

Assessment of the Native Teacher Education  
Program (Lakehead University)

by

© Neva Baxter

A Thesis Submitted to the Faculty of  
Arts in Partial Fulfillment of the  
Requirements for the Degree of  
Master of Arts

Department of Psychology  
Lakehead University  
Thunder Bay, Ontario

February, 1982

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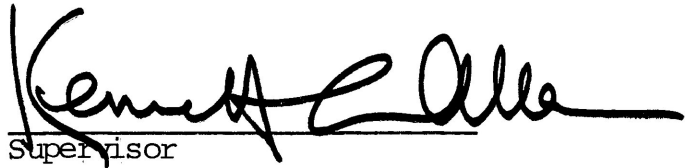
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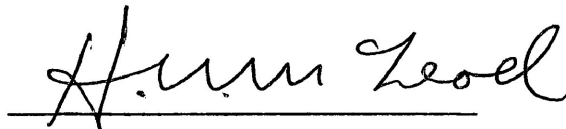
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Date: Jan. 21, 1983

## ACKNOWLEDGEMENTS

I would like to thank Ken Allan, my thesis advisor, for his assistance. I would also like to express my gratitude to Harold Linklater for his understanding and humour that served to inspire me when I was "between and rock and a hard place." Also, Delores Wawia for her support and encouragement and last but not least, the students of N.T.E.P. for their patience and cooperation.

## Abstract

Native teacher education programs (N.T.E.P.) were developed as one of several changes recommended by Native and non-Native educators to reduce the alarming drop-out rate of Native students from elementary and secondary school education. Questions are being asked by Native educators as to whether the programs are fulfilling their goals, such as providing Native people with the opportunity to maintain and develop components of their own culture; or whether in the long-term the programs are simply a more effective form of assimilation into the White society.

The literature suggests that the higher the level of academic attainment the greater the social distance between the Native person and his family. Further, the role of teacher may create tension and personal conflict. Thus, the present investigation has two major interests: one, to address the issue of whether the N.T.E.P. provides the necessary support and the kind of experience which enhances the Native student's cultural identity; two, to provide information as to how the graduates fare once they are in the work force and providing teaching services or leadership roles to the community.

Information was gathered through questionnaires and semi-structured interviews from 22 presently enrolled N.T.E.P. students and 14 graduates of N.T.E.P. A group of Native students (14) enrolled in two vocational training programs in Thunder Bay and who were similar in some respects to the Native teacher trainees was used as a comparison group to strengthen the design. The findings were also compared with those of the Thomas & McIntosh (1977) study of the Native teacher trainees at the University of British Columbia.

The data suggest that although N.T.E.P. students report that family concerns and finances have been major problems, these family concerns seem to be related more to dealing with the extra demands of family responsibilities than lack of support and pressure from their families. Also, graduates' responses to the questionnaire do not suggest that they are experiencing the tension and personal conflict suggested in the literature.

N.T.E.P. students expressed the need for more support with personal and academic problems (which may indicate the need for a full-time tutor/counsellor) and better communication between themselves and the non-Native instructors. The majority of students and graduates felt a Life Skills course should be included to help them understand the problems their students might face. Although the N.T.E.P. students definitely view the Native orientation of the

program as its greatest strength, they would like to see increased Native input. Students report that through their experience of the program they have become more aware of their Native heritage and this increased awareness is developing a sense of pride in their Native culture and themselves. They are gaining more of an identity as Native people and a clearer sense of where they stand in relation to society as a whole.

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## I. Introduction

The present study was undertaken to assess the impact of a specialized Native Teacher Education Program (N.T.E.P.) on the Native teacher trainee. Sommer (1973) has stressed the need to develop a questioning community where people take a serious look at what they are doing and whether it is being done appropriately or needs to be done at all. Questions are being asked by the Indian community about the "Indianness" of the programs. Indianness is referred to with respect to the ways in which the practices, the content, indeed the "culture" of the program are fashioned so as to respond to the cultural differences of the students, since students in the program are drawn from cultural groupings which differ in significant ways from the dominant society (Thomas & McIntosh, 1977).

A. More (1979a), supervisor of Indian education at the University of British Columbia (U.B.C.), says it is one thing to speak of the components which appear to be contributing to the effectiveness of the programs but, it is another to demonstrate that the programs are effective. One of the goals of the Native teacher education programs is to train Native teachers who are sensitive to the needs of their Native pupils. As More notes, there is no universally accepted measure of teacher effectiveness. Thus, he says based on this objective, we could never unquestionably

demonstrate the effectiveness of the programs (1979, p. 7).

There are some measures that would provide information about the effectiveness of the programs, such as improvement in the school achievement of Native children, a decrease in the number of drop-outs and an increase in the number of Natives entering professional training. However, these are measures of the long-term objectives of the program which may not be realized for years, as Native education programs have only been in operation since the mid 1970's (Long, Note 2). It may be years before the effect of the programs will be felt in the Native communities with respect to the ultimate goals and these goals will only be realized in combination with other factors, such as political, social and economic change.

Although it is too soon to measure the program's effectiveness in terms of the long-term objectives, it is possible to ascertain whether the programs are effective in meeting their immediate goals. The immediate goals of the N.T.E.P. are to provide an educational setting to meet the particular needs of the Native student, a setting which enhances the Native students' cultural identity and which prepares them to provide the kind of learning environment suited to the Native population they will serve.

Sommer (1973) has cautioned against looking at programs solely as instrumental to other things, as this diverts

attention away from the experience itself, since the investigator will always have at least one eye looking beyond the immediate experience itself. It is important and necessary to deal seriously with the experience itself, to devise ways of conceptualizing it and evaluating its quality, rather than simply using it as instrumental for something else (p. 131).

The current study explores the nature of the Native students' experience in a specialized teacher training program. The literature suggests that the role of teacher may create tension and personal conflict for the Native person (Burnaby, 1980; Wyatt, 1977; Barnhardt, 1974). Thus, it is not only important to evaluate the programs in terms of student satisfaction, but also to determine how the students fare once they are in the work force and providing teaching services or leadership roles for the Native community.

Before reviewing the kinds of difficulties the Native person may experience in post secondary education and in the role of teacher, it is important to have some understanding of what the general educational experience is like for the Native person. Specifically, much of the difficulty that the Indian student encounters in post secondary education can be traced to prior educational experience at the elementary and secondary level, and these factors must be considered.

## Educational Overview

### Drop-Out Rate

A major factor in the development of specialized Native teacher education programs has been the alarming drop-out rate for Native students in elementary and secondary school. The Hawthorn Report (Hawthorn, 1967), a major study of the social, educational and economic situation of the Indians of Canada, reported that 94 percent of Canada's Native population dropped out of school between grades 1 and 12. Recent statistics published by the Department of Indian and Northern Affairs (1980) indicate that, although attendance in secondary schools has increased since 1969 by 50 percent, completion of secondary schools is about 20 percent compared to the national rate of 75 percent. Thus, successful school completion for the Native student remains about one-quarter of the national rate. Although there has been some modest improvement, this drop-out rate indicates a definite failure of the school system to maintain student interest and meet student needs.

### Value Conflicts

There are many factors cited in the literature to account for the low level of academic achievement of the Native student. The general consensus points to the conflict of values between Native communities and the dominant society. The Hawthorn Report found that formal schooling

represented a severe discontinuity of experience for the Native student, resulting in widespread educational retardation and failure among Native children. It was also found that the experience of many children on reserves, "rich as it may be, has not prepared the child for school routines and activities", that the process of acculturation has been a one-way street "with accommodations being made by the students of the minority group and almost never by the schools". Also, that "there is nothing in the school or in the classroom which is familiar (to the Indian child) nor is there any set of values or procedures which he can relate to his own world" (cited in Bowd, 1977, p. 332).

Barnhardt (1974) states that ideally, under perfect enculturational conditions, the socio-cultural milieu of the school and the community are identical. The customs, beliefs, values, behavior patterns, and conceptual orientations exhibited in the school (formal education) correspond to those exhibited in the community (informal education). He says that although no school-community can be expected to meet this ideal, most schools in typical "middle-class" communities are intended to reflect to a large degree the socio-cultural milieu of the communities they serve. The teachers are usually products of a cultural environment similar to that of the students and parents (p. 26).



However, for the Native student, notes Barnhardt, the attitudes and expectations of the parents and the teachers regarding the students are derived from different life styles and different world views. The school and the community are separate entities representing different cultural milieux. These divergent aspects of the students' experiential domain contribute to an ambivalent conceptual orientation, and discontinuity and disharmony in the students' educational development.

The Hawthorn Report (1967) states:

In the unfamiliar environment the young child loses his identity not only because there is nothing familiar but because everything he is and does is wrong in the eyes of the teacher and his non-Indian peers. While he senses his failure to meet the expectations of significant individuals in the school setting, the Indian child cannot understand why he is told he is wrong and is unable to evaluate the situation for lack of experience and knowledge...Home and school underline world views different in detail and in orientation.

Thus, says Barnhardt, in order that the Native students achieve satisfactory integration, they must learn to accommodate two different conceptual frameworks. If he is unable to achieve the critical synthesis he must either abide by one framework at the expense of the other, or face the consequences of conceptual disharmony. He goes on to say that if the students are given a choice, the most reasonable alternative for them is to hold to the cultural patterns from which they emerged. Consequently, the educational

efforts of the school are tolerated but never accepted or conceptually internalized. Instead, a third cultural system is formed as the teachers and students develop a consistent pattern of non-interaction based on mutual expectations derived from past experience.

The Native students are expected by the teachers to have certain deficiencies and display certain behavior patterns usually incompatible with the goals of the school. The teachers therefore establish certain response patterns to accommodate the situation. The students follow the same pattern with regard to the teachers; eventually a mutually agreed-on system is developed whereby each of the participants "do their own thing" (1974, p. 26).

Kinsella (1973) points out that the teacher's expectation of the Indian child's performance may well serve as an educational self-fulfilling prophecy. An Indian child who is expected to either fail or drop out will almost always fail or drop out. His failure will reinforce his sense of inferiority and the related resentments and hostility. Wax (1972), in a four-year study of high school drop-outs among the Sioux, found that many students, rather than being drop-outs, were in reality "pushouts" or "kick-outs" who had been alienated from the school. Hammerschlag (1972) noted the effects of the self-fulfilling prophecy in a study of student and staff attitudes in an Indian boarding

school. He found that passing grades were given out easily and it was the staff's expectation that the students would not do well at college level. He says the students know it, and they begin to believe themselves responsible for it.

