage were being included. This examination primarily included the speaking, reading, listening, and writing skills. The study examined the teachers' perceptions of Native content in the language arts skill areas by means of observations, logs and semi-structured interviews.

The Setting

Two schools in Saskatoon with high Native student population were selected for the study. Both schools were designated Community Schools. The total group that was studied were five Division One teachers who volunteered to participate in the study. Three of the participating teachers taught in school #1 which had the largest enrollment of the two schools. The remaining two participating teachers taught in school #2, the smaller of the two

Community Schools. Log forms were distributed to all five participating teachers. All five participating teachers comprised the group who were interviewed.

Methodology

The design of this study has been based upon the need to provide for trustworthiness. Guba and Lincoln (1982) have addressed trustworthiness in naturalistic studies by reformulating four traditional criteria. These four criteria are internal validity, external validity, reliability, and objectivity. They suggest that the naturalistic inquirer has a duty to address the following questions:

1. Truth value...How can confidence be established in the "truth" of the findings of a particular inquiry?
2. Applicability...How can the applicability of a study to other contexts be determined?
3. Consistency...How can one determine to what extent inquiry could be consistently repeated?
4. Neutrality...How can one establish that the findings are derived solely from the inquiry and not from the biases of the researcher?

Guba and Lincoln summarized the justification for the translating of these questions into naturalistic terms of credibility, transferability, dependability, and confirmability. The methodology of this study was designed to insure that the four criteria were met.

Data collected using interviews, informal observations and

log sheets was validated through peer debriefing and regular meetings between the researcher and faculty advisor, all added to the credibility of the study. Dependability was achieved by replication of interviews, frequent observations, member checks, and a researcher audit trail. The study provided for purposive sampling and a detailed description with respect to transferability. The researcher has also verified each conclusion with support from the original data in enough detail to enable someone to do a similar study and confirm or question these findings.

Data Collection

Three kinds of data were gathered to achieve the objectives of the study.

1. Interviews were conducted with the five participating Division One teachers (Participating teachers in two Saskatoon Community Schools in the Saskatoon School District Division #13) to determine what Native content was being included, what forms and strategies were used for the inclusion, and what help was received affecting inclusion. Teachers were interviewed at three different times during the school year (October, November, December, January, February, March). Interviews ranged from 30 - 60 minutes each.
2. Informal observations of the school and classroom context during the school year (October, November, December, January, February, March). There was no observation of classroom teaching during this time period.

3. Log sheets to record what Native content forms and strategies were used were distributed to all participating teachers in Division One when they attended a meeting with the researcher in October. During that time the researcher introduced the purpose of the log and was also available to help clarify any questions.

Interview Technique

The five participating Division One teachers, from two Community Schools were asked to participate in semi-structured interviews over the duration of the study. Prior to the interviews the purpose of the study was explained. One of the interviews was semi-structured with guiding questions, the other two were informal. The semi-structured interview with guiding questions was tape recorded and the five participating teachers remained anonymous. Interviews were used in the study to encourage communication and obtain reliable information from the respondents. Respondents were interviewed at their own school during a convenient time.

Guiding questions were asked about the teachers' perceptions of Native content in the language arts skill areas. Each participating teacher was interviewed with the same interview questions during the study. The questions asked encouraged the teachers to reflect on the inclusion of Native content in the language arts skill areas. The semi-structured open ended interview questions are as follows:

Interview Questions

1. Do you teach language arts (reading, writing, speaking and listening skills) to the students in your assigned classroom?

2. Do you include Native content in the language arts skill areas?
3. If yes, which areas? Briefly describe how you include Native content in these areas.
4. What suggestions do you have as to how Native content could be included in the Division One language arts program?
5. Have you received any help in order that you include Native content in the language skill areas?
6. For Non-Native teachers: Does your Non-Native background help or hinder your including Native content in the language arts skill areas?
7. For the Native teacher: Does your cultural background help you include Native content in the language arts skill areas?

The Log Sheet

The log sheet was designed to provide another source of data regarding what materials, resources, and teaching strategies the participating teachers employed for Native content inclusion in their language arts program. The log sheets were distributed to the participating teachers at the beginning of the research time frame. Forty-nine log sheets were handed in by the five participating teachers over the duration of data collection. The log sheet is included in Appendix A.

The Researcher

The researcher has taught all grades from kindergarten to grade three over the past nineteen years in Prince Albert, Regina and Saskatoon. In all three centers a high percentage of Native students were enrolled in her classes.

The researcher has obtained two degrees from the University of Saskatchewan in Saskatoon: A Bachelor of Education degree

with a major in Early Childhood, and a Bachelor of Arts degree with a major in Anthropology and a minor in Fine Arts. The Anthropology major was the study of the different North American Indian cultures.

The researcher believes language arts has become the means of developing communication skills especially for young children. Through the use of speaking, reading, listening and writing skills, Native students will be better able to share their culture and heritage with others. This sharing will not only help increase the cultural understanding between Native and Non-Native students, but will also build up the Native student's self-image and pride in his Native culture.

The researcher is a strong supporter of attempts to improve education for Native people.

Data Analysis

The objective of the data analysis was not intended to yield statistical data. The observations and interviews were analyzed for similarities and differences. The interviews were analyzed to uncover what and how Native content was being included in the Division One language arts program. The observations and log forms were analyzed according to the teaching strategies and materials used to include Native content in the language arts program.

