Eskimo Ed.

Experiment in Camp Education of Eskimos of the Eastern Arctic, at Port Harrison, P.Q., and Cape Dorset, N.W.T. carried out by Miss E.M. Hinds - 1950-1957

NOTE: All Eskimos referred to in this report are of the Port Harrison or Cape Dorset areas.

TABLE OF CONTENTS

Education of Eskimo Children who live in Camps:

Experiment at Port Harrison and Cape Dorset carried out 1950-1957 by Miss E.M. Hinds.

A Federal Day School opened at Port Harrison, P.Q. in January 1950, in the church part of the old Anglican mission house. There was no school furniture, apart from a sheet of blackboard cloth which we fixed to the wall. The narrow, rather unstable benches which the church congregation used served sometimes as seats for the children, and sometimes as desks. But everyone was happy because there was a school.

The non-Eskimos at Port Harrison were exceedingly kind and helpful, so that we could open school a few days after our arrival. The school staff consisted of Miss E.M. Hinds, welfare teacher, and Mr. Elijah Menarik, interpreter, who worked partly for the school and partly for the nursing station.

The day school was attended by all the Eskimo children of school-age, whose homes were in the settlement of Port Harrison. This meant that the majority of school-age children of the Port Harrison area were unable to receive school education simply because they lived in camps remote from the settlement.

I had been advised in Ottawa that the Department's policy was to discourage Eskimos from leaving their camps to live in settlements near the trading post. I had no knowledge of Eskimo life at that time, nevertheless that policy seemed to me very wise seeing that the Eskimos concerned were obliged to get their living in the traditional Eskimo way. That is, by hunting and trapping. The handicraft scheme was just beginning at that time, which meant that during intervals between trapping and hunting these people could supplement their income by carving the soapstone which is to be found in the vicinity of most of the camps in the Port Harrison area.

Soon after the Federal Day School, which was conducted in the old mission house, opened, Eskimos from camps came to say that they also wanted to learn. Various fathers of camp children came and asked me to teach their children though they said it would not be possible for the children to come often to school. We discussed ways and means, and I promised to help. I told the parents to come to see me the next time they came to the settlement to trade and maybe I could have something ready for the children.

Most of the camp children I had seen looked very dirty and smelt strongly of a mixture of raw sealskin, unwashed flesh and stale urine, with one or other of the smells predominating, usually depending on the amount of washing that had been done. Many of these children had so few clothes that they were wearing all they possessed and mothers waited for a mild day to wash one or other of the garments. The collars and cuffs of some of the flannelette shirts were thick with dirt that had become polished with wear so that they resembled black shiny leather.

I wondered what the content of education for such children should be, and what methods to use.

I had profitable discussions on these matters with Mr. Darrell DeBow, Cpl. A. Mansell of the R.C.M.P. and Mr. Norman Ross of H.B.C., all of whom were exceedingly helpful in getting the mission in a fit state to use as a school, and who were sympathetic to the idea of Eskimo education.

....2

At that time white fox sold to the trading post for $3.50 and red fox for 25¢.

It seemed that health and hygiene should have a high place in the curriculum. Requests were made for arithmetic so that they could learn to understand the trading values at the store. Some wanted to learn English.

When the Eskimos already mentioned came again I had some packets of lessons ready for their children. They were in large envelopes. Each envelope contained:-

1 Workbook (Listed by the Department as scribblers)
1 pencil
1 eraser
1 box of crayons.

I showed the fathers that all these things were clean, and must be kept clean, so that washing was highly desirable - hands, faces, necks, bodies and clothes. I talked, too, about cleanliness and health, and the fathers promised that they would get their families to do as I suggested.

Then I showed the exercises I had prepared for the children and told them what the exercises would eventually lead to if all were well done and understood.

The following are the exercises included in the first assignment:

1	2	3	4	5	6

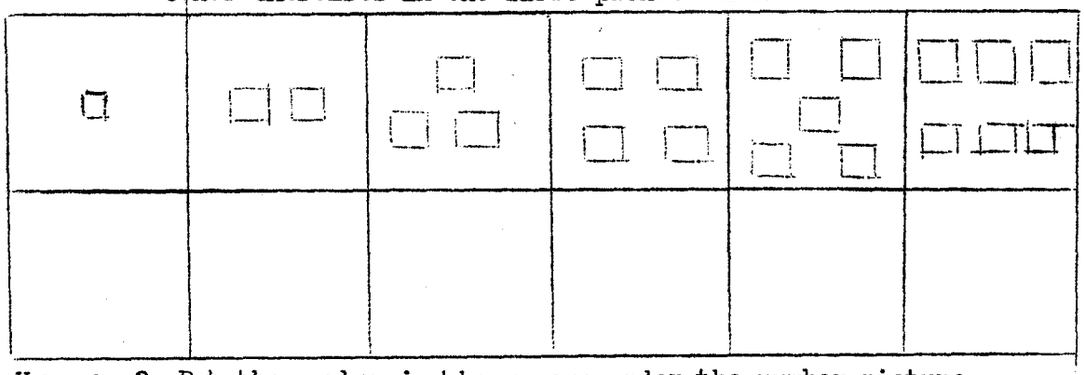
....3

Verbal instructions only, were given, to the effect that the figures were to be repeated in the squares beneath.

They were shown how to make the figures, by beginning at the top, with a special demonstration of 5

Many children already knew the figures but they had learnt them from clocks and calendars and put all the trimmings as, for instance

Other exercises in the first packet were:



How many? Put the number in the square under the number picture.

Exercises of the above type were given, and suggestions for drawing groups of objects in the workbooks, i.e. 3 seals on one page, 4 stars on another page, etc.

Exercises in writing, in the first packet were limited to C. and O. only. This was mainly for training in correct hand movements, since many beginners have a tendency to proceed from left to right to form their rounded letters.

After the number work and writing were finished the children were asked to draw pictures, but not more than a limited number of pages of the work book were to be used. A mark with a red pencil was put on the last page to be used. No pages were to be torn from the book.

From these small beginnings some children advanced quite rapidly, others not so fast. Much depends not only on the intelligence of the child, but also on the quality of intelligence of the person acting as lesson-carrier.

In the beginning it was mainly fathers or older brothers who were the lesson carriers. Each time they came to the settlement to trade they visited the school with their family's lesson packet. They were given a mug of cocoa and a pilot biscuit and were invited to watch while the lessons were corrected. Thus, when they returned to their camp they could pass on my comments to the children.

Until ship-time, when hectograph pads were received with the new supplies, all lessons for camp children had to be written out by hand. After supplies were received lessons of each kind were clipped together in order, and with a piece of construction paper as cover.

The brown paper envelopes soon became worn out, so I encouraged mothers to make bags for the school books. Some used left-over pieces of silapa material, others washed flour bags, usually the 24-lb. size. A few had nothing for bag-making as their flour bags were needed to make or patch clothing.

....4

It was emphasized that no one should come to the settlement solely for the purpose of bringing the lesson books. I usually asked the lesson-carriers what they had brought to trade at the store, and I checked their statements with the trading-post manager. I made it clear to Eskimos that if they came only with lesson bags and for no other purpose they wouldn't receive a mug of cocoa and a biscuit when they came.