### Identity Conflict

Most authors conclude that the value conflict experienced by Native youth causes serious problems of identification. Marks & Green (1971) describe Indian youth as:

expressing a sense of powerlessness in the direction of their lives, powerlessness evident in failure to achieve, a lack of motivation, low levels of aspiration, and an inability to assess his own potential. A lack of effort results from the anticipated lack of achievement and confirms the sense of powerlessness. The result is stagnation and a strong sense of alienation.  
(p. 63)

Franklyn (1974) states that the Indian youth is "caught between two cultures: he is literally outside of, and between both". Thus, the adolescent years as well as the early twenties are traumatic for the Indian youth as he attempts to obtain a career and an identifying role (Honigmann, 1965, cited in Zuk, 1971). Wolcott's description of Kwakiutl children (1967), as cited in Friesen (1974) illustrates well the general experience of schooling for many Native children. He states:

children attend school reluctantly and ritually; school is unrelated to their values, interests and aspirations. When they do come to school their participation

is analogous to travelling on someone else's boat; one gets on, sits patiently during the long slow ride and eventually gets off. Age sixteen is the destination of the educational journey. (p. 150)

The value conflicts the Native youth experiences result in alienation not only from the dominant non-Indian group, but also from his own group. The Hawthorn Report points out that the differences of both environmental and psychological factors between Indian and White students produce not only alienation from the dominant cultural norm, but also alienation from Indian culture (1967, p. 110). Hobart (1970) proposes that the effect of the "clash of cultures" in the educational setting is that the Native youth becomes a "no culture person", unfitted for any culture (p. 58).

In a study of Saulteaux-Ojibwa youth, Katz (1979) found that the outstanding feature of adolescence for these young people is the conflict over the establishment of a cultural identity. He found that many young people swing back and forth between two identities. At times they see themselves as primarily Indian and will have nothing to do with White culture. At other times, they clash with their Native culture and opt for a system of White values. Some choose one of these identities and attempt to cling to it. The massive divergence between the Saulteaux-Ojibwa and the White values seems to preclude this kind of mixed identification.

Katz and others point out that the result of trying to adapt to these circumstances is a general psychosocial condition out of which develops high rates of crime, delinquency, alcoholism and low educational achievement rates (Katz, 1979; Franklyn, 1974). Recent statistics reveal that Indian deaths due to suicide are almost three times the national average, with the highest occurrence being in the 15-24 age group (Indian & Northern Affairs, 1980, p. 19).

#### Need for Role Models

The Hawthorn Report stresses the importance of the availability of prototypes or models with whom the child may identify. Indian children model themselves after other Indians in the initial phase of the process of identification. However, the characteristics which Indian models provide do not permit the acquisition of behavior patterns which the child needs for fulfilling roles in school and in the larger society. Seldom do Indian communities have adult models who have achieved high status in the communities through education.

In school, the Indian child has non-Indian models provided which he might use in his attempts to become like his non-Indian peers. However, if he chooses a non-Indian model, the child has no means of internalizing non-Indian characteristics: he does not have sufficient knowledge of them

to be able to behave as a non-Indian in the absence of the model. The persistent conflict of cultures is highlighted again by the fact that when the goals which youth are internalizing derive from their own culture, the goals of education are extraneous; when the goals are derived from the school, they find no reflection in the behavior of adult models within the Indian community.

Bishop (1970) speaking with reference to the effects of formal education on the Ojibwa, says that because the school provides no role models of occupational types found in the community itself, children do not view school as a preparatory activity that will help them fit into the larger society. The roles of nurse, teacher and government agent seem distant and unattainable to most villagers. He goes on to say that children are still oriented toward the world of their parents although they do not participate in it. They see school as run by authoritative Whites who are symbolic of an alien racial and cultural system. The result is that they usually drop out of school in disgust, despair, or disillusionment, especially if they see no relationship between what they are supposed to be learning and the real world in which they live (1970, pp. 8-9).

The Canadian Psychiatric Association (1979) states that the fact that key societal roles are occupied by non-Natives and that the criteria for entering these roles are impossible

for most Natives to meet, means that most Natives are excluded from leadership roles in their own communities. The effect of this is to leave the Native child with the unfortunate impression that his own people are incompetent to provide any services that have high economic award, status, or power inherent in them.

#### Community and Parental Attitudes Towards Education

When Native youth do aspire to "White" occupations, this often becomes a source of anxiety for them. Wintrob & Diamen (1974), in their study of the impact of culture change on Mistassini Cree youth, noted a more positive attitude of students toward school and their teachers from their earlier (1967) observations. They found that the majority of students indicate a preference for White occupations. However, for those going on for technical training, there is a relatively new source of anxiety. There is the vague fear that success in their chosen "White" occupation in a big city will draw them further from their original commitment to their people's welfare and also a sense of not being able to adapt to living and working in a strange city away from their families. In essence, this puts them in a position where they are potentially immobilized--success or failure are both anxiety provoking.

Not only are the young people fearful, but their parents are as well. Wintrob & Diamen (1974) note that parental

reactions fall into two categories. One group is convinced that the young people will go away, get an education and not return to the Mistassini community. This feeling has some support in that some young people who have been successful in the city have not come back. The other opinion is that the students will come back because they failed to attain their educational and occupational goals, which would probably result in their being idle and miserable and unable to adjust to life at the Mistassini Post. Wintrob & Diamen say that in either case there is little optimism expressed by the parents for the plans and aspirations of their children.

In an in-depth study of nine Canadian Indian families, Berger (1973) found that contrary to the stereotype of the Indian being unconcerned about education, the families in his study talked more about education than any other topic. They saw education as a way to a better life for their children, and desperately wanted them to succeed in school. Zenter (1962), in studying parental and student attitudes of Alberta and Oregon Indians and non-Indians towards secondary graduation and post secondary training, indicated that there was a great deal of parental pressure for the Alberta Indian students to continue their education. Zenter found that "those students whose parents put a great deal of pressure on them to think about going on to further



training were uniformly more inclined to report themselves 'very disappointed' at the prospect of failure to graduate from high school..." (cited in Kinsella, 1973, p. 22).

However, there is often division in the community and among parents as to the value and goals of education. There are those who favour moving toward integration and modernization and others who are fighting to maintain a separate identity and way of life, which although familiar and comfortable to the older generation is often less attractive to the young (Vale, 1978). Frieson (1974) points out that these value differences within a particular Indian community may often further complicate the educational experiences of the Native student. Thus, as desirable and as magical as education may be, many Native people recognize the threat that it poses to Indian customs, especially language. There is also the ever-present fear that the more education the children have, the more likely they are to remain in the cities and abandon contact with their families. As Braroe (1975) points out, Indian peoples' adaptive strategies are not uniform or entirely consistent, i.e., they may desire a position in White society, and at the same time they cling to the past and the ways which are most comfortable to them. At times, they desire acceptance of Whites and integration into White society and at other times they do not.

## Indian Control of Education

Because of the many problems experienced by Native youth and the failure of the educational system to meet the needs of the Native student, there has been an increased desire on the part of the Native community to control their children's education. The National Indian Brotherhood proposed Indian Control of Education in a policy statement in 1972. This policy statement based on statements of Chiefs and Band councils of the various provinces, stressed that the conflict of values in the educational setting has led to the withdrawal and failure of Native students. Thus, it emphasized that Indian parents must have control of their children's education with the responsibility of setting goals. The goals for their children, summarized briefly are:

- (1) to reinforce their Indian identity; and
  - (2) to provide the training necessary for making a good living in modern society.
- (p. 3)

The aim is to make education relevant to the philosophy and needs of the Indian people and to give Indian children a strong sense of identity, with confidence in their personal worth and ability. This education would provide the Indian child with a preparation for total living, a means of free choice of where to work and live and also a means

for Indian people to participate fully in their own social, economic, political and educational advancement.

The Indian Brotherhood (1972) maintains that school curricula in federal and provincial schools should recognize Indian culture, values, customs and language and the Indian contribution to Canadian development. Courses in Indian history and culture should promote pride in the Indian child and respect in the non-Indian student. Using curriculum as a means to achieve their educational goals, Indian parents want to develop a program which will maintain balance and relevancy between academic/skill subjects and Indian cultural subjects. By learning ways to apply traditional beliefs, values and skills to survival in modern society and by learning modern skills and behaviors needed to participate in the benefits of economic and social development, the Indian will gain self-confidence and independence.

Indian people are also concerned that the Native languages are being lost so that the younger generation can no longer speak or understand their mother tongue. The Indian Brotherhood points out, that if the Indian identity is to be preserved, steps must be taken to reverse this trend. It states that while much can be done by parents in the home and by the community to foster facility in speaking and understanding, there is need for formal instruction in the

language. The need for teachers who are fluent in the local language is emphasized.

#### Native Teacher Education Programs

The several major studies and reports (Hawthorn, 1967; Berger, 1973; Bishop, 1979) conducted in the last decade have emphasized that if Native students are to be given every opportunity to complete their education, it is essential that they be taught by teachers who are not only academically qualified, but are also sensitive to their cultural background. These studies have demonstrated the common occurrence of ignorance or insensitivity of non-Native teachers to the cultural differences between themselves and their Indian or Eskimo pupils.

While the government recognizes the need for Native teachers, there are few Native teachers in Canada in proportion to the teaching force. In 1975, the federal department of Indian Affairs employed 344 teachers in its Ontario schools. Although their students were almost all Indians, only 17 of the teachers (5%) were Native citizens (Long, Note 2). Recent (1979) statistics indicate that 33 percent of those teaching Native students are of Native ancestry, which is a direct result of special teacher training programs. However, this representation varies from district to district. Brantford shows that 75 percent of their

teachers are Indian, while the Lakehead shows only 10 per cent (Anderson, Note 1).

Native people and teachers believe that an increase in the number of Native teachers will help overcome the massive drop-out rate, the low academic achievement level, the low interest level and the problems of adjustment. This improvement is seen as occurring through greater school community understanding and liaison, modelling, involvement in curriculum development, counselling, course programming, and particularly leadership (More, 1979a).

Indian people see the presence of Native teachers as a major way of avoiding the assimilative pressures of the present school system. Also, many Indian groups are pressing for increased self-government, even to the point of Indian nationhood. They recognize that if this goal is to be realized, or even partially realized, there will be a need for Indian leaders with the decision-making skills that are developed in effective teacher education programs (More, 1979a).

Another factor supporting the need for Native teachers is the much higher non-Native teacher turnover rate in Indian communities or Indian areas of the city. Hobart (1969) gathered data on ten northern communities with a total of 48 non-Native teachers. He found that for almost 63 percent of them this was their first year in the north,

and only one-fourth had spent more than two years there (cited in Hobart, 1970, p. 60). This results in serious discontinuities in school programs as well as a general lack of understanding of the community by the teacher. By contrast, there is a low turnover of Native teachers, since most of them plan to stay in their home community for many years (More, 1979a).

#### Problems in Post Secondary Education for Native Students

There have been difficulties in involving Native students in post secondary education as well as in regular teacher education programs. Although attendance at university has increased 10 times in the last 10 years, which indicates the increased Indian interest in education, participation is half the national rate (Indian & Northern Affairs, 1980).