Summary

The naturalistic inquiry method chosen for the study sought to reveal teachers' perceptions of Native content in the Division

One language arts skill areas. Interviews, observations and log sheets helped the researcher capture the ways in which respondents experienced this situation.

CHAPTER IV

Presentation and Analysis of Data

In this chapter the data collected in this study are presented and analyzed. The study was designed to examine Native content inclusion in the Division One language arts program. Data were collected through teacher logs, observations and semi-structured interviews. The thrust of this investigation was to gain insight into what and how Native content was included in the language arts program and what help was received affecting this inclusion. The data are presented under headings that emerged from the research questions. The participating teachers' assigned names are in alphabetical order for the convenience of the reader, and the writing style is primarily in the language used by the teachers during the interviews. The chapter concludes with a summary and analysis of the collected data.

The Division One Teachers - Introduction

Two schools with high Native student population were selected for the study. Both schools were designated as Community Schools. School #1 and School #2 were both situated in neighborhoods where a large portion of the students attending the schools were of Native ancestry.

School #1 had the largest enrollment of the two schools. Three Division One teachers agreed to participate in the study

from this school (refer to Table 4.1).

School #2 was the smaller of the two Community Schools. Two Division One teachers agreed to participate in the study (refer to Table 4.1).

Table 4.1 Study Related Information

Teacher	Teaching Experience	School Placement	Grade Taught	Enrollment	Native Students Enrolled
Anne	14	#1	1	21	12
Doris	1	#1	K	18	6
Francis	2	#1	2	22	13
Helen	4	#2	1	12	9
Maxine	12	#2	2/3	23	8

I Analysis of Interview Data of Five Division One Teachers

Anne

Anne taught year one at School #1. She had taught for fourteen years and felt that she had a great deal of expertise and experience to offer, having taught Native students over a number of years. Anne volunteered to participate in the study as she felt this would further motivate her to include even more Native content in her language arts program. Her views of assistance in including Native content in the language arts program were determined on the basis of interviews.

Matrix 4.1 illustrates the assistance Anne received and desired in order to include Native content in the language arts program. Anne felt that because she was raised close to a reserve she could relate her personal experiences about the Native culture into her teaching. When asked to respond to how not being of Native ancestry affected her Native content inclusion, she indicated it only hindered her somewhat.

Anne stated that having a Native teacher on staff had been a good support system for her including Native content in her language arts program. She felt that having access to more quality urbanized resource materials would be a definite asset to her including more Native content in her language arts program. Anne felt that her Native students, who had been raised in an urban setting, would be able to relate to urbanized materials more readily than non-urbanized materials.

Matrix 4.1

Teacher's View of Assistance - Anne

Help Received	Help Desired
<p>This year I'm finding Dan is invaluable. He's in the grade seven room and willing to pop in here at any time and share experiences or share vocabulary. He speaks Cree.</p>	<p>We have very little urban material.</p>
<p>I came from a town near a reserve and that's just the little bits of experience I've had.</p>	<p>There should be more and more stories of quality and not simply because they have a picture of a Native child in them.</p>

Anne reported that on a long-term basis, she felt herself "really scrounging" for material to incorporate into lessons. She felt there needed to be more quality stories with Native content. In Anne's words,

"It has to be a quality story, but we need lots and lots of those if we're going to have a literature based program. That's a very obvious way to include Native content."

Anne described the resources that were available, lacking in urbanization. She felt that almost all of the Division One material dealt with life in the North or life on a reserve, and not life in the city. She felt that in order to meet the needs of the urban Native student, materials needed to be developed.

Matrix 4.2 illustrates the initiative that took place in Anne's classroom for Native content inclusion in the language arts program. Anne felt in previous years she had more student input with regard to Native content. She attributed this change to having culturally strong Native families, whose cultural activities made their children aware and proud of their heritage. The children in turn were then very enthusiastic about sharing their culture with their classmates.

Matrix 4.2

Initiative - Anne

Student Initiated	Teacher Initiated
This is the first year I've had as little as I do.	When I initiate it I feel like I'm pulling teeth to get some sharing.

Anne had seen a definite decline over the past few years of the cultural awareness of Native children in her classroom. She felt the parents of some of the Native children were letting their culture go. This problem in turn reflected on their children, and their children's initiative to share cultural incidents with their classmates. In Anne's words, "They're letting it go, and it may be partially intentional."

Doris

Doris taught kindergarten at school #1. It was her first year teaching and she was very enthusiastic about volunteering to participate in the study. She felt by participating she would be further motivated to make sure she included Native content in her language arts program. Her view of assistance in including Native content in the language arts program is reported below on the basis of interviews.

Matrix 4.3 illustrates the assistance Doris received and desired in order to include Native content in the language arts program. Doris reported that she did have access to some resource people, and some materials to help her with the inclusion. She felt there was a need to have more materials available, and that their contents should be more urbanized for Native students who were born and raised in the city.

Matrix 4.3

Teacher's View of Assistance - Doris

Help Received	Help Desired
I know where I can obtain elders and somebody who wants to come in to make bannock.	What I would like is more material that is available. More access to more material that is probably out there, but I'm not aware of.
The cultural college has alot of information.	I guess the cultural college but who has time to go out there. It would be nice to have it in the schools.
	More urbanization of Native content material. There should be more information on contemporary issues and also city living.