During my first year at Port Harrison there was wonderfully good co-operation from the non-Eskimos and I feel that the success of my project there was mainly due to this co-operation. Unfortunately most of these people left Port Harrison at the end of that year, 1950, and their successors were of quite a different type. Indeed, some even became antagonistic, but thanks to the good start such antagonisms did not greatly affect my work with the Eskimos, though they were very unpleasant to endure.

As time went on certain lads from the camps seemed to me suitable to become leaders of camp education in their own particular camp. Some of them had been patients in hospitals "outside". Those from the Mountain Sanatorium, Hamilton, were the best.

All of the lads were selected from among those who came fairly frequently to the settlement and who were themselves interested in learning. Each komatik usually has two individuals, one in charge, and the other to do the work. Lads frequently have to do the work, such as looking after the dogs, guiding the komatik through rough places etc.

The lads selected as lesson-carriers and camp school leaders were not necessarily the son of the camp boss. In one instance the son of the camp choreman was chosen. I was interested to hear from the R.C.M.P. that an improvement in the status of that boy's family had been observed in the camp, the reason being that he was the leader of camp education and had won respect from other members of the camp because of his ability to learn and the efficient way in which he attended to the children's school requirements.

The duties of the camp education leaders were to see that as soon as assignments were finished they were sent to me for correction and fresh assignments. Thus, instead of each father bringing his own children's bags of books the bags of all the school children of that camp were brought in at the same time. Leaders obtained boxes of a size suitable for lashing to a komatik and large enough to contain all the bags from the camp. When all assignments were completed the box was brought to the school by the first person from the camp to come to the settlement, not necessarily by the camp education leader.

Whoever brought the books was invited in for a little visit. He was given a small lunch; if his parka was wet it was dried on the rack which I had fixed over the heaters, and often magazines were given to him to take home. So there was never any difficulty in getting anyone to act as carrier.

When the lesson-carrier came he was instructed in his own school work. Such instruction had to be given outside the regular school hours for the following reasons:

1. Because the local children regarded themselves as superior to the camp children and were often unkind to them.

....5

2. Because the regular school lessons of the day school pupils did not supply all the needs of the camp pupils, seeing that they were working to a different scheme.

3. Because these camp education leaders usually came out of school hours, having taken all day to travel from their camps, and intending to leave early the following morning on the return journey to their camps.

Books were always corrected as soon as they were brought in so that they could be returned to the camp by the person who brought them. This frequently meant working very late at night, for it was not possible always to finish them while the lad was receiving his own instruction. All spare time was used in preparing camp lessons, so as to have them ready to put into the bags when the boys came in. It was seldom possible to include in the bags anything that had to be prepared after the bags came in.

Elijah, the interpreter, co-operated very well and did all he could to help in correction with these "rush hours".

Since the camp education leaders were chosen from among those who came most frequently to the settlement they kept ahead of the others in their learning, because they had more instruction. The individual instruction which each one received - although very time-consuming for the teacher, was exceedingly beneficial to the pupil. I feel that much of the success of the camp education scheme is due to the individual instruction given to camp pupils whenever they came to the settlement during the winter. Naturally, when the sea turned to water, boats came in and several camp children came at a time and were taught in groups.

Occasionally there became a tendency for a leader to "throw his weight around" in his camp. When fathers told me this was happening I talked to the lad concerned and at the same time suggested that if the father wished he could bring the books himself.

It was necessary to keep well ahead of the pupils in the preparation of new work. Some worked very quickly and it was seldom that any two children in a camp were working the same exercise at the same time. Thus, the individualism, which is an essential part of the traditional Eskimo life, was being preserved, and at the same time the pupil was progressing at his own pace, and not being forced to skimp things, or to mark time in order to keep in step with the rest of the class.

Thus, when camp children attended school in groups, which they did during the summer, class instruction took the form of basic lessons. Some children in the group would be learning new facts and others merely revising what they already knew. I tried to make each lesson a complete unit in itself so that the lesson content did not depend to any great extent on a previous lesson, though naturally it was planned for the needs of the particular pupils attending.

It will be realized that such a method for teaching children of the camps requires a teacher that is willing to work whenever the need arises - for people are coming and going from camp to settlement all the time - a teacher doing such work must be able to adapt the lessons to the needs and abilities of the children, and must also be able to plan ahead so that new lessons of suitable type are ready as required.

....6

Now and again, when he could be spared from his work as interpreter in the settlement, Elijah went to teach in the camps. As preparation for this work he and I went together to some of the nearer camps, on Saturdays, so that he could observe my way of working. Conditions in camps are seldom suitable for all school-age children to be brought together in any one tent or igloo unless the teacher has her own tent for such a purpose. This means that children must be taught in their own homes, one or two at a time, and, occasionally, a few more, depending on camp conditions. Such teaching is done with the teacher sitting on the edge of the sleeping platform with children sitting near. It is better than the teacher sitting on a box in front of the children, except for oral work.

When Elijah went into camps to teach he stayed from four to fourteen days and worked to a programme that was prepared by the welfare teacher. When he returned to the settlement he brought the box of children's books so that I could see what had been accomplished.

In additional to book work various educational games were devised for learning English and for number work. A programme of physical training planned with a view to strengthening chests was also carried out and simple English songs were taught. At that time neither Elijah nor I knew that Eskimo songs existed in this part of the north.

One difficulty which Elijah experienced while visiting camps for the purpose of teaching the children was that the people of the camp ate his food. Elijah was put to considerable expense to buy extra food because the camp people imposed upon him to such an extent. The R.C.M.P., the H.B.C. and I discussed this problem with Elijah and made suggestions.

During the summer of 1950 Elijah and I stayed two weeks on an island in Hudson Bay in the camp of the Eqaluks as that camp had done well with school work and had had few opportunities for children other than the leaders to receive instruction. Thanks to the help of Cpl. Mansell, R.C.M.P., this was made possible as he provided transport and loaned a tent and much other equipment. Other R.C.M.P. personnel have not been so obliging, their attitude has been, "If your Department wants you to do that let them provide the necessities!"

Only experience teaches what are the necessities.

It is undesirable for a teacher to be away from the settlement too often. For one thing, except in the usual school holidays, the day school should be kept regularly. Another important thing is that camp-leaders from other camps will come in with books for correction and maybe non-leaders will make tremendously long journeys for the purpose of receiving instruction from the teacher only to find that the teacher is not there. So they will have to carry the box of books back to the camp without having them corrected, without receiving instruction from the teacher, and without fresh assignments.

As soon as it seemed desirable the camp pupils were introduced to the pre-primer readers of the set about DICK and JANE. The books were covered with brown paper and the children were encouraged to make good designs on the cover, including the printing of their names. This necessitated the use of rulers, and in the case of those who were sufficiently advanced, served as an introduction to linear measurement.

Various comments have been made as to the suitability of this set of readers for Eskimos - the most vociferous people being those who have never used them for the purpose of teaching Eskimos to learn English. These books are pedagogically sound. They contain many sentence patterns that can be correlated with the teaching of English by the "Richards Basic English" method. Moreover, since part of the aim

....7

of teaching English to Eskimos is to help them to become integrated with the rest of Canada, what better way is there for them to begin to learn about the non-Eskimo way of life than via the basic school readers?