A. More (1979) says that though some Native students have attempted regular teacher education programs, few have succeeded. A. More, along with other researchers, has cited some of the reasons for this lack of success, as well as the problems experienced once the Native student is enrolled in a specialized program such as N.T.E.P. (Thomas & McIntosh, 1977; Task Force Alberta, 1978; More, 1979a).

The reasons given are:

### Poor Academic Achievement

Poor academic achievement makes it difficult for Native students to begin teacher training. Few Native students meet the standard university entrance requirements for teacher training. Approximately 20 percent of Native people complete high school. Of those who complete high school almost none are on an academic program (More, 1979a).

This is viewed as a cyclical problem in that increasing the number of Native teachers is seen as a means of improving the Native pupil's achievement, but the poor achievement makes it difficult for Native students to begin teacher training. Thus, More says there are many Native people who have the potential for becoming excellent teachers, but who do not possess the usual university entrance requirements.

### Lack of Basic Skills

Studies on post secondary education for Native people find that many Native students have never learned, explicitly or implicitly, those basic skills which are parallel but essential to good academic performance. Examples include problems in scheduling of daily study time, regular class attendance, requesting assistance from instructors, applying for library privileges, writing skills and so on. These are skills that are so often taken for granted in a university environment, but for which the Native student may not be adequately prepared (Beauvais, 1977; Barnett, 1974).

### Insufficient Support

A. More (1979) states that the Native people represent one of the poorest groups in Canada. Status or treaty Indians have their tuition and living allowances paid by the Department of Indian Affairs if they attend university, but this support is often insufficient. A large proportion of Native students have dependents which create an additional financial and emotional strain, placing demands on personal resources with which most non-Indian undergraduates do not have to cope. Non-status Indians are not eligible for this support and so are often in an even worse economic position.

### Length of Programs

The length of regular teacher training programs is usually four years. This, coupled with other problems, such as being separated from their families and insufficient financial support, is a major problem.

### Irrelevancy of Programs

Many Native people feel that the existing teacher training programs are irrelevant or inappropriate to their background and to becoming a teacher. A. More (1979) says this is a problem even to the non-Indian who is thinking of going into teaching, but much more serious to the prospective Indian teacher.



### Family Response

Many Indian students find that the higher their level of educational attainment the greater the social distance between them and their people. This particularly affects those already at the university and often causes premature dropping out.

The Task Force Alberta (1978) explains the dilemma the Native teacher student faces in pursuing an education. The family ties of the Native student are very strong. The extended family defines and reinforces the individual's identity. The family imposes obligations and in return, gives security. This gives rise to the belief that a move away from home is desertion: it is akin to denial of family obligations. Those who move out of the Indian community are thought to be rejecting their Indianness, especially when it appears to be in collaboration with the larger society. The family often has difficulty appreciating the future benefits of a long-term goal when it means losing a son or daughter in the process (p. 14).

### Personal and Community Priorities

Beauvais (1977), in a study of Navajo college students, says it is common for Native students to work very hard for 90 percent of a semester and then simply leave school without completing final exams or projects. He says the term "drop-out" does not appropriately describe the situation

since it has connotations of having reneged on a task of personal or cultural importance. Beauvais proposes that in many of these instances values of higher priority are being expressed. For example, the family may need help, or as More (1979) points out, their skills may be desperately needed at home or in the various Indian organizations.

A. More says that when one considers that the average educational level of Indian people is approximately grade 8, then it is easy to see how the demand for these students to leave before completion of their training becomes so great.

#### Lack of Role Models

There is a dearth of vocational role models for the Native student throughout elementary and secondary education. With this critical component of the career development process missing, Native students have difficulty investing themselves in post secondary work leading to a professional career (Beauvais, 1977).

#### Geographic Distance

In order for an Indian person to enroll in a teacher training program he often must move a great distance geographically and socially from his present surroundings. Many people are unwilling to do this, and many of those who are willing, find themselves unable to cope with the new surroundings (More, 1979a).

### The N.T.E.P. Program

Innovative programs such as the Native Teacher Education Program (N.T.E.P.) at Lakehead University, which began in 1975, were designed specifically to deal with the kinds of issues cited above (see Appendix A for an outline of N.T.E.P.). These programs were instituted as a result of the recommendations proposed by reports and policy statements illustrating the need for teachers, Native or non-Native, who have an intimate knowledge of and an appreciation for Native culture, history, language and who are sensitive to the cultural milieu of their students.

Presently there are sixteen specialized Native teacher education programs in Canada. The Native teacher programs are alternative routes for Native students leading to regular teacher certification and are designed to meet the specific needs of the population they serve. The N.T.E.P. is a two-year program at the university, which provides the student with an Ontario Teaching Certificate (Primary-Junior Specialization). This certificate qualifies the Native teacher to teach in any provincial or federal elementary school.

The general objective cited by the Native Teacher Education Program at Lakehead University is as follows:

...to increase the number of qualified Native teachers in Northwestern Ontario, through an alternative program which will prepare teachers to meet the special social and cultural needs of Native communities, taking into account such factors as heritage and language.

The N.T.E.P. recognizes the need for teachers who are sensitive to the cultural milieu of their students. It states:

Native teachers who have an intimate understanding of Native traditions, psychology, way of life and language are best suited to the habits and interests of the Native child.

The N.T.E.P. states that it will prepare teachers to provide courses that will assist the Native people to sustain their culture and language while, at the same time, teach the skills necessary for students to pursue further education if they so desire. These objectives are in keeping with the recommendations of the Task Force on the Educational Needs of Native peoples of Ontario (1976), namely that:

...the education of Native peoples should reinforce their culture and their identity.  
(p. 3)

Thus, the specific goals of N.T.E.P. are to increase the number of qualified Native teachers in Northwestern Ontario and to meet the social and cultural needs of the Native community. The emphasis then is on preparing Native teachers who will be sensitive to the special needs of the Native student and who will be able to create a learning environment suited to the Native child. The N.T.E.P., in addition to educational methodology and theory, includes courses in Native culture and traditions such as Native languages, Native arts and crafts and Canadian Indian

history. The explicit goal of the program is to prepare Native teachers specifically to work with the Native community.

#### Concerns Regarding Native Teacher Education Programs

Native educators and the Native community have expressed concern about the intentions of the individual programs. Thomas & McIntosh (1977) point out that each program is in part a response to local conditions, as well as an expression of the preferences of the decision-makers who created it. In a report on the Native Indian Teacher Education Program in British Columbia (N.I.T.E.P.), entitled Return Home, Watch Your Family, Thomas & McIntosh maintain that it is important that these programs prepare cultural and spiritual leaders for Native communities.

They state:

To the degree that these new teacher education programs for Native students make it possible for Indians to 'return home and watch their families', both literally and metaphorically, then to that degree will they succeed in creating the necessary learning communities. Other programs may succeed in other terms, of course, by graduating Native teachers in large numbers from sound programs with high completion rates.

We would not denigrate such achievements but we recognize that this achievement may bring with it great loss. These programs rather than enabling students to 'return home' where they can creatively struggle with the cultures at whose nexus they stand,

will draw students irrevocably away from their 'family' and should that happen, all of us stand to lose. (p. 6)

Thomas & McIntosh further state that if these programs are not simply to be sorting machines which winnow out the few for socialization into the dominant culture and discard the rest, they must strive to create situations in which a unique culture can emerge, a special kind of community for learning. They describe such a place of learning as one which nourishes the practices and beliefs of adult learning as developed by the North American Indian peoples.

The Task Force Alberta (1978) also stresses the need for a cultural milieu--a spiritual and cultural base which would help the Native student to maintain and further develop his own identity and sense of self-worth in which he can derive the ambition to succeed. The Report states that for such an environment to exist it must be possible to carry over cultural affiliation and identification from the Native community to the university, and to provide a cultural milieu which is conducive to emotional stability, well-being and academic achievement (p. 16).

The authors stressed that if Native teachers are to work at developing Native identity in their pupils, then they must have a sense of it themselves. Bryde (1968) points out that values until examined by members of a given culture, usually operate at the unconscious level. Because of the

rejection of Native culture and language by the dominant society and consequently by many Native people themselves, cultural values are often repressed. Thus, it is emphasized that in Indian education these values must be brought to the conscious level to enable the Native person to understand their behavior and to be able to utilize these values for motivation and self-fulfillment, first of all within his cultural context, and then within that of the larger society (Bryde, 1968; Kinsella, 1973; Burnaby, 1980).

Ideally, says Bryde, education in harmonizing the Indian and non-Indian value systems should begin in the early school years prior to the offering of the non-Indian vocational and liberal education. That is, unless the cultural impasse is resolved and removed first, it would seem that other educational opportunities would not be as effective as they could be (1968, pp. 31-32).

Wyatt (1977) says there is a high value placed on bringing Native culture into the classroom. However, there is a concern that young people who are frequently those most interested in teaching, are not in the best position to draw on these resources. She notes that the assertion is frequently made that Native people, particularly members of the younger generation, have lost their culture (Native culture identified as traditional culture). Wyatt points out that Native culture includes traditional life, but also encompasses

contemporary adaptive patterns as well. Therefore, analysis of Native literature of contemporary political and social issues and discussion of personal experiences can assist student teachers in identifying their concerns, values and in defining contemporary cultural patterns. Student teachers can in turn guide their students through a similar process (p. 6).

The role of teacher may create tension and personal conflict for the Native person. Burnaby (1980) notes that the role of teacher as a separate personal occupation is a majority culture social construction. Traditionally learning took place through observation, with each member of a tribe filling the role of teacher-learner. Thus, says Wyatt (1977), Native people often show a hesitancy in supporting their own people in positions of responsibility. Student teachers just completing their training find that many of the people in the community have scoffed at the idea of their being teachers. Because for so long they have identified the role as one that is and ought to be occupied by non-Indians from outside the community, it is difficult for them to believe that their own people are good enough.

The Native teacher is not only viewed as less competent by the community, but as Burnaby (1980) points out, in becoming a teacher he may also been seen as an ambassador for the majority culture. Thus, she says, if a Native



teacher is hired back to his home community he may receive extremely strong sanctions from the community against his role, since they already have knowledge and expectations of him as a Native member of the community. If he goes to another community, he may be viewed suspiciously as a stranger and be even less able to relate to the community than the expected majority culture teachers (pp. 352-353).

This conflict of interests is described by Barnhardt (1974) in a paper entitled Being Native and Becoming a Teacher. He says:

We have learned that it is difficult to be a native and a teacher, too. Many aspects of the two positions are incompatible and the demands of the role are enormous. On the one hand, as a teacher the native teacher is expected to represent the school's interest in the community. Until the function and format of the school is compatible with the needs and cultural milieu of the community, however, compromise is inevitable for the native teacher. In addition, the adaptation is usually in the direction of the school, for it is difficult to significantly change the role of the teacher in the context of a conventional school environment.