Doris felt her Native ancestry made her more familiar with the Native culture and customs, which helped her include Native content in the language arts program. Although she did not speak Cree she still felt her Native background made her more aware of being Native and how to deal with Native children in her classroom. She did not feel the children were any more open with her than they would be with a Non-Native teacher. She said, "I don't think it matters to them because they are so very young."

Doris had very strong feelings about the lack of urbanization in resource materials she was able to locate and use in her language arts program. She said, "There's a lack of urbanization of

Native content material. A lot of it is up North or by the lake, it's harder for Native students that live in the city to relate to those people." She felt that because there were many Native children born and raised in the city there needed to be more information on contemporary issues and city living integrated into the Division One language arts program.

Matrix 4.4 illustrates the initiative that took place in Doris's classroom for Native content to be included in the language arts program. Doris felt very comfortable with the Native content inclusion that was occurring in her classroom as a result of her initiative and that of her students. Doris reported that when her student's spontaneity was lacking she was able to draw upon her Native background, resources, and contacts to help her initiate Native content inclusion.

Matrix 4.4

Initiative - Doris

Student Initiated	Teacher Initiated
The students will talk about things they are familiar with and about being Native.	When we made bannock a couple of weeks ago, as soon as I said that we are going to make bannock all the Native students said, "well I know what bannock is. I made bannock before, my kohkom made bannock."

Doris found her students to be open and eager to share their

familiarity with their Native culture with her and their peers. She felt that by encouraging her students, and through initiating Native content it would help both Native and Non-Native students to learn and appreciate the Native culture.

Francis

Francis had taught at school #1 for two years. She felt her Native background helped her include Native content in the language arts program, along with taking cross-cultural classes while enrolled in the Suntep program at the University of Saskatchewan, Saskatoon campus. She was very enthusiastic about volunteering to participate in the study, and remained highly enthusiastic throughout the data collecting. Her views of assistance in including Native content in the language arts program are reported in Matrix 4.5 on the basis of interviews.

Matrix 4.5 illustrates the assistance Francis received and desired in order to include Native content in the language arts program. Francis reported that the Native content she had included in her language arts program was a result of her personal experiences, post-secondary training and her own initiative. She indicated that access to resource people, and more concrete Native content materials would assist her to include even more Native content in the language arts program.

Matrix 4.5

Teacher's View of Assistance - Francis

Help Received	Help Desired
Well aside from what I learned at Suntep, I think I've just done it, whatever it is on my own.	If possible money for resource people to come into the classroom.
My mom and dad's friends came from reserves so I might have picked something up from their friends.	More concrete materials should be available.

Francis felt that her post-secondary training had given her some insight into how to include Native content in the language arts program. In Francis's words, "My real awareness came when I started going to Suntep. That's when I really was aware that I was Native and that encouraged me."

Francis felt that with her Native background, and growing up in an urban centre, she could relate to how most Native students felt in an urban setting. In Francis's words, "Being from a Native background when I was a child, I know what it was like when I was in school." This in turn gave her some guidance in what Native content to include in the language arts program.

Francis felt there definitely was a need for material with Native content. In Francis's words, "I don't complain really about the upper grades, there is enough material, but for Division One there aren't enough materials."

Matrix 4.6 illustrates the initiative that took place in Francis's room for Native content inclusion in the language arts program. Francis felt that she and her students equally initiated Native content. Francis reported that her Native upbringing, even though it was not on a reserve, was valuable to her, giving her easy access to guests and knowledge about Native customs. In turn these resources helped Francis initiate Native content inclusion.

Matrix 4.6

Initiative - Francis

Student Initiated	Teacher Initiated
<p>Sometimes when the children come into the class they'll say, well I went to a pow-wow last week, then they'll tell me about it.</p>	<p>Yes, often I do. Sometimes it's initiated and sometimes they just come out with it themselves.</p>
	<p>If I read a book or something then it comes out. For example if I mention fishing...</p>

Francis felt comfortable with the amount of Native content initiative that was taking place in her classroom. She indicated that the high Native student ratio in her classroom, was conducive to a large number of her students sharing Native cultural incidents. Francis was pleased that her students of Native ancestry were so willing to share. In Francis's own words, "My values of sharing I've tried to relate to the children."

Helen

Helen taught for four years at school #2. According to Helen, a large portion of her students during the four years were of Native ancestry. She was very enthusiastic about volunteering to participate in the study because she worked so closely with Native students at school #2. Her views of assistance in including Native content in the language arts program are reported below on the basis of interviews.

Matrix 4.7 illustrates the assistance Helen received and desired in order to include Native content in the language arts program. Helen was feeling comfortable with the amount of Native content inclusion that was taking place in her classroom and the support she was receiving from her teacher associate. She felt having more Native content materials available would be a further incentive to her utilizing these materials more in her language arts program. Helen reported that she intended to utilize the help of the community coordinator to assist her with her program planning.

Matrix 4.7

Teacher's View of Assistance - Helen

Help Received	Help Desired
Well, particularly this year I have a Native teacher associate full time, and she's my right hand lady.	I'd like more resource materials.
Another help is our community coordinator.	I would like to use the community coordinator more as a resource or contact person.