Teaching from the "Richards Basic English" books has an important place in the curriculum too, provided suitable adaptation is made, and after the camp pupils have had some contact with the teacher and have had sufficient instruction, many good lessons can be done by the camp pupils.

For instance, "come" and "go", are among the first English words learnt. With pupils sufficiently advanced such exercises as the following proved suitable:-

What is she doing?

She is coming.

What is he doing?

What is he doing?

What is she doing?

By degrees these exercises are extended to include nouns, verbs and phrases required by Eskimos who work for non-Eskimos, since camp people are thankful to have a chance to earn money at ship time, when tourists come in and when builders or others require workmen.

During the open-water season at Port Harrison, the camp children had many opportunities to come to the settlement. Sometimes, just as day school sessions ended, a boatload of camp children would arrive, eager to be taught. Towards ship-time, that is in July and August, when the day school pupils were having their summer holidays almost every camp family moved to the settlement and remained until after the last ship had gone. The camp children attended day school regularly as long as their parents remained at the settlement, and a programme of work, suitable for day school and geared to the needs of the camp pupils, was carried out. The main problem during the first two summers that I was at Port Harrison was to find a suitable place to hold classes.

....8

In the summer of 1950, as soon as we returned from Eqaluk's camp we had to vacate the old mission house, as a missionary was coming to occupy it. We then moved to an empty ward at the nursing station. Empty, means that it had no furniture whatever, the children had to sit and work on the floor. It was a most difficult situation for the teacher to correct the books, right down on the floor.

At the end of June 1951, Elijah left the employment of the Department (I think it was called the Department of Mines and Resources then. Next it was called the Department of Resources and Development). In July of that year builders came in to erect a school and teacherage. At the end of June when the school year for the day school pupils ended the nurse said she required the ward and would not allow it to be used for the camp pupils.

For a while, until it was required for the storing of merchandise the Hudson's Bay Company's post manager allowed us to use an empty warehouse. After that, on fine days we held school outdoors on the rocks at the back of the settlement. Various Eskimos saw our predicament and one of them with a large tent offered the use of it empty during the afternoons. The family vacated the tent from 2 p.m. to about 5 p.m. each day so that we could hold school there uninterrupted.

Not always the same children were present. There were so many camp children staying in the settlement that July and August who wanted to attend school that they had to take turns in coming to the tent for lessons.

Needless to say, everyone was exceedingly thankful when a new school and teacherage were built. It meant, among other things, that camp people could come with children's books without disturbing the nurse.

By the time Elijah left, many of the Eskimo children had acquired some knowledge of English, and I had learnt enough Eskimo to manage reasonably well. For important matters I was able to use the services of Hudson's Bay Company's interpreter.

Educational work among the camp pupils of the Port Harrison area continued on similar lines until I left Port Harrison in August 1954. By that time the best camp pupils were ready to start the Grade 3 readers, and they understood what they were reading about, though it had been necessary to make vocabularies of English and Eskimo words and sentences. This was no easy undertaking since the Eskimo language is quite unlike English in structure. Frequently sentences needed translating in their entirety to assure that correct meaning was conveyed.

In arithmetic they had reached the Grade 4 level in mechanical work but could work only the specially prepared problems that concerned their own lives, e.g. Problems connected with trading at the store etc.

Booklets on matters of general knowledge and hectographed sheets on such topics in the Eskimo language were printed and distributed to camp pupils. Elijah translated into Eskimo the subject matter prepared by the welfare teacher.

Camp girls were taught to knit and many of them made sweaters and other garments for themselves. Camp girls were also instructed in the washing of woollens and in patching and darning, also in dressmaking. Although Eskimo women can sew with sinew remarkably well, many of them become careless when using non-Eskimo tools and materials. Eskimo camp girls were encouraged to decorate their clothing with traditional Eskimo designs, but it seems that few such designs are still known to them at Port Harrison.

....9

When I transferred from Port Harrison to Cape Dorset it was mainly with the idea of helping the camp children of that area to learn. Since very few school-age children lived in the settlement of Cape Dorset at that time, I considered the camp work to be my main job. This was a reversal of the situation at Port Harrison where the main job had been the day school, and camp work was subsidiary.

There had been a welfare teacher at Cape Dorset from 1950-52, and although the records showed that he frequently closed the day school to visit camps and go on other trips, there is nothing to indicate that he attempted to teach the children from the camps who were unable to attend school at the settlement.

The experience gained in trying to teach the camp children at Port Harrison came in very useful at Cape Dorset. It enabled me to avoid a number of errors which I thought I had made at Port Harrison. These errors were probably caused by believing some of the things that I had read about Eskimos.

However, I soon learned that the Cape Dorset Eskimos are not the same type of people as those at Port Harrison. There are differences in the Eskimo language, too.

All the school-age children of the Cape Dorset area were anxious to learn so I began the camp work on the same lines as at Port Harrison. But due to the independent nature of the people of this area the fathers preferred to bring their children's books themselves, and only a limited use could be made of camp education leaders, and the few leaders that we did have were girls.

On one occasion I asked a boy who was well advanced with his school work to show a girl living in the same tent how to correct a certain exercise. The boy had been"adopted" by the girl's father, and he was a kind of servant of the family. The father asked another man from his camp to tell me that the only one to help the children with their school work was myself. The girl's father was the boss of the camp. The boy concerned was not allowed to do school work again for as long as he remained with that family, so, eventually and by devious means, I managed to get him back with his own father. He was well and happy and doing school-work again when I left Cape Dorset in 1957.

As at Port Harrison I tried to teach the following subjects to the children of the camps in the Cape Dorset area:-

Number and Arithmetic; English, language, reading, writing; art and handicraft (though teaching is not the correct word here. I avoided teaching, since I wished to preserve the traditional Eskimo art. All I did was provide opportunities for practising, and encouragement). Physical training and hygiene; Singing, Natural Science and general knowledge of the world outside, this was an introduction to Social Studies.

I had no interpreter to write instructions in Eskimo, but the School Janitor was able to do this for me. I explained to him in Eskimo what was required and he wrote it in Eskimo in a way the children would understand. It was frequently necessary to write such instructions since there were so few camp-leaders in the Dorset area. Some fathers were very good at taking messages correctly to their children, but others were not so reliable. Instructions were written in English when the children's knowledge of English increased sufficiently.

....10

The Dorset children did much better with camp education than the Harrison children but this may have been because I gave priority to camp work, i.e. my own work might have been better.

Almost all the children of the Foxe Peninsula - from Cape Dorchester to Amaduak took a great interest in their school work and made real efforts to learn. Whenever there was a suitable opportunity girls and boys, one or two at a time would make the long, hazardous journey from Cape Dorchester and other distant camps in order to come to the settlement to redeive instruction from the teacher. Children from nearer camps would walk during suitable weather. From Tikira camp it is a walk of at least three hours each way, yet the older children, and even a boy nine years old, have walked on many occasions over the sea ice to come to school in February and March. Other children from Kiertu camp, a distance of five miles, have walked many times. On one occasion such a bad storm came on suddenly while they were in school that I asked the school janitor to take them back on his Komatik.