So the native teachers face a Catch 22--the more effective they are as teachers, the less effective they may become as a Native, and vice versa. Our concern, then, is that placing native teachers in the schools may not significantly improve the education of native children, if the design of the institution itself does not change. But who is to change it, and in what direction?  
(p. 18)

In discussing the role of the Native teacher, Burnaby (1980) suggests that her dilemma may be similar to the

Lapps of Sweden. She quotes Paulston (1976) who says that Lappishness is stigmatized as inferior by the dominant segment and sanctioned by ridicule, insults and avoidance. Lapps who wish to seek career goals in the dominant society have traditionally been forced to renounce all Lapp roles. As the Lapp who seeks to change his cultural identity must also bear the cost of Lappish sanctions against those seeking incorporation, the totality of sanctions has a double price, a bimodal effect.

Burnaby proposes that if the parallel with the Swedish Lapp situation is close, then those Native people who receive teacher certification are likely to be among the most assimilated, are less likely to speak a Native language and do not want to go to teach in a Native community, particularly one in which a Native language is the main medium of communication (p. 351).

The findings of the National Study of American Indian Education (Fuchs & Havighurst, 1972) would tend to support this hypothesis. The study found that Indian teachers in the schools tended to have closer associations with the Indian community, greater knowledge of it, and more positive attitudes toward Indian students. However, they tend to be as much in favor of White assimilation for Indians as White teachers, sometimes more so. The authors state: "These are Indians who successfully received a White educa-

tion, leaving their home community for high school and college work, and came back to an Indian community, usually encouraging other Indians to do as they did".

A. More (1979) says the Native teacher education programs have not really dealt with the question of whether in the long term the programs are simply a more effective form of assimilation, or are truly integrative. He questions whether the programs are training Indian people who, in the long term, will be virtually identical to the majority society, or if the programs truly provide Native Indians with the opportunity to maintain and develop components of their own culture--components that may differ significantly from those of the non-Indian cultures. This is not a theoretical issue he says, but rather it is highly practical, as over the next few years the resolution of the issue will be affecting the individual child in the classroom. In ten years we may be looking back and asking ourselves why we did not provide more opportunities for things Indian (p. 10).

It is clear that there are questions that need to be answered regarding Native teacher education programs. Native educators have emphasized the need for program personnel to formulate more meaningful experiences in teacher education for Native students (More, 1979; Barnett, 1974).

### Cultural Enhancement

The enhancement of cultural identity was viewed in the present study as an issue of central importance for three major reasons. First, the literature indicates that the conflict of values in the educational setting often leads to the failure and withdrawal of Native students. Second, the Indian people have stated through the policy statement of Indian Control of Education that their aim is to make education relevant to the philosophy and needs of the Indian people and most importantly to reinforce the Indian identity of Native young people, creating in them a stronger sense of identity and confidence in their personal worth. Third, the aim of N.T.E.P. is to prepare teachers who will be prepared to meet the special social and cultural needs of the Native communities. These teachers will be prepared to provide courses that will assist the Native people to sustain their culture and language.

Thus, the literature cites the kinds of issues the Native student faces in seeking an education, such as: value and identity conflicts, need for role models, and community/parental conflicts over the value of an education. These problems are seen as contributing to the often negative educational experience of the Native person, which contributes to the high drop-out rate. Because of the many problems experienced by Native youth and the failure

of the educational system to meet their needs, there has been an increased desire on the part of the Native community to control their children's education. The development of Native teacher programs is a response to the needs of the Native community and students. The goal is to provide Native teachers who are not only academically qualified, but are also sensitive to the Native students' cultural background.

There have been problems in the past involving Native students in regular teacher programs. The reasons cited are: poor academic achievement, lack of basic skills, insufficient support, length and irrelevancy of programs, family response, personal and community priorities, lack of role models and geographic distance. Native educators stress the importance of Native teacher programs preparing cultural and spiritual leaders for the Native communities. They also stress the need for a cultural milieu which would help the Native student to maintain and further develop his own identity. Authors stress that if Native teachers are to work at developing Native identity in their pupils, then they must have a sense of it themselves.

Native teacher programs such as N.T.E.P. were designed specifically to deal with these kinds of issues. It is too soon to measure the long-term objectives of the programs, but it is possible to look at whether the programs are effec-

tive in meeting their immediate goals. The immediate goals are to provide an educational setting which enhances the Native students' cultural identity and prepare them to provide the kind of learning environment suited to the Native population.

#### Goals of the Study

The present study has two major objectives. The first is to address the issue of the N.T.E.P. providing the necessary support and kind of experience which enhances the Native students' cultural identity. The second is to provide information on the program's graduates.

In the first instance pertaining to support and enhancement of cultural identity, information was obtained through qualitative (interviews) and quantitative (questionnaires) data. Data were gathered on the following variables:

(a) demographic information to provide a description of the N.T.E.P. student; (b) student's academic experience in the program; (c) student's relationship with non-Native students; (d) student's view of the program; (e) standards of the program; (f) the effect of the program on students, which includes the view of themselves as teachers, barriers which may interfere with the student's progress in the program, support systems, and cultural awareness; and (g) student assessment of the program.

Information on the variables presented above was also gathered from graduates through mailed questionnaires. Additional questions were also asked of the graduates to gain information as to how they fared once they entered the work force and now are providing teaching service or leadership roles to their community. (Data were based on the graduate's perceptions and opinions of the N.T.E.P. and their teaching experience).

The research presented will be descriptive in nature, in an attempt to provide a general picture of the Native teacher trainee's experience in a specialized Native teacher education program. Ideally, study designs based on the experimental method should be employed. They identify the population to be changed, measuring the population before the program is introduced and after it is completed and then compare the program with a control group that has not had the program. Authors note that in evaluating action programs, the control that is necessary in classical experimental design is most often not feasible (Weiss, 1972; Guttentag, 1973). For the present study the quasi-experimental designs suggested by Campbell and Stanley (1966) were considered, but as the program was already in progress when the study began, this eliminated the opportunity of acquiring the necessary pretest measures. Another factor was the lack of a suitable control group. This was not possible, as there are only two native teacher trainees

in the regular B.A. teacher education program at Lakehead University.

Therefore, an ex-post facto design was reluctantly adopted, a compromise between the ideal and the feasible. Information was gathered from graduates on their experiences in the program and ratings of the N.T.E.P. These were compared to the responses of those students currently enrolled in the program, thus, indicating any changes that occur as the students move through it.

Retrospective reports were gathered through questionnaires and interviews on students' attitudes prior to the program. Although not as reliable, this provided a "pseudo" pretest measure. A group of Native students enrolled in two vocational training programs in Thunder Bay and who were similar in some respects to the Native teacher trainees were used as a comparison group to strengthen the design. It was felt that it would be better to have a nonequivalent comparison group than no controls at all. In this way it would be possible to rule out some possible explanations for observed effects of the program than not rule out any. Concerns regarding the comparability of the two groups are noted later in the paper.

The findings of the present study were compared with those of the Thomas & McIntosh study. However, this is done with caution because of the differences between the



two programs. The Native Indian Teacher Education Program (N.I.T.E.P.) studied by Thomas & McIntosh is a four-year B.Ed. program. The students take their first two years of study near their home community and the second half on campus at U.B.C., while N.T.E.P. is a two-year program at a university setting.

A descriptive study such as this provides a preliminary look at the effectiveness of the program in meeting the Native teacher trainee's needs. This approach notes Christensen (1977), does not ferret out the so-called cause-and-effect relationship. Instead, it attempts to identify variables that exist in a given situation and, at times, to describe the relationship among these variables.

## II. Method

### Subjects

Three groups were selected for comparison.

Group I consisted of fourteen first-year students and eight second year students enrolled in the Native Teacher Education Program, Lakehead University. 68.2% of the students were females and 31.8% were males. The mean age of the students was 25.45 years ( $SD = 10.1$ ). The group consisted of status Indian (90.9%), non-status (4.5%), Metis (4.5%). The total number of subjects was 22.

Group II consisted of five female students enrolled in the Northern Women's Business Training Program, Thunder Bay, and eight male students and one female student enrolled in a Native Employment Opportunities Program, Thunder Bay. The mean age of the students was 22.14 years ( $SD = 10.5$ ). The group consisted of status Indian (64.3%), non-status (14.3%) and Metis (21.4%). The total number of subjects was 14.

Group III consisted of fourteen graduates of the Native Teacher Education Program. 42.9% of the graduates were male, 57.1% were female. The mean age of the graduates was 29.29 ( $SD = 6.2$ ). The group consisted of status Indian (85.7%), non-status (7.1%), and Metis (7.1%).

## Measures

Three questionnaires were developed for the study, one for students presently enrolled in the N.T.E.P. program, another for graduates of the program, and a third for the comparison group. The questionnaire employed for N.T.E.P. students presently enrolled in the program, is based on the questionnaire utilized by Thomas & McIntosh (1977) in their study of Native teacher trainees enrolled in the N.I.T.E.P. at U.B.C. No prior work-up was done on the questionnaire and this was not feasible with the present study because of the small sample size. The questionnaire was considered acceptable for a preliminary study such as this to provide feedback on the student's experience of the program. Some modifications of their questionnaire format were made because of differences between the programs. However, for the most part the questions are similar, allowing for some comparisons between the two groups of students. The questionnaire contained open-ended verbal responses, three-point and seven-point Likert scaled responses, and closed questions. (A copy of the Questionnaire is in Appendix B.)

Information from the questionnaire included:

Demographic: age, sex, marital status, Native status, number of dependents, year of the program, work experience, education level (parents

and students), types of schools attended, language spoken.

Personal: school enjoyment, who influenced education, reason for taking program, increase in confidence, self-view as a student, rating of difficulties (language, financial, academic, family problems).

General: greatest source of help, community view of program, student rating of instructors, importance of Indian Studies courses, Indian-White relationships, influence of Native community, how students view their future, attitudes toward associate teachers, rating of program, recommendations for change.

The graduate questionnaire contained many of the same questions asked of those students presently enrolled in the N.T.E.P. It also included additional questions pertaining to the graduates' experience following completion of the N.T.E.P. It was possible to review the questionnaire for relevancy and clarity with a graduate of N.T.E.P., who was on campus taking courses towards his B.Ed., but who had also had some teaching experience on a Reserve following graduation from N.T.E.P. This proved to be useful and, based on his suggestions, some changes were made on the wording

of the questionnaire. (A copy of the graduate questionnaire is in Appendix C.)

The questionnaire administered to the comparison group contained all of the demographic variables used with the students presently enrolled in the N.T.E.P., as well as those questions ascertained to be relevant for comparison between the two groups, specifically those questions related to cultural awareness. (A copy of the comparison group questionnaire is in Appendix D.)

Semi-structured interviews were conducted with six of the eight first-year students and nine of the eleven second-year students, a total of fifteen N.T.E.P. students (79%) presently enrolled in the program. Interviews were conducted to provide more detailed and personal information on responses to questionnaire items, and to discuss those issues raised subsequent to the questionnaire.