Helen reported that having a high Native student enrollment during her four years of teaching prompted her to try to include more Native content into her lessons. She felt, however, that her Non-Native background had been a hindrance to her including Native content in the language arts program. In Helen's words, "I didn't feel like I had a whole lot of background to draw upon, and often sort of felt inadequate in that sense. And I basically did nothing rather than doing something that I was uncertain about." When her enrollment in September showed that the majority of her class were of Native ancestry, Helen became determined to include more Native content in her language arts program. Helen attributed her increased inclusion of Native content to the help she received by talking to staff members, having a Native teacher associate and in Helen's words, "the more I include, the more I feel comfortable with." She reported that even some of her Native colleagues didn't have all the answers about the traditional Native culture. The fact that they weren't experts, in Helen's own words, "made me feel more comfortable about not being an expert."

Helen felt that the greatest amount of support and help for her to include Native content in the language arts program came from her Native teacher associate. In Helen's words, "She's willing to help me, you know, help me find out and do some research." Helen was pleased with how she handled situations related to Native content inclusion in her classroom. This was reflected when Helen said,

I sort of would feel inadequate before, well I should know this, I'm a teacher. I'm a teacher in Saskatchewan ...so I would rather than show my ignorance, would kind of bluff along, or smile, or nod knowingly. Now I'm less afraid to say I don't understand, tell me what that means, or is it a good way to approach it. So that's going to help. And we really don't have a lot of awareness of really a culture that is very, very part of our Saskatchewan life.

Matrix 4.8 illustrates the initiative that took place in Helen's room for Native content inclusion in the language arts program. Helen reported that there was a lot of spontaneity by her students with regards to initiating Native content. She felt comfortable with the amount she had initiated. Helen commented, "I initiate a lot as well."

Matrix 4.8

Initiative - Helen

Student Initiated	Teacher Initiated
There's a lot of spontaneity in this classroom.	I initiate a lot as well.
There are a fair bit of their incidental 2 minute kinds of things in my classroom.	

Helen found that a great deal of interaction took place between the Native students in her classroom. This, in turn, she reported, initiated many discussions about their Native culture. In Helen's words, "It'll be things like something or other reserve, or so and so will say, I've been there. Somebody else will say, my kohkom (grandma) did such and such and someone else will say, oh my kohkom did this too." Helen felt comfortable with how her stu-

dents initiated Native content, and appreciated the support her teacher associate gave her with follow-up activities.

Maxine

This was Maxine's first year teaching at school #2. She was job sharing with another teacher, and it was her responsibility to plan and teach the language arts program. She felt somewhat apprehensive about volunteering to participate in the research study, as this was her first time teaching Native students. As time went on she gained confidence in her planning for Native content inclusion and no longer felt apprehensive about participating in the study.

Matrix 4.9 illustrates the assistance Maxine received and desired in order to include Native content in the language arts program. In October Maxine was at a planning stage for Native content inclusion. She was feeling frustrated about the lack of resources and help. She also felt overwhelmed by her placement in a new school with high Native student population.

Matrix 4.9

Teacher's View of Assistance - Maxine

Help Received	Help Desired
Help hasn't been offered to me, I've had to seek it out.	Ideally I guess I would love to see a whole unit done up for me, that would have lesson plans and everything laid out nicely. Resources listed, where to go for them and everything.
<hr/> <p>When I began this and I started going over the background, on my own I had to seek out. However once I did, then people were supportive. Our librarian and other staff members.</p> <hr/>	

In early October when Maxine first started to plan for Native content inclusion, she thought at first her Non-Native background would be a hindrance. In Maxine's words, "I thought, well I absolutely have no background and this will be a problem, but as it progressed and I started to learn with the kids it brought on an excitement to it."

Over the course of the study, Maxine felt increasingly comfortable and confident that her Non-Native background did not hinder her inclusion of Native content into the language arts program. She said, "With this I was learning with them in a way, and it was interesting, and it has made me want to go on and do more. I feel I've established some sort of base this year."

Maxine reported how disappointed she was that no one offered her help, or resources in order for her to include Native content in the language arts program. She said, "I was never sent anything by anyone on Native content, or teaching Native content, at all in my classroom." According to Maxine, she received some help from other staff members like the teacher-librarian.

Maxine felt that her teaching background in general helped her pick and choose material, but she felt someone who was just starting teaching would have difficulty doing so. In Maxine's own words "not quite knowing how to assess this and get it all together may be quite difficult."

Matrix 4.10 illustrates the initiative that took place in Maxine's room for Native content inclusion in the language arts program. Maxine reported that she and her students had done all of the initiating of Native content in her language arts program. She reported throughout the six months of data collection that she had not received any help to initiate Native content inclusion other than her own determination to do so.

Matrix 4.10

Initiative - Maxine

Student Initiated	Teacher Initiated
As far as the kids in my room and coming from them, definitely.	It's sort of more or less up to me.

When the research for the study concluded, Maxine felt good

about the lesson planning she had done to include Native content in the language arts program. In Maxine's own words, "I think this topic, my learning with the children, has been sort of an exciting thing."