One thing that astounds me with the camp children who have so little direct contact with their teacher is that they learn to read English and pronounce it in a satisfactory way. Great emphasis is placed on oral English when they attend school - then, too the meaning of what they read is gone into. As preparation for the work from the basic readers the pupils copy the exercise from the reader into their exercise books. This familiarises them with the words and content of the lesson - for they use the vocabulary lists to help get the meaning.

It also gives them practice in turning the printed word into longhand, or script-writing, depending upon the stage of learning of the individual concerned.

Parallel with this work connected with the set of readers, English is taught from "Richards' Basic English." The lessons are adapted to the needs of the pupils, but no change is made in the order of lessons, or in the sentence patterns. Basic English lessons began in 1956.

It was interesting to read in a report made by Miss M.E. Sutherland, (who spent some time at Frobisher Bay,) that some boys who went from the Cape Dorset area to Frobisher Bay knew a considerable amount of English. The boys mentioned lived in the remote camp ofAkiatulaulavik while they were in the Dorset area and had had only camp education.

A system of marking and correcting exercises had to be worked out and the following proved satisfactory.

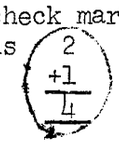
For reading exercises from the basic set of readers, each child had a book marker, which he decorated on one side as an art exercise, and on the reverse side the teacher wrote the number of the pages which he was to prepare for the next time his bag came in. Preparation included writing out the piece in the pupils exercise book, studying new words with the help of the vocabulary notes specially prepared by the teacher and written partly in the Eskimo language, and also reading aloud.

As each assignment became satistactorily completed, the numbers of the pages on the book marker were struck out.

When a pupil had difficulty with words, those words were written on the bookmarker to remind both pupil and teacher that something had to be done about them. In the case of nouns, drawings were made of the thing concerned and the word was written and pronounced a number of times. Then the paragraph in which it occurred was studied and discussed with the teacher.

..11

In the case of words other than nouns usually demonstrations, or pictures were used to get the meaning across.

Arithmetic exercises on hectographed sheets were marked with a check mark if they were correct. Incorrect exercises were ringed, thus 

When the exercise had been corrected, and was correct, it was marked with a C which indicated that it had been corrected.

In the case of work books, e.g. Jolly Numbers books, if there was something incorrect on a page a ring was put round the incorrect work and round the page number, thus it was easy to look back and see which pages to look for to find back work that had to be corrected. When work on such pages was corr ct the ring round the page numbe : was struck out, thus (21)

When there was a square enclosing the page number, thus |42| it indicated that the child was not to work exercises beyond the page so marked. As soon as exercises on that page were completed, that particular assignment was finished and no more was to be done until after the teacher had seen the work.

The camp pupils soon learnt to understand this system. Also they understood that they must correct work that needed correction and few indeed failed to do their corrections.

English workbooks, of the Think and Do series, were corrected by the same method as the arithmetic workbooks. Because of the excellent illustrations in these books as well as in the readers the children were able to get a good grasp of the meaning of what they were reading. And although the children in the pictures were non-Eskimo, the books are pedogogically sound and the children learn the sort of English that is essential to all children who speak English.

In addition to the usual school books for learning English the children made English scrap books, using construction paper for the pages. From time to time I would send bundles of old magazines to the camps and would tell the pupils to cut out pictures for their scrap books to illustrate a set sentence. Sentences were taken from reading or English exercises which the children had already completed, for instance;-

They are working.

They are playing.

It is up.

It is down.

She is big.

She is little.

Powder paste was supplied for pasting the pictures in the book. The pupil was required to write the appropriate sentence below the picture.

From informal conversations with the camp pupils I learnt that quite frequently in the camps the children would get together in groups, all children who were reading the same book forming one group, and read together in chorus, right from the beginning of their book to the place marked on the book-marker. No doubt this practice is partly responsible for the fluent reading of some of the pupils.

..12

As at Port Harrison, the people from the camps moved into the settlement as ship time approached. In Cape Dorset this meant that between seventy and eighty children were attending school daily for the months of July, August and part of September, thus necessitating working in shifts. The older children attended school from 9 a.m. until 12 noon; and the younger ones from 1 p.m. to 4 p.m. This arrangement gave older pupils enough time to hunt or fish during the afternoon and evening, and the younger ones time to sleep--a necessity considering the late bed-times of most of them.

In addition to these day-time classes, various adults wished to learn, so came to class from 7-9 p.m. In between the school periods other Eskimos were always coming to the welfare teacher for one reason or another. During 1956 I was also expected to supervise the building of a storehouse-- a ridiculous idea on the part of the person who decided that I was to do this, for professional builders of the Tower Company were in Cape Dorset at that time, as well as several officers of the Department who appeared to have much spare time. So after a few days of running out from my class to direct the Eskimos building the storehouse I said it was impossible to continue. After that the Tower Construction Company took over.

In September the day school pupils returned to school, and many camp pupils were there too. This meant careful lesson planning. It also meant that the teacher felt more like having a rest and a holiday than starting a new school year.

From time to time during the course of the year I visited camps. The main visit was made by Peterhead boat in October, after the Eskimos had returned to their camps. At other times visits were made during the winter by dog team, but no extensive winter visits were made as they seemed unnecessary seeing that people from the camps are coming to the settlement fairly regularly, and the day school needed my attention.

When I arrived in a camp I was usually met at the stopping place by everyone at the camp. Everyone shook hands with me, even the babies. Then I went to the tent of the camp boss and visited for a while. Next I visited all the other homes, and after that discussed with the camp boss where to hold school. The biggest, or cleanest tent was put at my disposal, but as at Port Harrison, I found it difficult to conduct classwork. The most satisfactory way was to sit on the edge of the sleeping platform and have one or two pupils on either side, and teach them individually. Those who waited worked educational games, which I took with me from Cape Dorset school - games I had made myself.

As a conclusion we had singing. Then everyone from the camp wanted to listen so they all tried to squeeze into the tent. During my first year at Cape Dorset I taught the children several simple English songs, beginning with the Alphabet song sung to the tune of "Baa Baa Blacksheep". While they sang they followed with their eyes the letters of the alphabet which were displayed on a frieze in the classroom. Other songs were: "Deedle Deedle Dumpling", "Oh where, oh where has my little dog gone?", " Oh dear what can the matter be", "My bonnie lies over the ocean", and various other simple songs of similar type. With the teacher leading the singing we would go through our whole repertoire there in the tent at the camp, and those who stood listening appeared most impressed.

By the end of my first year there I had learned that the Eskimos of the Cape Dorset region have many tuneful songs of their own, so on future visits to camps, as well as when they attended school, we would end our sessions by singing first in English, with the teacher leading, and then in Eskimo with an Eskimo leading.