The investigator met privately with each of the students in an office at the university over a period of several weeks. At the beginning of each interview the investigator explained the nature and purpose of the study. Students were assured that all information given in the interviews would be treated confidentially and results presented in such a way that individuals would not be identified. Permission was obtained from each student to tape record the interviews for accuracy and quality in recording responses.

A specific set of questions was asked each respondent in a semi-structured manner to provide flexibility and freedom for the students to discuss those issues of special relevance to them. (Appendix E contains the set of questions used.)

### Procedure

Permission to conduct the study was obtained from the Director of N.T.E.P. in the fall of 1979. Full cooperation was also given by the N.T.E.P. teacher-counsellor. The questionnaire was first administered to N.T.E.P. students towards the end of the academic year, before graduation in the spring of 1980. Six first-year students and four second-year students completed the questionnaire at that time. Because several first-year students were not available at that time to complete the questionnaire and it was desirable to have as many students as possible complete the questionnaire, the questionnaire was administered again in January 1981. Eight first-year students and six second-year students who had not been available to complete the questionnaire in the spring, completed the questionnaire at this time. Questionnaires were then grouped according to whether they were completed by first or second year students and analyzed accordingly.

On both occasions the questionnaire was administered to N.T.E.P. students in a group setting. Arrangements for

suitable classroom time was made by the director and teacher-counsellor. The questionnaire took approximately one hour to complete, depending on the extent of the students' responses to the open-ended questions. Before administering the questionnaire to the group (of students) the investigator discussed the purpose of the study with the students. It was emphasized that the study was being done with the full cooperation of the N.T.E.P. director, to provide information on the students' experience of the program from the students' perspective. It was necessary to emphasize the purpose of the study to alleviate the fears of some students that it could have been a government study that would threaten the program's future. Students were contacted following completion of the questionnaire to arrange times for private interviews. The students were most cooperative and an expression of gratitude was extended to the students for their participation.

On April 13, 1981, a forwarding letter prepared by the director explaining the purpose of the study was mailed to all graduates. It was decided that the letter of introduction should be sent by the director, as he was personally acquainted with all N.T.E.P. graduates, while the investigator had prior contact with only four of the thirty-one graduates. It was also taken into consideration that there tends to be reluctance on the part of some Native people to

participate in studies, as the results are seldom made available to them. Therefore, it was important that the graduates understood the purpose of the study, that the director had given his full cooperation and the results would be submitted to the N.T.E.P. (A copy of the forwarding letter is in Appendix F.) The questionnaire was mailed April 21, 1981 approximately a week following the forwarding letter. A stamped, self-addressed envelope was provided for the return of the questionnaire.

During the first three weeks following the mailing of the questionnaire, nine (29%) questionnaires were returned. A postcard reminder was sent to the remaining 23 graduates who had not responded. Four questionnaires were returned during the following two weeks, making a total of 13 (42%) returned questionnaires, plus one questionnaire that was completed in the investigator's office, while the graduate was on campus. Thus, a total of 14 (45%) questionnaires were completed by the N.T.E.P. graduates.

In seeking a comparison group of Native men and women involved in vocational training and similar in demographic variables to the N.T.E.P. students, two local Native training programs were approached. The Northern Women's Business Training Program is a nine-month program designed specifically to train Native women in clerical skills. The Native Employment Opportunities Program is a ten-month



program which provides training in basic carpentry, job readiness and life skills. Permission was granted from the coordinators of both programs to administer the questionnaire to students. Students from both programs were utilized in order to have a fairly equal ratio of male and female subjects, as the Native Employment Opportunities Program is predominantly male (9 men, 1 woman), while the Northern Women's Business Training Program is all women.

Before administering the questionnaire the investigator explained to students in both comparison groups that the purpose of the study was to gain information regarding the students' experience in their respective programs and that a similar inquiry was being made of students in the local Native Teacher Education Program. The students were cooperative and interested and again an expression of gratitude was extended to the students for their participation.

#### Statistical Analysis

All data analyses were conducted using the SPSS system of computer program (Nie et al., 1975). Comparisons were made between first and second year N.T.E.P. students, graduates and N.T.E.P. students presently enrolled in the program. T-tests and Chi-square comparing groups were conducted on the following variables: demographic, need for the program, student assessment of N.T.E.P., rating of instruction, students' view of themselves as teachers,

graduates' view of themselves as teachers, effect of the program on students, cultural awareness, barriers, academics, practica, family commitments, and support systems.

On items where the response was based on a continuous Likert scale, T-tests were used to make the comparisons described. On variables measured at the nominal level (see questions 3, 4, 6, 7, 14, 15, 17-19, 79) the Chi-square test of significance was applied. Items using a seven point Likert scale ranging from (1) very strongly disagree to (7) very strongly agree were collapsed into a three point scale: 1 - 3 = (1) disagree; 4 = (2) neither agree or disagree; 5 - 7 = (3) agree. These items were analyzed using both the three point and seven point scale. This was done to simplify results and to increase the sensitivity of these items to differences between the groups. Percentages were calculated on responses to each item for all groups to provide a descriptive picture of responses. (Copies of the questionnaires with percentages is included in the Appendices.) Interviews were not statistically analyzed. Responses were condensed and will be presented in the discussion as further expression of questionnaire findings.

For the purposes of this study, because of some important differences between the groups and lack of sampling, it was decided that statistical tests of significant dif-

ferences was questionable. The important differences between the N.T.E.P. group and the comparison group were Native status, fluency in Native language, and time spent on a Reserve. Therefore, only descriptive statistics (percentages) are utilized in interpreting the data, primarily to indicate how individuals responded to the questionnaires. Comparisons between the N.T.E.P. group and the comparison group are done with caution because of the differences cited. For the interested reader, however, even though the underlying assumptions for T-tests are not met, these are included in the Appendix for information on differences. T-tests and Chi-square results are included in Appendix G.

See Tables I, II and III (Appendix G) for means, standard deviations and T-values for the relevant items. See Tables IV, V and VI (Appendix G) for percentages, Chi-square values and probability levels for items that could not be analyzed using T-tests. Data included in each of these categories were largely based on the Thomas & McIntosh (1977) study to facilitate comparisons between the two programs.

### III. Results and Discussion

#### Demographic Variables

Demographic data included: age, sex, number of dependents, marital status, Native status, Native language, number of years lived on a Reserve and in a city or town, educational level of students and parents, elementary and high school experience, work and prior teaching experience, family concerns and goals.

A difference was found between Group I (N.T.E.P. students) and Group II (comparison), and Group I and Group III (graduates) on the use of Native language. More N.T.E.P. students (90.9%) spoke a Native language compared to (50%) of the comparison group. There were also fewer N.T.E.P. graduates (57.1%) who spoke a Native language, compared to the presently enrolled N.T.E.P. students (90.9%).

There was a difference between Group I (N.T.E.P. students) and Group II (comparison) on the amount of time each group had spent living on a Reserve and in the city. The majority of students in both groups had lived for some period of time on a Reserve (Group I = 86.3%; Group II = 78.5%). However, the N.T.E.P. students (81.8%) had spent a greater amount of time (11 years or more) compared to 35.7% of the comparison group. The N.T.E.P. students had

spent less time in the city, whereas, all of the students in the comparison group had lived for some portion of time in the city.

The difference between the N.T.E.P. students and the comparison group on the amount of time lived on a Reserve and in the city can be explained by the difference in orientation of the two programs. The students in the comparison group were enrolled in vocational training programs. One of the requirements of the Northern Women's Business Program was that students had an established residence in Thunder Bay to avoid relocation stress, which might affect students remaining in the program. The Native Employment Opportunities Program is also urban centered, so most students are established in Thunder Bay. The Native Teacher Education Program on the other hand, encourages the enrollment of students from northern areas, as it is these northern Native communities that it hopes to provide with Northern teachers.

#### The N.T.E.P. Student

The majority of N.T.E.P. students (91%) had "status" under the Indian Act of Canada. The remaining 9% were "non-status" or "Metis". Most of the students were from northern communities with 86% having lived some part of their lives on a Reserve (82% have spent 11 years or more).

(No further details about the extent of the geographical area could be determined from the director of the program.) The majority of N.T.E.P. students (91%) spoke a Native language.

The average age of N.T.E.P. students was slightly higher than the average student enrolled in a teacher training program. Almost one-quarter of the students were over 30, with 53% of the students being age 25 or less. Though the majority of the students presently enrolled in the program were women (68%), there was a good representation of men (32%) for an elementary education program. Since the beginning of the program in 1975, there have been 31 graduates, with a fairly equal representation of men and women (48% men; 52% women).

#### Work and Educational Experience

Most of the N.T.E.P. students (72%) reported that they had enjoyed their elementary school experience, with 36% stating that they did very well in their studies. The N.T.E.P. students (59%) enjoyed somewhat less so their high school experience, with fewer than one-third (27%) describing themselves as having done well in their studies. The rating of their high school as somewhat less enjoyable, and their not doing quite as well in their studies, may be due in part to some students having to leave home to attend high school in the city.

Quite a few of the students (73%) reported there was someone during their school years who strongly encouraged them to continue their education, for the most part their mothers, with other influential people being fathers, teachers or other relatives or friends.

Thomas & McIntosh (1977) pointed out that in many respects the Native teacher trainees are similar to their White counterparts in the regular B.Ed. programs. However, they note that in other respects there are differences, some of them relatively superficial, others deeply-seated with strong implications for the organization, content, and support provisions in the program. The differences outlined by Thomas & McIntosh were similar for the N.T.E.P. students. The N.T.E.P. students, like the B.C. Native teacher trainees, have had more experience of the world than their on-campus counterparts. Over four-fifths (82%) have had at least one year of work experience (including experience as a housewife), while 50% have had more than five years experience. Seventy percent report that their work experience was related to teaching, mostly as teacher's aides in their home communities.

Thomas & McIntosh note, that with respect to the formal educational level of the students' parents, Native teacher trainees are more akin to students of one or two generations past in the newly-opened western Canadian uni-

versities than they are to the contemporary students on campus. Similar to the B.C. students, over one-half of the parents of N.T.E.P. students have a grade six education or less (64% of the mothers; 59% of the fathers). Only 10% of the mothers and fathers have completed high school, gone on to post secondary education or completed some technical training.

#### Personal and Financial Responsibility

Important as these differences are, Thomas & McIntosh point out, it was the fact that a good percentage of the Native students had dependents that most sharply differentiates them from the typical undergraduate. Fifty percent of the N.T.E.P. students were married, lived in a common-law relationship or were separated with almost half (49.2%) of the students having more than one dependent and over one-quarter of these had three or more. Thomas & McIntosh note that this adds a financial and emotional strain and places demands on personal resources that most undergraduates do not have to cope with.