Summary

It can be noted that the five Division One teachers individually viewed their assistance differently for the inclusion of Native content in the language arts program. From their individual perceptions each reported how help received and help desired affected their including Native content in the language arts program. For some it was an opportunity to share their cultural knowledge, and to implement it into their language arts program. For others it was an opportunity to examine the help they received and the help they desired in order to include Native content in their language arts program.

It can be noted that the five participating teachers felt that the Native students that initiated Native content inclusion, did so because of their immediate contact with a reserve or their Native cultural upbringing. Due to the spontaneity of the Native students during the language arts lessons, all participating teachers reported having more cultural awareness themselves, which they could utilize another year.

The forms of Native content used in the language arts program were recorded on a weekly basis in logs by the five participating

teachers. In total, forty-nine log sheets were used to record Native content forms. The data recorded will be shared.

II Log Data

The log sheet was designed to provide another source of data regarding what forms and teaching strategies were being used for Native content inclusion in the language arts program. The participating teachers were to record what forms and teaching strategies they used on the log sheets each time they included Native content in their language arts program. The log sheets were distributed to the participating teachers at the beginning of the study. The log sheet is included in Appendix A. The log sheets were collected from the participating teachers on a weekly basis. Forty-nine log sheets were completed and submitted to the researcher.

A. Findings from Forms of Native Content

Table 4.2 shows what forms of Native content the participating teachers included in their language arts program and how many times each was used for each skill. It can be seen from Table 4.2 that personal experience stories were the most common form of Native content inclusion. Personal experience stories were used a total of fifty-four times by the participating teachers. The use of Native legends was the next most common form. Legends were used

a total of thirty times by the participating teachers. The forms of Native content, as indicated in Table 4.2, utilized all of the language arts skills. It can be seen in Table 4.2 that the skills of listening and speaking were used the most often for Native content inclusion. Participating teachers' use of Native content forms for Native content inclusion was varied but limited over the duration of the research.

Table 4.2 Forms of Native Content Used by the Five Teachers

What forms were used	How many times each was used for each skill				Total
	Reading	Writing	Listening	Speaking	
Legends	9	4	17	2	30
Personal experience stories	-	5	27	22	54
Books with Native content	-	-	11	-	11
Poetry	1	-	-	6	7
Stories written by Native people	3	-	8	-	11
Native guests and demonstrations	-	-	3	-	3
16 mm Films	-	-	1	-	1
Audio tapes	-	-	2	-	2
Video tapes	-	-	8	-	8
Records	-	-	3	-	3
Dramatization of legends	-	-	-	2	2
Learning the Native language	-	-	12	12	24
Native pictographs	2	2	2	2	8

During the informal interviews the participating teachers indicated reasons legends and personal experience stories were used. Most often legends and personal experience stories were described by the teachers to be both immediate and attainable within their schools respectively. The participating teachers reported that

other forms of Native content were not utilized as frequently because they were produced in limited quantities, and many forms that were available were not developed for use with Division One students. The availability or lack thereof and development of Native content forms, resulted in the participating teachers only using forms that were developed for their Division and immediately available to them within the confines of their school.

B. Findings from Teaching Strategies

Table 4.3 shows the teaching strategies the participating teachers used to include Native content in their language arts program, and how many times each strategy was used. From the data and informal discussions with the participating teachers the most common methods of Native content inclusion emerged from the spontaneity the students provided through class discussions and the sharing of personal experiences. The participating teachers indicated that the discussions and sharing took place most often during and after the classroom teacher read a book or story containing Native content.

Table 4.3 Teaching Strategies

Method of Inclusion	Times Used
Discussions	29
Sharing time	22
Choral Speaking	6
Creative Writing	5
Brainstorming	4
Writing Legends	4
Experience Chart	3
Bookmaking	1
Story-teller	1

Data for presentation in Table 4.3 were taken from the participating teachers' interviews and log sheets.

All five participating teachers reported that class discussions during and following the different forms of presentation of Native content material played a very important role in Native content inclusion in their language arts program. During informal discussions with Anne and Francis, Francis said, "We discussed the story. Some of the children came to the front of the room and began to tell of cultural incidents." Anne also described a similar incident that happened after she had read a story to her class, about a little girl being ill. Anne said, "After reading the story, a discussion followed. The story related to herbal tea helping Rosie feel better. This brought a discussion about their experiences. Lots said their kohkom did this."

The data from the logs indicate that Native content was included in the participating teachers' language arts program. The teachers felt more Native content would have been part of their program had they had more resource materials geared to Division One students.

III Observation Data

Observations of the school and classroom context took place on an informal basis throughout the data gathering time period. Observations were not made of classroom teaching during this time period, but were made when the researcher collected the log sheets from each participating teacher on a weekly basis throughout the six month time period. When the researcher met with the participating teachers observations were made of student and teacher made Native content

materials in the classroom, hallways and display areas within the school. Teachers were very enthusiastic and eager to point out specific examples of work related to Native inclusion in their language arts program. On several occasions the researcher was given samples of student and teacher materials to keep. Observations revealed that Native content was being included in varying degrees in the language arts programs of the participating Division One teachers.

IV Analysis

A report of findings for each guiding question posed for this research is as follows. Analysis of interviews and general themes emerging from the data are included in this section.

Question 1: What forms of Native content were included in the participating teachers' language arts program?