...13

As my visits to camps were made during those times of the year when the weather is unsuitable for conducting classes out of doors, we went outside only for physical training, organized games and finally, a candy scramble. Usually we had to go some distance from the camp site to find a place clean enough to have the candy scramble. This search for a clean place gave a good opening for suggesting a cleaning project in the camp; all agreed that it was necessary and we decided on which part of the site was to be cleaned by which group of people. Then I would set out on the return journey to Cape Dorset, and when I travelled by komatik all the children would run along beside for as long as their legs would carry them. One by one they fell behind, and returned to their camp.

Every visit made to a camp seemed worthwhile, for it gave encouragement to the teacher, who sometimes wondered whether she was providing satisfactorily for the educational needs of the camp pupils. The Eskimos of the camps always thanked me for my visit and did everything in their power to make my stay in their camp as happy and comfortable as possible.

Adult education carried out in camps was through informal conversation with the members of each tent, the replies to my questions and the observations made by me in the home determining the topics to be discussed.

From time to time, while camp Eskimos were at the settlement during the summer, topics discussed during visits to camps were expanded by showing relevant films during the weekly film show. There is absolutely no substitute in my opinion, for the movie film as a means of adult education for primitive people.

During the winter by taking note of what aspects of the educational programme presented difficulty to the camp pupils I was able to plan profitable lessons for the following summer when these pupils would be able to attend school. In some cases this meant presenting the same teaching material in a different way; sometimes it meant finding an interesting way of getting revision of work already done but not firmly fixed in the pupil's mind. So I began to make educational games for supplementing the scheme of work for English and arithmatic. Some of the games were for individual work, others for group work.

Among those for group work were a set of about 100 cards for the colour game. The group sits in a circle on the floor, the cards are shared out. On each card is pasted a piece of coloured paper. In the early stages of the game, that is, for pupils still using the pre-primer readers, three colours only are used; red, yellow, and blue. The pupils take turns in laying down a card face upwards. When two blues appear on the floor at the same time the first person to call out "Blue" wins all the cards in the two piles. So the game proceeds until all the cards are used up.

When this game is played by pupils reading "Fun for Dick and Jane" more cards are added; black, white, green. Those reading "Our New Friends" have the following colours added to those already mentioned; brown, pink, mauve, purple, grey, orange.

Other group card games of the same type include cards with a picture of something and the name of it printed in large letters below the picture. Such things as: house, boat, sunglasses, spoon, knife, dress, shirt, face, hand. The pictures for this game were cut from magazines, so they were not identical, i.e. no two houses were exactly alike, no two faces, shirts, etc.

Pupils who had reached the Grade 2 level had card games with words only, no pictures. The words selected were taken from the list at the back of the readers. In addition words from Richards Basic English and from our own special local vocabulary were included in the game.

...14

Another group game, which was suitable for all grades, consisted of about a thousand cards 1" square, each having one letter of the alphabet printed on it. As revision of words recently learnt the following game is played. The letters are tipped out on the floor, the children sit round in a ring. The teacher calls out a word and the children race to see who can make it first from the letters on the floor.

Other group games for English vocabulary consist of boxes of words tipped out on the floor. The children in the ring race to see who can pick it out first. This game can also be used by individuals. The cards on which the words are printed, and the cover of the box in which they are put is the same as the colour of the book from which most of the words are taken. For instance, words from the yellow pre-primer are on yellow cards in a yellow box. When a child who is reading from this book has learnt a new word during his preparation for the following lesson, he is told to get the yellow box and find the ticket with that word on it. There are also numerous other uses for these cards.

Another game consists of cards for making sentences to match sentences on a key card. The sentences are taken from the readers and are of a kind that can be frequently used, such as, for instance:

I have work to do.
I can help mother.
Can you see it?

Not more than two sentences are in the boxes for the pre-primers, and not more than five for any grade.

A similar game, without a key card, is made for those who have mastered the previous game.

For grades 2 and 3 there are sentences about pictures, 12 pictures and sentences to a box, but no new words are used. The pictures are taken from magazines and pasted on construction paper. Then sentences to suit the picture are printed on strips of cardboard and put in the box with the pictures. Complete sentences are used, not separate words.

For lower grades there are games of matching words to pictures, all words being taken from work already done by the pupil. Some of these denote objects, and some denote actions, each kind being in a separate box.

Spelling is taught as need arises, and opportunities for teaching the camp pupils occur.

Phonics also taught as opportunities occur, and as soon as the pupil has sufficient ability in reading to understand what it is all about. Thus among pupils at the same stage of reading there may be some who are studying phonics and others who are not. The main purpose of teaching phonics to camp pupilsis to help them to read by themselves without the help of pictures and without being told each separate word. e.g. "at" sounds like "at" and occurs in many words. Having learnt the alphabet and done a certain amount of speech-training during the periods when they are able to contact the teacher, the children can write and read such words as bat, hat, cat, mat, and so on. The exception "what" is taught at the same time. In my opinion there is no fool-proof method for teaching reading. All English studies should be correlated, and exercises of various kinds have to be devised for the pupils according to their needs. Some need more practice in speech training than others, while still others require extra phonics or spelling exercises, but none should be given for the sake of giving the pupil an exercise unless such an exercise is needed to aid the pupil's studies.

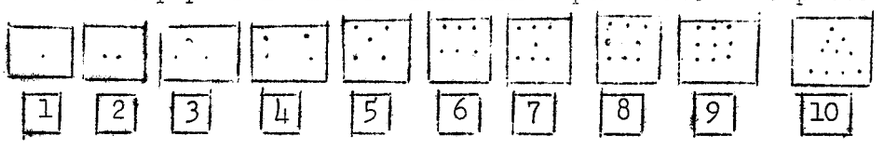
...15

In the early stages of teaching phonics care was taken to avoid groups of letters which have several different sounds. Groups of letters such as "ough", for instance were avoided in the early stages.

Words learnt in phonics lessons were added to the pupil's vocabulary and the pupil was encouraged to seek in magazines etc. words learnt during the lesson.

Games for number work are mainly for individual work, though the multiplication tables cut up into separate pieces e.g. [5 X 3 = | 15] -two pieces to each line of the table, may be used for speed tests among a group of children of the same grade level.

Most of the number games are for younger pupils and are planned to make the pupils familiar with number patterns. The patterns used are:-



This same game is repeated in many forms, for the youngest pupils it is restricted to the numbers and pictures 1-6 as follows:-

1. Number picture and figure on the same card, six separate cards and a key.

2. Number pictures and figures on separate cards, 12 separate cards and key.

3. Discs of metal (left over by the builders) and cards with figures. Six cards and key.

4. Number pictures and figure as in 1, but no key.

5. Same as 2 but no key.

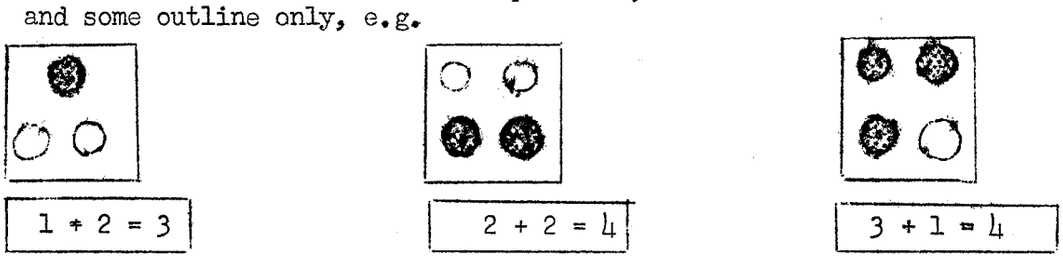
6. Same as 3 but no key.