The greater financial and personal strain on N.T.E.P. students was evident when one compared the responses of N.T.E.P. students and the comparison students on questions pertaining to finances, housing and family concerns. N.T.E.P. students (77.3%) said housing was "Somewhat Important" to "Very Important" as compared to only 28.5% of the



comparison group who responded in the same way. There was a similar trend in responses to financial support. The N.T.E.P. students (72.8%) report inadequate financial support as "Somewhat Important" to "Very Important", while 50% of the comparison group gave a similar response.

As stated earlier, students in the comparison group were required to have an established residence in Thunder Bay to avoid relocation stress and they are paid a weekly remuneration for their course, with Native Employments group being paid at an hourly rate during their training. On the other hand, most N.T.E.P. students had relocation penalties, not only financial, but personal as well. Since many of the students had dependents, relocating means moving their families, obtaining housing and having to deal with the strangeness of a new environment, as many of the students were from distant northern Reserve communities. This required a great deal of adjustment not only from spouses, but for their school-age children as well, who had been accustomed to the freedom of the Reserve and to being with mainly other Native children. N.T.E.P. students also mentioned during interviews that their children had experienced some discrimination at city schools, which they found to be quite upsetting. This stress is reflected in the N.T.E.P. students' response to "Family concerns affected my studies at N.T.E.P."

The majority of N.T.E.P. students (82%) rated this problem "Somewhat Important" (40.9%) to "Very Important" (40.9%), while 42.9% of the comparison group said this was "Somewhat Important", only 7.1% rate it as "Very Important".

#### Service Orientation

Thomas & McIntosh comment that it is when one reflects on the responsibilities being carried by these students, that one begins to realize the uniqueness of the Native teacher education student body and the sacrifices that many of them are making to pursue their studies. This uniqueness, they say, is further emphasized when one looks at the reasons given by students for entering the Native teacher education program. As in the case of the B.C. teacher trainees, almost two-thirds of the N.T.E.P. students had entered the program motivated by a desire to serve their people (as contrasted with motivations that have a more individualistic bent). This strong service orientation of N.T.E.P. students is in direct contrast to the comparison group students, who for the most part, report that they were in their respective programs to train for a steady job with a good income.

As noted by the Thomas & McIntosh study, this strong service orientation among Native teacher trainees shows up in another way. When asked what they would like to be doing five years from now, more than half (59%) of the

students, stated that they would like to be teaching Native students, and another 18% report: "I want to have a leadership position, not necessarily in education, which puts me in a position to help Native people".

In these expressions of aspiration, says Thomas & McIntosh, we again see an expression of commitment to the Indian people. One would find expressions of personal ambition among university students in parallel programs, but one would not expect to find as widespread a service orientation as one finds among Native teacher trainees. They explained this tendency towards a service orientation in two ways. Partly, it would have to do with the self-selected process by which students decide to attend a Native teacher education program. In part, it would have to do with the way in which Indians understand community responsibility, i.e. in a less individualistic way than would be typical of non-Indians (1977, p. 55).

#### Academics

As stated in the introduction to the study, studies on post secondary education for Native people find that many Native students have never learned, explicitly or implicitly, those basic skills which are parallel but essential to good academic performance. Examples include problems in scheduling of daily study time, regular class attendance, re-

questing assistance from instructors, applying for library privileges, writing skills and so on. These are skills that are so often taken for granted in a university environment, for which the Native student may not be adequately prepared (Beauvais, 1977; Barnett, 1973).

Paralleling the B.C. study, over half (55%) the N.T.E.P. students report that their previous studies had not adequately prepared them for N.T.E.P. and felt unable to do as well as other students. They also had difficulty (36% "Somewhat Important"; 18% "Very Important") writing the quality of papers expected by their instructors. In response to a question asking students what were the most difficult problems they faced in meeting the demands of N.T.E.P. the following problems were listed: scheduling time for study, assignments and note-taking, completing assignments on time, dividing time for school and family concerns, work load, maintaining academic level, financial and housing problems, regular attendance and communicating with instructors.

There were differences between the N.T.E.P. students and the comparison group on the following items related to academic skills: language of the textbooks, academic workload, organizing time and completion of assignments. These differences are not surprising and would be related to the differences between the programs. The comparison group is

made up of students learning clerical skills, whereas, the N.T.E.P. program requires much more in the way of basic reading and writing skills. More of the N.T.E.P. students (68.2%) found the language of the textbooks difficult to read as compared to 21.4% of the comparison group. This difference is understandable considering a greater percentage of N.T.E.P. students (91%) speak a Native language (comparison group 50%), as well a greater percentage of N.T.E.P. students (32%) read and write a Native language (comparison group 0%). For some N.T.E.P. students, English is a second language, which may contribute to their having greater difficulty with the language of the textbooks. There is also less use of textbooks for the comparison group.

N.T.E.P. students (77.2%) found the academic workload "Somewhat Important" to "Very Important", compared to 21.4% of the comparison group who found it "Somewhat Important". The majority of N.T.E.P. students (90.0%) had difficulty organizing their time and getting their assignments done (36.4% rated "Very Important"), while 50% of the comparison group experienced some difficulty, only 7.1% report this as an important difficulty. These differences between the N.T.E.P. students and the comparison group again may be a result of the different orientation between the two programs; the one being academic and the other a skills training program.

### Practica

Seventy-three percent of the N.T.E.P. students report some difficulty adjusting to the school situation for student teaching and 27% of these students rate this as a very important problem. Fewer N.T.E.P. students (68%) than B.C. students (87%) "Agree" to "Strongly Agree" with the statement that "The teachers who have supervised my work in the schools have always been friendly and helpful"; however, only 14% of the N.T.E.P. students disagreed with this statement. Over three-quarters (77%) of the N.T.E.P. students "Agree" to "Strongly Agree" with the statement: "The principal and his staff at the schools where we do our student teaching welcome N.T.E.P. students and make us feel at home". None of the N.T.E.P. students disagreed with this statement.

### Student View of the Program

Concurrent with the B.C. findings, over three-quarters of the N.T.E.P. students "Agree" to "Strongly Agree" that "A program like N.T.E.P. is very important for Natives if they are to succeed at university". Forty-one percent of the students report that before they started N.T.E.P. they doubted that they would be able to complete a university degree. Over half the students in both programs (N.T.E.P. 54%; B.C. 57%) report that they would not have attended

university had it not been that they could take a Native teacher education program, rather than a regular program. Students (86%) feel they have gained considerable confidence in their ability to complete a university program since starting N.T.E.P. The majority of N.T.E.P. students (82%) expressed confidence that they will complete the program. They also report that they have become more confident and more understanding people, as a result of their experience in N.T.E.P. (77% of N.T.E.P. students agreed to strongly agreed with this statement).

#### Standards of the Program

Almost two out of three students in both the N.T.E.P. and B.C. programs disagree with the statement: "I would rather be in a regular university program, than a special program in which Natives are set apart". However, a greater percentage of N.T.E.P. students (50%) compared to the B.C. students (19%) agreed with the statement: "The standards expected of students in N.T.E.P. are not as high as the standards expected of students in a regular program". Fewer (28%) of the graduates agreed with this statement.

As stated earlier, the N.T.E.P. is a two-year diploma program which leads to an Ontario Teacher's Certificate. The program provides students with a minimum of five credits necessary for a B.A. degree. Some students take extra spring and summer courses, giving them as many as twelve

credits towards their B.A. degree. A field-centered approach was initially discussed, but finances allotted to the program did not allow for this. Thus, a two-year program was established, as there was concern that students not be away from their families and communities for too long a period of time, as this might be detrimental in their adjustment, not only while attending university, but also when they returned to their communities. Students do receive equal certification, which is valid for teaching in the elementary schools in Ontario. However, most students apply for positions when there is a need for Native teachers, which is most often the Federal School Board, although a few have taught with the Provincial School Boards. Hiring practices depend on the individual boards and their priority list. Salaries are based on educational level (Personal Communication, Harold Linklater, 1981).

For the most part, according to the Director of the N.T.E.P., the Native communities express confidence in the program, though a N.T.E.P. graduate (along with a graduate from another Native teacher program) was dismissed recently from her teaching position in a Native community (Whitefish Bay), after two years of teaching there. The Whitefish Bay Band recently took control of their school and in doing this, dismissed all of their Native teachers. The reason given was that "in the interest of quality education, we



are only hiring teachers with B.A., B.Eds." (Ontario Indian, Note 4).

### Equivalent Standards

A. More (1979) contends that there exists an almost automatic assumption that if it is a program for Indians, it is watered down. This assumption is also made as frequently by Indian people as by non-Indians. This, he says, is not a fair assumption about the Native teacher education programs, just as it is not a fair assumption about recent Native education programs in general. He argues, that the problem arises from a misunderstanding of equivalent standards and from an actual, but exaggerated, lowering of standards. In Native teacher programs, equivalent standards include the acceptance of different, but more appropriate, teaching or control techniques, the replacement of "foreign language" requirements by Native language proficiency, the insertion of Indian studies courses in place of more general science courses or an increase in practise teaching time in place of method courses.

One problem with equivalent standards says More, is the inability of educators to understand that a "different" standard or course is not necessarily a "less effective" standard or course. Indeed, he says, it may be more effective. Further, Native teacher education programs are for people who will usually be teaching children with a dif-

ferent set of needs. It seems appropriate then that their training be different in some ways. However, he says, this should not include a "laissez faire" attitude in planning, or a lowering of standards in important academic areas of education.

### Special Students

In conversations with N.T.E.P. students it seems that their concern with standards has more to do with being referred to as special students and the program being labelled by some as a "quickie" course, than their perceiving the program as having lower standards. The negative connotations of being in a specialized program were brought to the forefront when students were asked during interviews how they felt about being in an "all Native program". The students seem to have mixed feelings about being in a specialized teacher education program. On the one hand, they spoke of how being in an all Native program makes them feel proud and special. They say "it gives us a sense of unity, being together"... "we can relate to one another"... "it feels good to be with predictable people who share the same culture as yourself and to know we can do it too".

On the other hand, there is a sense of hurt and anger at being referred to as special students. One student says, "being referred to as special students, makes me feel like we're not too bright, 'cause we don't have our degrees (B.A.)

like the others--like we're not up to their level". Another student says, "I feel like I'm segregated from the rest of the student body--they're called regular students and we're called special students--even in the lounge you can see the difference--they're on one side and we're on the other". For the most part, students said they try not to let it bother them, but it makes them feel angry when they are spending two years at the university and working hard and someone refers to their program as a "quickie" course. Some students feel that the course being referred to as easy is a reflection of their being Native. One student remarked, "it makes me mad when I hear 'quickie course'--they expect it to be easier 'cause it's for Natives--they see everything that Natives do in that way".