Table 4.4 has been prepared from the analysis of log data presented in Table 4.2. It shows what forms of Native content the participating teachers used in their language arts program. It indicates that over the duration of the six months of data collecting each of the teachers varied the use of different Native content forms. The data in Table 4.4 show that the most common form of Native content utilized by the participating teachers was personal experience stories shared by the students with their classmates. Two of the five participating teachers (Helen and Francis) utilized Native content inclusion forms many times in their language arts program.

Many of the teachers felt more comfortable as the year progressed with using the different Native content forms. At the conclusion of the data collecting they indicated they would continue using the Native content forms another year.

Table 4.4 Five Teachers' Use of Native Content Forms

	October	November	December	January	February
Legends	Helen	Helen Maxine Francis	Helen Maxine	Maxine	Maxine
Personal experience stories	Anne Doris Francis Helen	Doris Francis Helen	Doris Francis Helen	Doris Francis Helen Maxine	Doris Francis Helen Maxine
Books with Native content	Francis	Helen Francis Maxine	Francis		
Poetry	Doris Helen Anne	Doris			
Stories written by Native people	Doris Anne	Doris Anne Francis	Helen Francis		
Native guests and demonstrations	Helen Doris				Maxine
Films (16 mm)	Helen				
Audiotapes	Helen		Francis		
Videotapes	Helen	Helen	Helen	Maxine	Maxine
Records	Helen			Helen	
Drama		Francis			Francis
Native language	Helen Francis	Helen Francis			Francis
Native pictographs		Francis		Maxine	

Data from the teacher logs as presented in Table 4.2 indicated that all of the participating teachers were using several forms of Native content inclusion. The same pattern is noted in Table 4.4. All of the participating teachers used more than one form repeatedly for Native content inclusion.

Although the participating teachers included some form of Native content in their language arts program, the interview data reported two concerns. Anne, Doris, Francis, Helen and Maxine were concerned with the lack of Native content material for Division One students, and the lack of urbanization within those materials. The participating teachers reported they would have used more forms of Native content more frequently had they been available for their use.

Research data suggests that Native content materials and resources at the Division One level are needed to increase the number of Native content forms used in the language arts program.

Question 2: What teaching strategies were used by the participating teachers, and how did the use of these strategies affect Native content inclusion?

On the basis of the data gathered as indicated in Table 4.3, it appears that the two most common strategies used by the participating teachers were classroom discussions and individual sharing of personal experiences. Both of these forms were immediate and accessible by all five Division One teachers. Four of the five participating teachers found these strategies to be well received by their students, especially the students of Native ancestry. They reported it not only encouraged the Native students to share their culture with others but it also instilled a sense of cultural pride in the Native students.

Interviews with the participating teachers and log data indicated that language arts materials with Native content need to be

developed and implemented regarding Native topics and areas of particular interest to Native students.

Question 3: Who initiated the Native content in the participating teachers' classrooms?

On the basis of the log and interview data it appears that both the five participating teachers and their students initiated Native content inclusion. The students' initiative came from their cultural awareness. The teachers' initiative came from their Native background, their personal experiences, and Native content resource materials. Four out of the five participating teachers did not experience any difficulties with having their students initiate Native content in the language arts program. One of the five participating teachers, indicated she was concerned with her students not being enthusiastic about participating or sharing their Native cultural experiences. The other four participating teachers were very pleased with the initiation of Native content inclusion that emerged in their classrooms during the six month time frame.

The responses to this question disclosed that teachers of Native ancestry were able to initiate Native content more easily than Non-Native teachers because they could draw from their personal experiences and background.

Question 4: What assistance did the participating teachers receive and desire in order for them to include Native content in the language arts program?

Table 4.5 has been prepared from an analysis of the matrices 4.1, 4.2, 4.3, 4.4 and 4.5. All of the participating teachers desired help to include Native content in their language arts program. All five teachers received help from one or more sources.

Table 4.5 Teachers' View of Assistance

Source	Help Received	Help Desired
Other staff members	Anne	Doris
	Helen	Helen
	Maxine	
Teacher's background	Anne	-
	Francis	
Resource people	Helen	Francis
	Doris	
Other institutions	Doris	-
	Francis	
Urbanized material	-	Anne
		Doris
		Francis
Native content material	Anne	Anne
	Doris	Doris
	Francis	Francis
	Helen	Helen
	Maxine	Maxine

It can be seen in Table 4.5 that all of the participating teachers felt they received the most help with Native content inclusion in the language arts program from Native content material. From data presented however, the participating teachers desired more Native content material to help them include more Native content in their language arts program. Table 4.5 indicates that each of the participating teachers perceived the help they received and the help they desired differently. The help they received or desired varied depending on their cultural background, post-secondary training, accessibility to resource people, and the availability of Native

content print and non print materials.

The interview and log data support the need for the development and accessibility of Division One Native content materials.

Findings reported in this chapter indicate what Native content the teachers included, how they included it, and what help they received to include it in their language arts program. These findings support the need for Native content inclusion in the Division One language arts program.