7. Blocks, coloured, to lay in patterns and figures on cards - six cards and no key.

Following this group of games - which children work indivually, on the floor - the teacher gives further practice with groups of children by telling each one to get a certain number of things from various boxes etc.

Next follows a set of games for practice in addition, using wooden coloured blocks - two groups of blocks to combine to make a single number, but not more than six.

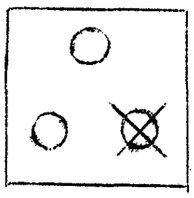
Then there are cards with number pictures, some of which are in solid colours and some outline only, e.g.



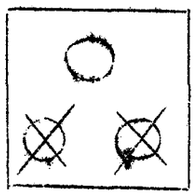
12 cards to a bos, 6 of each kind

Cards for substraction are as follows:-

..16



3 - 1 = 2



3 - 2 = 1

12 cards to a box, 6 of each kind.

The next set deals in a similar way with figures and number pictures to 10. The games are similar to number games 1 to7 on page 31. Numerous other number games have also been made.

Writing exercise, as follows were prepared:-

cococo repeated across the page.

oaoao " " " "

adadad " " " "

ayayay " " " "

aqaqaq " " " "

oadgq " " " "

irirrir " " " "

rnrnrnr " " " "

nmnmn " " " "

iuiuiui " " " "

vxvxvxv " " " "

xyxyxy " " " "

zwzwzw " " " "

ijijiji " " " "

jpjpjpj " " " "

" " " "

lhlhlhlh " " " "

nhnhnh " " " "

hbhbhb " " " "

lklklklk " " " "

ftftftftf " " " "

..16B

repeated across the page.

" " " "

These exercises are cut into strips pasted to construction paper. One line of letters to a strip to be copied by the pupil. When it has been satisfactorily completed the pupil is encouraged to find words, on hectographed sheets of sentences from the first and second pre-primers, which contain one or other of those letters and to copy them into the exercise book. Three words, or one word repeated three times.

After the above exercises have been completed, and the pupil has learnt to recognize that g and a in the re der should be written in print script as g and a , the pupil is then able to prepare his reading lesson on the lives already mentioned under "Reading."

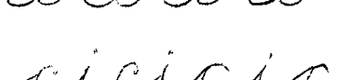
Older pupils soon learn longhand as well. Friezes on the classroom wall - one with the capital and small letters in script writing, and the other in longhand are used constantly by camp pupils when they attent school, for reference.

The exercises for longhand writing are as follows:-

 repeated across the page.

 " " " "

 " " " "

 " " " "

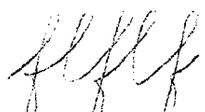
 " " " "

 " " " "

All the single space letters are taken first together with one vowel. Next, one of the single -spaced consonants with another letter which frequently occurs with it, as, for instance.

 repeated across the page.
" " " "
" " " "

The next group contains two two-spaced letters, such as:-

 repeated across the page.

Letters which do not occur together are not practised, for the aim of the exercises is to show how one letter joins on to another, so such examples as and other incongruities are not taken.

A complete set of letter combinations was hectographed for the Cape Dorset camp children. One sheet at a time was given to the pupil, with instructions that not more than three lines were to be practised in any one assignment, but these three lines could be practised as many times as desired.

After all exercises were completed, the letters of the Alphabet, capital and small were hectographed for the pupil to copy for unless the pupil knows the alphabet he will not be able to use dictionaries intelligently.

From time to time while the pupil is practising the long-hand exercises, as a palliative to his impatience in wishing to write long-hand before he is really ready, a few sentences are hectographed and the pupil is allowed to copy them, but he is not allowed to write his reading exercise in long-hand until it is fairly certain that he is able to do so without making errors.

Some of the older pupils at Cape Dorset wrote long-hand remarkably well in quite a short time after they first had the long-hand exercises; and were able to transcribe in long-hand, without errors the reading exercises in the Grade I and II readers.

Natural Science was taken only during the times that the teacher and pupils were together, as the teacher could not find time to make the Natural Science booklets that she felt would be useful to the pupils in their camps.

Study lessons, of pupils and teacher, of an informal nature, were often conducted on Saturdays and Sundays, for whenever the teacher went for a walk all the children who saw her go came too. We always found things of interest--usually far too many to deal with adequately, so it became necessary to make a plan, and deal in detail with only one type of specimen on each occasion.

The following topics were dealt with, usually with class and teacher grouped informally on high rocks overlooking one of the many beauty-spots of the Arctic:

1. The earth's movements: i.e. "why the sun was over there last time we came here, and now it is in a different place?". "why the days are longer now than during the coldest part of the year."

2. How clouds are formed: i.e. "Where does all that steam go to that is rising from the open water we can see beyond the floe edge?"

3. Why plants grow in some places and not others: i.e. plants require light, warmth, water, air and nourishment.

...18

4. The kinds of places different kinds of plants like: i.e. rock plants, swamp plants, etc.

5. Groups of living things: ie. animals: mammals on land, in fresh water, in the sea; fish; insects; Arachnidae; birds grouped according to the food they like, i.e. grouped according to type of beak and feet.

6. Soil and rocks: This connects with 3 above, but deals also with minerals to answer the question "Why are men coming into our district to look at rocks? What are they seeking and how can we identify such things?" (Magnetic and nickel tests were demonstrated to the children at the school).

The collecting of all specimens, except rocks, was discouraged since the teaching of preservation and conservation is of paramount importance to the survival of those Eskimos who live in the traditional Eskimo way. They are astounded to learn how even such stuff as plankton affects their lives. The Eskimo is naturally a killer and destroyer of life, e.g. he will give small live birds to babies as playthings and let them pull off the heads, legs etc.

People who come to the north to collect specimens of birds and animals frequently have Eskimo children do some of their collecting for them in return for candy. This means that children fling stones at almost every living thing, maiming and injuring many creatures. It is certain that a fairly small percentage of the creatures they actually hand in as specimens is of any use, since so frequently the creatures are badly damaged. The throwing of stones is as natural to Eskimos as it used to be to us in the days of long ago, nevertheless, it should be discouraged in the interests of conservation.

Physical training and games: Camp pupils are taught a few exercises and games which they can practise in their camps. The chief aims are to expand and develop the chest, and to develop the muscles. The exercises are taken from "Physical Education for Primary Schools", published by H.M. Stationery Office, London, England. The children advised on the order in which exercises should be taken, and the undesirability of too prolonged an exercise period. The games are mainly for fun, but they should also help develop alertness and control. Small bags containing dried beans, small stones or sand are more suitable than the home-made balls which Eskimos use when store-bought balls are not available - apparently they used such balls long before Europeans came to the north. The following games were included for out-of-doors.