#### Interaction with Non-Native Students

N.T.E.P. students feel that if they interacted more with the non-Native students there would be a change of attitude towards their program. One student commented, reflecting the general sentiment of all students, "if we could share experiences together, like we did when we played hockey together first term, it would help the non-Natives get a perspective about our program and why we need a special program. Then perhaps we could have greater respect for each other's programs". Although N.T.E.P. students expressed a desire to interact more with the non-Native

students, there was some ambivalence (with students fairly evenly divided in their opinion) on whether this should take place in the classroom. Students spoke of being afraid to speak up in a classroom with non-Native students, for fear of appearing stupid. Some students, because of language difficulties, said they felt intimidated around White students. Others felt the non-Native students are competitive and have a higher academic level and the Native students ended up looking bad because they could not compete. A student explained it this way:

I have trouble sometimes communicating with White people. They have a directness--look straight in your eye and expect an answer. A lot of our students feel pressured in the classroom. I can relate better in an all Indian class. I don't feel threatened and pushed like I do in a White classroom.

I've found out that being passive doesn't mean not knowing the answer: it just means letting the other person answer instead of you. There is a secret in communication --a time and space needed--it's harder when you're being evaluated. Native people like to chew a bit before they answer--for White people time is money. Indian people like to take all the time necessary to finish the job.

Some of the students have enjoyed the classes they have taken with the non-Native students. There has been a sharing of experience with the Native students telling of their life on a Reserve and their teaching experience in northern communities and the non-Native students assisting

the Native students in their course work. For the most part, although N.T.E.P. students would like to interact more with the non-Native students, particularly on a social level, they feel that integrating classes would have a negative effect. They feel this would especially be so for first-year students who need time to develop their academic skills and to develop a sense of security about their new surroundings.

#### N.T.E.P. Students' View of Themselves as Teachers

Although N.T.E.P. students experienced some conflict over the specialization of the program with respect to the standards, they felt they would be better teachers of Native children because of the N.T.E.P. Sixty-two percent of the students felt they would be better teachers of Native students because of N.T.E.P. than if they had done a regular program. Over three-quarters of the students felt that N.T.E.P. recognized that Native children and youth have special needs and that it is preparing them well as teachers to meet those needs. N.T.E.P. students (82%) held the view that a Native person trained in a program like N.T.E.P. would be a better teacher for Native students than the teachers they have had in the past. For the most part, NTEP students (68%) felt that N.T.E.P. had adequately prepared them to teach in any elementary school (27% neither

agreed nor disagreed; 5% disagreed).

### Role in Native Community as Teachers

The N.T.E.P. students were asked what they perceived their roles would be in the community as Native teachers. Their responses correspond to those of the graduates when asked what they perceived the community's expectation to be of them as Native teachers. Several aspects of being a teacher were emphasized, such as understanding the Native child, serving as a role model, and community involvement. In their role as teachers they viewed themselves as one who "understands the Indian way of life" and "reinforces a sense of pride in our culture". They also felt that they would be serving as an example of an educated Native person and the rewards such an education brings--"that our people can go out and get an education, if they want it". They expressed a sense of responsibility towards Native young people that "they were prepared academically equal to White students and were encouraged to continue their education". Students also felt it was important that they be part of the community and not part of a teachers' clique.

Graduates emphasized being involved and concerned with those things of importance to the whole community, not just through voicing concern, but through active involvement. N.T.E.P. graduates were involved in a wide range of activities such as sports and recreational programs, church

activities, representatives on a variety of committees, band counsellors, etc.

### Prospective Problems as Teachers

The N.T.E.P. students were questioned as to what they thought the major problems might be that they would face as teachers of Native children. Winning the respect of the community was a common concern expressed by most of the students. They felt that there might be resentment towards them because of their education, as well as disbelief on the part of parents that a Native person was adequate to teach their children. Other problems cited were discipline problems in home communities and conflicts with non-Native teachers.

### N.T.E.P. Graduates as Teachers

The N.T.E.P. students' concern about winning the respect of the Native community as a competent teacher is a conflict that has been discussed in the literature. As stated earlier, in the introduction, the role of the teacher may create tension and personal conflict for the Native person, with Native people often showing hesitancy in supporting their own people in positions of responsibility (Wyatt, 1977). The Native teacher may not only be viewed as less competent by the community, but as Burnaby (1980) points out, in becoming a teacher he may also be seen as an

ambassador for the majority culture. He may receive extremely strong sanctions from the community against his role, as they already have knowledge and expectations of him as a Native member of the community. He may also be viewed suspiciously as a stranger and be even less able to relate to the community than the expected majority culture teachers (pp. 352-353).

#### Graduate Relationship with the Community

The graduates' responses to the questionnaire do not suggest the conflict regarding their roles as teachers. The N.T.E.P. graduates were asked whether their education had had a negative or positive effect on the relationship they have with their community and the response was a definite positive. All of the N.T.E.P. graduates who completed the questionnaire reported positive feedback from the community with respect to their education. They commented on how proud the community was of them. They were considered "a living example that a Native person could obtain a post secondary education", and "what an education can do for the Native people". A result of their education is that they now have become more interested and involved in community activities.

Of those N.T.E.P. graduates who were teaching (78% of those who responded), 55% were doing so in their home communities, 36% on a Reserve, but not their home community,



and 9% in an urban community with Native and non-Native students. The majority of N.T.E.P. graduates (92%) reported that they felt accepted by the communities in which they were working. For those graduates teaching in their home communities, they commented on how the people had known them since they were children and were proud of them primarily because they had completed their education despite the hardships. Graduates teaching on Reserves that were not their home communities, commented on the friendliness and helpfulness of the people. They felt accepted as professionals and individuals and noted that the people appreciated their being Native and that they had become involved with the community.

#### Life Skills Course

A question pertaining to a Life Skills course was asked N.T.E.P. students and graduates. This question was included as there is often a high incidence of social problems in some Native communities. As well, former students had suggested to the director that a course preparing Native teachers to deal with alcohol abuse, drugs and sex education, not only for preventive teaching, but also for dealing with actual cases, should be included in the course.

When graduates were asked whether they had the knowledge or experience to deal with these problems, 43% responded "Yes" with 57% saying "No" they did not. The majority

of N.T.E.P. students (77%) and graduates (86%) agreed that a Life Skills course should be included in the N.T.E.P. curriculum. In response to an open-ended question regarding a Life Skills course, N.T.E.P. students stated that they felt such a course was needed to help them to better understand the problems their students might face. They felt the need to be more familiar with such subjects and to be prepared for the questions their students may ask. The four students who disagreed that there should be a Life Skills course commented that they were already experienced with such problems. They were being trained as teachers not guidance counsellors and that these issues were covered during orientation. Further, orientation schools do not have such courses.

#### Satisfaction with Jobs

Sixty-four percent of the graduates reported that they were satisfied with their present jobs; 14% gave a combined answer of "Yes" and "No", while 21% said "No" they were not satisfied. For those students who commented that they were dissatisfied with their jobs, the reasons given were related to family responsibilities, excessive responsibilities in the school and a general negative attitude towards the community in which they worked.

### Further Education

All graduates who responded to the questionnaire planned to continue their education, either by taking further Faculty of Education courses or by completing a B.A. degree (86% plan to return to university to complete a B.A. degree). Almost as many graduates agreed (43%) as disagreed (57%) that a degree in education would have been of more benefit than a diploma. Those graduates who commented on this question felt that a degree would increase their employment opportunities and provide financial gain, particularly if they wanted to teach off the Reserve. In terms of teacher effectiveness, however, they felt ability and experience counted more than a degree.

### Graduates' View of the Program

On the whole, N.T.E.P. graduates expressed a satisfaction with the training they received at N.T.E.P. Like students presently enrolled in the program, N.T.E.P. graduates (64%) felt they were better teachers for Native students because of the program than if they had done a regular program. Fewer of the graduates (57%) compared to N.T.E.P. students (77%) agreed with the statement, "I feel that N.T.E.P. recognizes that Native children and youth have special needs and prepared us well as teachers to meet those needs" (none of the graduates disagreed with this statement). When graduates were asked whether their training at N.T.E.P.

had adequately prepared them to meet the needs of the Native students, 73% responded "Yes" it had.

Fewer graduates (57%) compared to the N.T.E.P. students (82%) agreed with the statement, "A Native person trained in a program like N.T.E.P. will be a better teacher for Native students than the teachers they have had in the past". As well, fewer of the graduates (57%) compared to N.T.E.P. students (77%) agreed that the teaching methods taught and used at N.T.E.P. are suited to the needs of the Native child. There has been more focus in the program on teaching the Native child in the past few years, compared to when some of the graduates were enrolled in the program. However, graduates did feel there was opportunity to develop and use their own teaching style at N.T.E.P.

### Teaching Style

The literature on Native teachers in the classroom emphasizes the importance of the Native teacher being allowed and encouraged to develop his or her own teaching style in order that Native students receive the total benefits from the Native teacher's presence (Kuhn & Rosen, 1980). Although the literature is limited on this subject, it appears that there are subtle differences between Native and non-Native teachers in their relationships with Native children. These differences appear to have a significant impact on the response of those children to formal learning,

even though the materials presented and the learning environment are otherwise similar. The differences are reflected largely in non-verbal behavior and derive primarily from differences in prior experience and particular attitudes and values (Barnhardt, 1973; Grainger, 1978; Collier, 1971).

This issue was not pursued in depth as this was not the focus of the present study. However, two questions pertaining to teaching style were asked of the graduates. The two questions asked were, "As a Native teacher I feel I have had the opportunity to use my own teaching style, even though it may differ from the non-Native teacher" and "There was sufficient opportunity at N.T.E.P. to develop one's own teaching style with respect to Native ways or values". The response from the graduates was positive: 86% of the graduates "Agree" to "Strongly Agree" that there had been sufficient opportunity to develop and utilize their own teaching style with respect to Native ways or values (none of the graduates disagreed with the two statements).

#### Relationship with Non-Native Teachers

Graduates rate their relationship with non-Native teachers highly (71% give a rating of good to excellent). When N.T.E.P. students, presently enrolled in the program were asked, "Teachers in the schools have expected me to

be an expert on Indians because I am in N.T.E.P.", almost as many agreed (50%) as disagreed (41%). However, when the same question was asked of the N.T.E.P. graduates, almost three-quarters (71%) agreed with the statement that non-Native teachers expected them to be experts (only 14% disagreed).

In response to an open-ended question as to what the graduates perceived to be the non-Native teachers' expectations of them as teachers, the graduates responded as follows: to interpret and act as a liaison between the school and community, to have better rapport with the children because of their ability to converse in a Native language and to be an expert on issues pertaining to Native people in general. One N.T.E.P. graduate who works as a Native teacher on and off the Reserve commented:

They (non-Native teachers) expect me to know the history and culture of the Native people. They expect me to act as a specialist and resource person on Native people. They are often unaware of the many different tribes of Native peoples so they generalize about "Indians". Some non-Native teachers expect very little of me, not being aware of, or believing that I have taught and have teacher education.