Summary

It can be noted that the five participating teachers collectively felt there was a need for them to include Native content in their language arts programs. This awareness was due to the high Native student population in their classrooms. From their individual perceptions of what and how they included Native content in their language arts program the researcher was able to gain insight into the successes and frustrations experienced by the teachers as they did program planning for Native content. For some it was an opportunity to be creative in the development of their own methods and strategies for Native content inclusion. For others it was described as a frustrating and time consuming job trying to locate materials and resources. Throughout the data collection the participating teachers remained open and confided in the researcher resulting in a strong trust relationship which remained for the entire data collection time period.

From the data collected insight was gained into what and how Native content was included in the Division One language arts program.

CHAPTER V

Summary, Discussion and Implications

In this chapter a summary of the study and a discussion resulting from the findings are presented. In the final section, important implications for both educators and further research emerge.

Summary

A review of the relevant literature on Native content inclusion in the language arts program emphasized the importance of cultural understanding between Native and Non-Native students, along with the building up of the Native student's self-image and cultural pride. By using Native content resources in the classroom, both Native and Non-Native students would learn a great deal about the Native culture, and this would set the atmosphere for sharing through the language arts skill areas. Continued research has been recommended because only a curriculum infused with Native content and materials will generate interest, motivation, learning and sharing among Native students about their cultural heritage.

The general purpose of this study was to examine five Division One teachers' language arts programs for Native content inclusion. Particular attention was given to teaching strategies and methods of Native content inclusion, and what assistance was received to enable teachers to include Native content in the language arts program.

An inquiry method was used in this study, as it has been recommended as an excellent means for collecting descriptive data and for gaining insight into teachers' perceptions of Native content inclusion in the language arts program.

Three kinds of data were gathered to achieve the objectives of the study:

1) Interviews with five Division One teachers in two Community Schools in Saskatoon were used to gather descriptive data about their perceptions of Native content inclusion in their language arts programs.

2) Log sheets were distributed to all participating teachers. The teachers were asked to record materials and resources, teaching strategies, and any other incidences or personal experiences pertaining to the inclusion of Native content in the Division One language arts programs.

3) Observations in the participating teachers' classrooms were analyzed according to the teaching strategies and materials used to include Native content in the language arts program.

Discussion

The discussion of findings is centered around four major issues which emerge from related literature and research: a) what forms of Native content were being included, b) what teaching strategies were being used, c) who initiated the Native content, and, d) what

assistance was received to enable teachers to include Native content in the Division One language arts program.

Findings confirm that each of the participating teachers used one or more forms of Native content in their language arts program. The participating teachers indicated a lack of Native content resource materials for Division One students, and a lack of urbanized Native content materials resulted in their using personal experience stories and legends as often as they did for Native content inclusion. Interviews with the participating teachers in the study support the findings in the literature that Native content materials at the Division One level are needed to increase the number of different forms used.

From the data and informal discussion with the participating teachers the most common strategies used for Native content inclusion emerged from the spontaneity the students provided through class discussions, and the sharing of personal experiences. Interviews with the participating teachers supported the findings in the literature that curricula with Native content needs to be developed and implemented regarding Native topics and areas of particular concern to Native students.

Over the course of this study it became apparent from the data collected that the participating teachers were influenced by their personal situations. Teachers of Native ancestry were able to utilize their cultural experiences in their language arts program. Non-Native teachers were unable to do this and needed to seek out alter-

native resources. The interview data disclosed the same finding, that teachers of Native ancestry were able to initiate Native content inclusion more easily than Non-Native teachers because they could draw from their personal experiences and background. Interviews and findings in the literature support the need for more Native teachers, especially in schools with a high Native population.

The interview data reported the help the participating teachers received and the help they desired in order to include Native content in their language arts programs. Support from a variety of sources was reported by the participating teachers and considered to be an important influence in Native content inclusion in their language arts program. Data gathered about the assistance the teachers desired to help them include more Native content in their language arts program indicated the need for more Native content materials only some of which were urbanized. The data gathered and the findings in the literature support the need for the development of Division One Native content materials.

Implications

Findings from this study have important implications for educators and for further research.

1. The Native education consultant and the community coordinators should be aware of the help desired by the Division One teachers to include Native content in their language arts program.

2. This study has shown that the degree of Native content inclusion varied from teacher to teacher and from school to school. It is important that the community coordinators, Native education consultant and administrators consider the individual needs of teachers to assist them with Native content inclusion.

3. Teachers in this study express a need for more Division One Native content resource materials, some of which needs to be urbanized. This need for resources has implications for budget allocations.

4. Teachers in this study affirm the need for inservice on Native content inclusion, along with lists of resource materials and resource people.

The study has demonstrated the need for further research in the following areas:

1. Further research needs to be undertaken in the classroom to provide a description of classroom practices that have been identified by teachers in this study as significant to the inclusion of Native content in the language arts program.

2. Teachers in this study claim that Native students develop positive self-concepts when Native content is included in the language arts program. Further research is needed to assess the degree to which this claim is observable, and to determine what factors contribute to this attitude.

3. A study using respondents from rural areas could be undertaken. This study was limited to the perspectives of five Division

One teachers from an urban area. It may be that levels of collegial support, and availability of resources, differ from one area to another. How these differences affect teacher beliefs and practices may be revealed.

4. Research could be done to explore if and how teacher training experiences influence the beginning teacher's orientation to Native content inclusion in the language arts program.