1. Two teams in file, spaced at arm's length between each member of a file, pass the bag backwards, overhead. The last one in the file runs to the front and repeats until all have had a turn. The first file to have finished, and to be standing straight and evenly spaced is the winner.

2. The same as 1 but with feet astride and passing the bag along the archway made by the feet astride position. It is not necessary for everyone to handle the bag provided it passes through the archway.

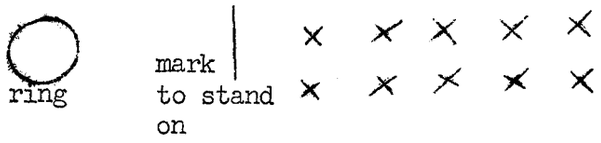
3. Two groups standing in alternate positions:

...19

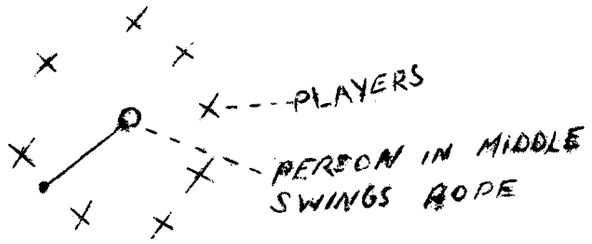
Pass the bag in zig-zag fashion, the last one to run to a position ahead of the first one and repeat until all have returned to original positions. Any number may play. All move down one space each time a player moves to the front of the line.

4. The same as 1 but seated one behind the other on the ground. A big, home-made ball may be used this time, if desired.

5. Two teams mark a small circle on the ground, you can scratch it with a piece of rock, mark a place for the contestants to stand when throwing, and count 1 for each member of the team who gets the bag into the ring without its touching the ring.



6. Weight the end of a rope or skin-line by tying the little bags to one end of it. The players join jands in a ring, drop hands, move backward one pace. A big person - adult, or teen-age pupil, stands in the middle of the ring and swings the line very low so that it will catch all who don't jump over it. Each person caught by the rope must drop out of the game.



7. Relay races, using stones.

The playing of Eskimo games and the continued use of the "apparatus" made and used by Eskimos before schools were established, is encouraged. So also are jumping contests, but instruction in jumping techniques, for both high and long jump is given. Races of various sorts are encouraged, e.g. flat races; hop, skip and jump; three-legged races; each individual's legs tied together races; lame dog races; stone balanced on a piece of driftwood races (similar to egg and spoon, except that the driftwood is flat).

The practising of "push-ups" is also encouraged.

Eskimos enjoy playing what they call football. It is a game in which everyone kicks the ball--there are no rules. Well-meaning people sometimes try to teach Eskimos the rules of football and to get them to play the recognized game. With most camp people, at their present state of development, this only leads to unpleasantness, as they prefer their own game, though most Eskimos would rather use an ordinary football than their own home-made balls.

Handicraft at Cape Dorset was chiefly knitting for the camp girls, many of whom made very repid progress, as no camp Eskimos except the wife of Pitsiolak and the wife of Tommy the interpreter, could knit when I went to Cape Dorset. The boys were encouraged to carve soapstone, and this usually meant that I had to buy the article I had encouraged them to make, for it was seldom that H.B.C. found them acceptable. Mr. Connington, the nurse, also bought many of these first efforts.

Whenever an exercise lent itself to illustration the pupils were encouraged to illustrate. In addition, the camp pupils usually sent in many illustrations of Eskimo life in their drawing books. Mr. Houston selected from among the Cape Dorset camp pupils' work, a considerable number of drawings which he said had artistic merit.

...20

As there is certain to be a change in the style of work of the Eskimo pupils, due to the change that is coming about in their way of life it seems desirable that examples of the art work now being done should be preserved by the Department, examples to be taken from every school, from time to time, the date, artist and name of the community to be recorded on each example.

The only instruction given to camp pupils in connection with art was:-

A picture tells a story.

The way the lines of a picture go should lead the eye of the viewer right into the most important part of the picture.

Usually in Eskimo country we see more sky than land. In that kind of a picture make the sky big i.e. 2/3 sky. If the land part of the picture is big, such as where there are hills, make the lang big, i.e. 2/3 land.

The pupils were shown how to mix and apply tempera colour though they were able to use it only in school.

As regards figures - a figure in a picture should be doing something, not just standing up doing nothing.

"Some people like to make pictures with cut-out coloured shapes. You may do this too, if you wish," they were told.

Occasionally they made pictures by printing - in pairs - with string that had been moistened with wet tempera colour. They then coloured the shapes, and after the picture was finished tried to give it a title.

Most Eskimo children that I know dislike plasticene, but occassionally, when camp pupils could attend school they made models - many of them excellent.

Very seldom was a child told what to draw or make. If some seemed slow at starting such suggestions as the following were given:-

Maybe you'd like to make someone working. Is it a man, a woman, a boy or a girl? What kind of work? Hunting? Hunting seals, walrus, whales, caribou, hares? I wonder what that man is hunting? Maybe you want to make a picture of mother working, or some other woman working. Maybe she is sewing boots, making bannock or scraping skins.

It was seldom necessary to give more than a hint or two before all were busy.

School Library

Very few books in the school library are useful as reading material for camp Eskimos. A few camp pupils who have had opportunities to use the English language in hospitals are able to read the supplementary readers of grades 1 and 2 levels. Pictures in the library books are frequently useful to camp pupils when explanations are needed. For instance, there is no satisfactory way of translating the English word "farm" into Eskimo. Even a long explanation is not satisfactory, since the children have no resources to draw upon, but an explanation accompanied by suitable pictures gets the idea across quite satisfactorily.

It seems to me ridiculous to expect Eskimos living in the traditional way to learn enough English to be able to read in English - even in Basic English books about social studies, natural science, health, and so on. Those who learn a fair amount of English in hospitals soon lose it because they are unable to practise it. General education, in my opinion, should not be held up simply because the powers - that - be decide that the Eskimo is to have all his education in a language that is foreign to him.

...21

The Eskimos of my acquaintance are not illiterate, if literacy means the ability to read and write their own language. Many Eskimos are exceedingly wise. Many are very intelligent and have already learnt much from looking at pictures in magazines. Often they bring pictures from magazines in order to ask me to explain them because they have been unable to puzzle out the meaning.

The Eskimo Bulletin began a good job of work, but it didn't continue and it seemed to belong to no definite plan or course of studies for Eskimos. Something on the lines of the Eskimo Bulletin, or even the "School Paper" of long ago, written in the Eskimo language would serve a very useful purpose provided the right kind of material was printed in it. All the facilities are available - a competent translator, a duplicating machine, means of transportation. What is still required is a scheme of studies to be used. If such booklets were produced they should form part of the school library and would be available to adults and children alike. Let us put an end to imposing other people's stuff upon the Eskimos. e.g. teaching materials from the provinces and U.S.A. that has been used successfully in the places for which it was planned because it was geared to the programmes of studies for those areas. There is no parallel whatever, in my opinion, between the needs of the school children in the provinces, and the present day needs of the primitive Eskimos of the Eastern Arctic, therefore school material that is planned for Ontario, for example should not be used, except perhaps occassionally as teachers reference material. Material suitable for the Eastern Arctic should be specially planned for the Eastern Arctic, just as, for instance material suitable for British Columbia is planned for the pupils of British Columbia.