The Division One language arts program plays a very important role in the development of an appreciation and understanding of the Native student's cultural background and traditional values. The study revealed that the Native students culture and heritage were being included in the speaking, reading, listening and writing skills in the Division One language arts program.

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APPENDIX A

NATIVE CONTENT LOG

Date: _____

Materials and Resources

(i.e.: Print and non-print materials, books, records, A-V materials, student produced work either visual or oral)
For resource materials please state title and author.

Teaching Strategies

(List methods and/or lessons used to include Native culture and heritage in the reading, listening, speaking and writing skills.)

Other

(Record any incidences and interesting personal experiences pertaining to the inclusion of Native content in the Division I language arts program. i.e.: family events, cultural events).


APPENDIX B
CORRESPONDENCE

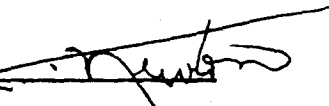
UNIVERSITY OF SASKATCHEWAN
COLLEGE OF EDUCATION
INDIAN AND NORTHERN EDUCATION PROGRAM

ACCEPTANCE OF THESIS PROPOSAL

MARLENE A. TACHELLA satisfactorily
completed Preliminary Oral Examination on thesis topic _____
Native Content in the Division One Language Arts Program in Urban
Saskatoon Elementary Schools
on June 27, 1988
(Date)

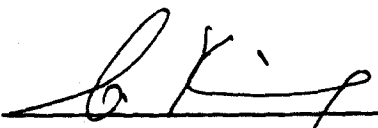
Members of the Committee are as follows:

Cecil King, Ph.D. 
(Chairman)

E. Newton, Ph.D. 

H. Savage, Ph.D. 

Submitted on June 28, 1988 by Chairman of the
Thesis Committee.


Cecil King, Ph.D.

RESEARCH PROJECTS AND SURVEY STUDIES

Application Form

Saskatoon Board of Education

This form is designed for those who are undertaking a relatively sophisticated level of research (i.e. graduate thesis or research staff study, or surveys of a more general nature). The applicant in this category will typically wish to involve professional personnel and/or students in the school system as data sources. This form should be completed as follows:

Research Projects - Complete "PARTS A, B, and C"
Survey Studies - Complete "PARTS A and B"

PART A

Name of Researcher Marlene Iachella

Address 301 Clarence Ave. South, Saskatoon Sask. S7N 1H5 Phone No. 244-0903

Title of Study Native Content in the Division One Language Arts Program in Urban Saskatoon Elementary Schools.

Purpose of Study (in brief) My study will focus on what and how Native content is included in the Division One language arts program.

Number of Schools Required 2

Number of Students Required 0

Number of Classes Required 8

Approximate Date(s) of Test Administration (if any) _____

Approximate Time Required for Test Administration _____

Other Information Required from the School System _____

Preferred Starting Date for School System Involvement Sept. 1988

Anticipated Terminal Date for School System Involvement Feb. 1989

PART B ABSTRACT OF PROPOSAL

(The applicant should complete each of the following sections in some detail. The information requested will be disseminated to school personnel who may be involved in the study.)

I. The Problem (objectives, hypotheses)

This study will focus on the inclusion of Native content in the Division One language arts program. The language arts program will be examined to see if the Native student's culture and heritage are being included in the speaking, reading, listening and writing skills. This study will examine through observation and interviews Native content inclusion in the language arts program.

II. Research Design

(a) Data Sources (size, grade level, subject area, etc.)

The study will examine the Division One language arts program for Native content in two Community Schools in Saskatoon. On-site observations and interviews will take place with the Division One teachers and the Community School Co-ordinators at the two pre-selected Community Schools.

(b) Instrumentation (attach copies)

To determine teacher's perceptions of Native content in the language arts skill areas, observations and a Semi-structured interview will be used.

(c) Statistical Procedures

II. Anticipated Value of Project to this School System and/or Education in General

The researcher will share a compiled list of materials, resources and teaching strategies that are found to be used by Division One teachers when including Native content in the language arts program.

A copy of thesis will be submitted.

PART C - COMPLETE PROPOSAL

Please attach a copy of your complete proposal as approved by your Committee Chairman, if any, for use by the Department of Educational Services.

Date: June 28, 1988

Applicant *Marlene Sachelle*
(Signature)

Chairman *[Signature]*
(Signature)

Please forward to:

Department of Educational Services
Saskatoon Board of Education
405 Third Avenue South
SASKATOON, Saskatchewan
S7K 1M7

APPENDIX C

Audit Trail

- June 27, 1988 - Thesis proposal accepted
- September 8, 1988 - Meeting with Dr. Newton
Discussion, Analysis
- October 6, 1988 - Study explained to Participating
Teachers
Log Forms distributed
- November 9, 1988 - Meeting with Dr. Newton
Discussion of interviews and log data
- February 1, 1989 - Meeting with Dr. Newton
Discussion of interviews and log data
- March 31, 1989 - Data collecting completed
- May 18, 1989 - Dr. Newton - Discussion of Findings
- Discussion of Analysis
- August 14, 1989 - Dr. King - Discussion of Analysis
- August 17, 1989 - Dr. King - Discussion of final chapters
- August 18, 1989 - Dr. King - Discussion of final chapters
- August 19, 1989 - Dr. King - Discussion of final chapters