Teaching Aids, mainly in the form of advertising matter, are received in considerable quantities at the schools. A few things among them are useful, but few indeed. Teaching aids geared to a course of studies, and supported, where possible, by suitable films and film-strips would be useful in camp work. One point to bear in mind is that very few Eskimo children have seen farm animals, so pictures of cows wearing hats, or pigs cooking pancakes for their children are simply bewildering to Eskimos - they are not funny to them, because they are inacquainted with those animals - they know that the Kadlunaq has many strange things "outside," and doubtless think that the animals really are like that. Do we want them to have trust in us, and confidence in our teaching?

Marks, prizes and rewards:

At Port Harrison some pupils already know that stars were given for good work in schools, and as some boxes of stars were supplied, I gave stars for good work, but very soon I realized that I had made a great mistake, for all pupils began to demand stars for any exercise, particularly when they felt they had made a little more effort than usual. When one pupil had a star, deservedly, as I thought, other pupils would behave very badly if they, too, didn't have one, and would show bad temper towards the person who had received a star, even though the teacher tried to explain why that particular pupil had received a star for a certain piece of work.

To a great extent they were right - why should a pupil who is endowed with more ability than another be rewarded for being so endowed? So I changed my reasons for awarding stars, and gave them occasionally to pupils who improved on their own efforts.

When I went to Cape Dorset I gave no rewards to any sort for good work. Pupils were expected to do the best they were capable of doing. If they did not, they were required to repeat the exercise, and they might even have B meaning Bad written on work that was very poorly done by a pupil who was capable of much better. B was very, very rarely written on a completed exercise since almost all pupils always did their best according to their capabilities.

...22

Now and again, when a very good effort had been made by all, a treat of candy for all would be given. These camp children have very few treats. Film-strip and sound films were used in connection with the school-work. Naturally these could only be used when the pupils came to the settlement. At Cape Dorset, probably due to there being very few pupils living permanently at the settlement, there was no feeling of superiority over the camp children who attended school with the day school children from time to time throughout the day school year, as there had been at Port Harrison.

Due to there being no way to shut out the light i.e. all the window shades were cream colour, we were limited to showing films and film-strips at night and during the dark days.

Regardless of the time-table, films were shown whenever camp pupils were present except when the room could not be sufficiently darkened, and any camp adults who wished to attend were invited in.

Much information about the things that come in from "outside" which the Eskimo uses; about non-Eskimos fishing, boating etc. and about other parts of Canada and the world, was put across by films. The films supplied by the National Film Board have been invaluable to widening the horizon of the camp Eskimo, both adult and school-age. Some things which we non-Eskimos take for granted, such as soldiers marching, proved tremendously interesting to Eskimos.

It seems desirable to gear the films supplied by the Film Board to the programme of studies in the school. But as, at present, there is no general, skeleton programme common to all schools of the Eastern Arctic the most complete use that could be made of the films, is not actually being made.

Camp people, even weeks after seeing a film, frequently ask questions about what they have seen. They are intensely interested in seeing how other people work, particularly how they do the kinds of work that Eskimos do, such as fishing, carpentry and house-building. They are equally interested in seeing how flour is produced or bottles manufactured etc. Thrills, such as skiing and surf-riding appeal also. So do pictures of animals and birds, e.g. a film on the Canada goose, and another on animals in zoos. They dislike war films, or films on such topics as "Feelings of Depression" also films of non-Eskimos making love and kissing.

The film-strips that I have seen since I have been in Ottawa, and produced by the National Film Board are, in my opinion, of very high educational quality and vastly superior to many of the film-strips originally supplied to northern schools. The film-strip about Champlain is, in my opinion, superb, for it goes direct to the source i.e. to Champlain's own writings; which is more than many writers of text-books do, therefore it is reliable as far as the facts are concerned, and it appears to be reliable also in details of dress etc. in the illustrations, which are remarkably well-done. Eskimo children, who are obliged to have much of their schooling in a language that is foreign to them, must surely gain a better understanding of history through film-strips of this type than by any of the usual methods of teaching.

It is to be hoped that this excellent work will be continued by the Film Board until a complete history of Canada suitable for school use is completed. Such film-strips should help camp pupils, who can attend school only at infrequent intervals, to gain an idea of what has been happening in this vast land of Canada in times past. They are not ignorant of the idea of history, since, in their own country there are numerous ruins of Tunit camps and villages which interest the present day Eskimos and cause them to wonder about the past.

To be of use it is essential that all details in film-strips be correct. Up to the present time the use of the film-strip has been rather limited as far as camp work is concerned, for there seems to be a doubt in the minds of some pupils when the pictures are drawings rather than photographs and they see, for instance, some detail of Eskimo dress that is inaccurate.

...23

One almost hears them thinking, "How can we know that the other things our teacher tells us are correct when we can see for ourselves things that are not right?"

The writer would appreciate constructive criticism of the contents of this report. It must be borne in mind, however, that during the years covered by this experiment the Department had no planned curriculum, neither is there a course of studies suitable to the needs of the children of the primitive Eskimo, i.e. the camp pupils.

In the opinion of the writer the following are required:-

1. Course of studies for the Eskimo children of the settlements of the Eastern Arctic.

2. The above course of studies adapted to the needs of the camp children, consideration being given to the problems connected with the acquiring of instruction by the camp pupil.

3. Booklets, in Eskimo and English, i.e. pages facing, one to be in Eskimo the other in English, on topics connected with health, (including statements on some of the undesirable practices of the Eskimo;) physical training and games; natural science; social studies; general knowledge of the type put across by some of the sound-films sent in by the National Film Board.

All of the above should be planned in such a way that by the time the pupil has reached the level of grade 4 or grade 5, and is the normal age of other Canadian children in these grades, he should be confident of fitting into any Canadian class of one or other of those grades.

Certain camp children in the Cape Dorset area seemed worth developing for special work. These fall into two groups;

1. Those who were old when they began school work, but who made tremendous effort and who showed adaptability to non-Eskimo ways.

2. Those who were reasonably young when they started school-work and who, if they continue to be as assiduous and receptive as they now are should be worth special schooling with a view to their becoming nurse's aides, teacher's aides, radio operators and so on:

Pupils in the first group include:-

a. Ekaluk, son of Pinguartuk;
   Sukuralu son of Tudli;
   Kapvaroa, son of the wife of Padlu of Amaduak.

b. Koperkualu, daughter of Utuki of Fish Lakes camp.
   Pitsiolak, son of Pinguartuk.
   Mary, daughter of Pinguartuk
   Padlu, daughter of Takiasuk of Fish Lakes camp.

The three boys named in the first group might be apprenticed to some kindly person who is working in the north, with a view to following that persons profession when fully trained. Such a job as that of game warden; maybe work connected with mining; work at the craft centre; etc.

Those in group 2 should be offered the opportunity to receive a full and complete education of the type that will fit them for training in one of the jobs mentioned. If the delay is too long, the opportunity will be lost, as they will become too old to take full advantage.