Another N.T.E.P. graduate says:

Some (non-Native teachers) want pat answers to very old and complex problems, like alcoholism, the high drop-out rate and early pregnancies among Native girls. When I try to give an explanation, these same

few will not accept my answer, but if a White person gives the same answer at the same time, it will be "understood". The majority are hopeful that I can reach the kids that they can't and bring a better understanding of Native people to the non-Native children and vice versa.

N.T.E.P. graduates also rated their performance as teachers quite highly: 85% of the graduates rated their performance as "Good" to "Excellent". They stated that their goals as teachers were to understand the children and the kinds of problems they face, to increase their academic level and to instill in their students a positive self-image and pride in being Indian. They replied that the most positive aspect of their teaching experience had been personal involvement in the community, meeting the educational and emotional needs of the children, communicating with students in their own language, seeing the results of their teaching, especially with students who, despite the difficulties they experience, continue their education. The kinds of problems they cited as being the negative aspect of their teaching experience were maintenance problems at the school (e.g. broken toilet facilities, heating problems), not receiving enough assistance from supervisors and lack of teaching guidelines from the Department of Indian Affairs. Another problem for some is that they are viewed by the school and community as the authority which often means they are expected to have the answers and resolve the problems.

Overall, N.T.E.P. graduates seem to be satisfied with the training they received at N.T.E.P. They report a positive response from the communities in which they work and rate quite highly the working relationship they have with the non-Native teachers. They also rate their performance as teachers highly, expressing satisfaction with themselves regarding the kind of job they are doing.

#### Effect of the N.T.E.P. Program on Students

##### Barriers

Thomas & McIntosh (1977) refer to barriers in the program as the subtle interpersonal and cultural factors which might get in the way of a student engaging himself or herself freely in the program. They note that these barriers are weaker in their influence than such factors as finance, family commitments and academic difficulties. Interpersonal factors that may affect students' progress in the program have to do with the relationship they have with their instructors (p. 65). Cultural factors such as the need for a warm personal relationship seem to affect the relationship students have with their instructors.

##### Instructor/Student Relationship

Fewer of the N.T.E.P. students (54%) compared to the B.C. students (85%) agreed with the statement, "Taken as a whole, I feel that the quality of the instructors in



N.T.E.P. is very high" (23% disagreed; 23% neither agreed nor disagreed). In responding to the statement "The non-Indian instructors in the N.T.E.P. program are sensitive to the special needs of Native students", as many N.T.E.P. students disagreed (36.4%) with the statement as agreed (36.3%) (27.3% neither agreed nor disagreed). There was a difference between first and second year N.T.E.P. students in the way they responded to this question. More (50%) of the first year students (compared to 12.5% of the second year students) "Agree" to "Strongly Agree" that the non-Native instructors were sensitive to the needs of the Native students (62.5% of the second year students disagreed; 25% neither agreed nor disagreed; 21.4% of the first year students disagreed, 28.6% neither agreed nor disagreed).

There were several differences between the comparison group and the N.T.E.P. students with respect to instructors. More (64%) of the comparison group felt that the non-Native instructors were sensitive to the special needs of Native students compared to the N.T.E.P. students (36%). The comparison group also reported less of a problem in "time to discuss problems with instructors" and rated the quality of instructors higher than N.T.E.P. students. These differences again may have been a reflection of the differences between the two programs. The comparison group programs had a lower student/instructor ratio. Students therefore

worked in more intimate contact with their instructors. Also, these were skills training programs, not an academic university program like N.T.E.P. which may create more apprehension in the Native student.

Although 36% of the N.T.E.P. students reported some difficulty with the language used by N.T.E.P. instructors, this did not seem to be a major difficulty. The difficulty seemed to have more to do with there being insufficient time to discuss problems with instructors (68% report some difficulty) along with difficulty in talking with ease to their instructors (59% report some difficulty, with 36% of these students saying this was a very important problem). Thomas & McIntosh view these problems to be largely interpersonal rather than of an intercultural character. However, in discussing students' responses to these questions during interviews, it would seem that cultural factors do affect the interpersonal relationship students have with their instructors. This will be elaborated below.

Kleinfeld (1972), in her study of Effective Teachers of Indian and Eskimo High School Students found that one of the most important components was a warm personal relationship between student and teacher initiated by the teacher in an informal setting. In Kleinfeld's observation of student/teacher interactions in the classroom, she noted that young people responded to a stressful situation, such

as a poor teacher, by withdrawing into silence. Kleinfeld maintained that for Indian and Eskimo students, the teacher's ability to establish appropriate interpersonal relationships may be a necessary condition for teaching effectiveness. Whereas, for White middle-class students who are accustomed to differentiating the interpersonalized task dimensions of a situation, such social sensitivity may not be so critical a factor (p. 12).

Discussions with the N.T.E.P. students about their relationships with the non-Native instructors revealed that three-quarters of the students felt there was a lack of personal interest shown towards them. However, some students also spoke of their shyness in approaching their instructors. A student's comments reflects this feeling:

Some instructors don't encourage or take an interest on how we are doing on an assignment...they never take a personal interest. We have to count on each other because the instructors don't understand what you're going through. They might have pity on you 'cause you're Indian, but they don't understand our culture--our backgrounds. There are a lot of things they take for granted, that have been different for us.

Students find that the Native instructors are more flexible and teach in a more relaxed manner, allowing greater freedom for presentation of ideas and group discussion. Students spoke of the difficulties they had in approaching their non-Native instructors. A student com-

ments, "with the non-Native instructors, it's a different feeling in the classroom--it's not open--you don't feel at ease--there's no communication. I'm almost finished my second year and not one has ever asked me if I needed help from them". When this student was asked why she did not ask for assistance, she replied, "I'm Native, so I feel different. I'm afraid if I ask for help I'll look stupid because I'm Native and I didn't understand".

Some students had no difficulty approaching the non-Native instructors, a fact which they related either to previous experiences working with White people or to prior educational experiences during which they overcame their shyness. Some of these students have continued to consult their non-Native instructors for personal and academic problems long after their course with them had been completed. These students felt more help would be given if the students would only ask. However, this is easier said than done for some Native students.

Authors have pointed out that unlike White students who may have had more successful experiences during their public school lives, many Native people have not had such positive and rewarding experiences in school. It is therefore necessary to provide a more in-depth positive experience in the classroom during the time the students are involved in their teacher education (Barnett, 1974). Since

this is a program designed specifically for Native teacher trainees and given the prior academic difficulties most have experienced, it is of the utmost importance that instructors in the program develop a rapport with the students and have some understanding of Native culture.

#### New Environment and Relationship with Non-Natives

Other cultural factors that may affect the Native students' involvement in the program had to do with coping with an entirely new social and cultural environment in which they no longer have the support of their families and communities. For some this is the first such experience. Also some students have deeply-rooted feelings of inferiority and resentment related to prior discriminatory experiences they have had, particularly in high school. Although not a major problem, 36% of N.T.E.P. students rated the statement "Being a N.T.E.P. student was entirely new to me and was very confusing" as "Somewhat Important" to "Very Important". Over half (55%) of the N.T.E.P. students reported that they "felt separated from the kind of life they had been leading". 36% of the students rated this as a "Very Important" problem.

When students were questioned during interviews as to whether they had had personal bad experiences in the past with non-Natives, over half (57%) of the students replied "Yes". For the most part, students related these experi-

ences as occurring during the time they attended high school or residential schools. One student commented "there are negative feelings towards Whites and some have had the feelings all their lives, so they're strong feelings. I don't know if the program really helps with that...they'll be more aware as teachers and be able to prepare their students to deal with prejudice". Another student responded, "Yes, I've had lots of bad experiences with Whites and I'm prejudiced too...feel angry towards Whites...but I've learned to respect them as fellow human beings, but I really don't like dealing with them, they're separate, different from me, different culture, different way of thinking. I do feel it's important to have a good relationship with White people, but I do feel bitter towards White society, not necessarily against individuals, but as a whole". The experience of the program seems to have helped some of the students in their relationship to non-Natives. Fifty percent of the students "Agree" to "Strongly Agree" that "N.T.E.P. has assisted me in coming to grips with any personal bad experiences in Indian-non-Indian relationships" (23% disagreed, while 27% neither agreed nor disagreed).

However, only 23% of the students felt that "My relationship with non-Indian students on campus has been rewarding" (36% disagreed, with 41% neither agreeing nor disagreeing). More of the graduates (86%) compared to the

presently enrolled students (45%) felt "There was sufficient opportunity to interact with non-Native students at the university" (36% of the N.T.E.P. students disagreed with this statement compared to 14% of the graduates). The difference between the responses of the N.T.E.P. students and graduates on this question is difficult to interpret as graduates were not asked if they would have liked more interaction, only if they felt there was sufficient opportunity to interact (N.T.E.P. students were asked this question during interviews). N.T.E.P. students, on the whole, expressed a desire to have more involvement with the non-Native students, particularly with respect to social and recreational activities.

#### Support Systems

As discussed earlier, there have been difficulties involving Native students in post secondary education for such reasons as poor academic achievement, lack of basic skills, length of programs, irrelevancy of programs, and insufficient personal and financial support. One of the major problems has been that students often have to travel a great distance from their homes to enroll in a teacher education program. This often means leaving their families and communities for a considerable length of time. Along with the difficulties that this creates for the Native

student, they also may find that there is not a great deal of support from home for what they are doing. In fact, the higher their level of academic attainment, the greater the social distance between them and their people. Thomas & McIntosh (1977) commenting on this lack of support say "there is an ambivalence here; on the one hand, pride that the student is progressing in a direction that will lead to a good job with a secure income, an opportunity to help Indian children; on the other hand, indifference, some disdain perhaps, and certainly very little understanding of what the process of higher education is all about" (p. 56).

#### Major Problems and Drop-Out Rate

Although N.T.E.P. students report that family concerns and finances have been major problems, these family concerns seem to be related more to dealing with the extra demands of their family responsibilities than lack of support and pressure from families. When N.T.E.P. students were asked whether they had ever seriously thought about dropping out of the program, 50% responded "Yes". The reasons in order of frequency mentioned were: family concerns, housing and financial difficulties and homesickness. Other factors mentioned were fear of failure, workload and lack of encouragement and support. The graduates' responses were similar, with their listing finances as the most im-



portant problem. For some students it was a combination of several of these factors.

There has been a 66% discontinuee rate of students in the N.T.E.P. Approximately 90 students have enrolled in the program since it began in 1975 with 31 of these students graduating. The present study initially intended to do a follow-up study of the discontinuees; however, due to a lengthy postal strike at the time the discontinuee questionnaires were mailed, none of the questionnaires were returned. (Attempts to obtain details about actual drop-outs or indeed those transferring to the degree (or other) programs could not be obtained either from the Registrar's office or from the director of the program.)

A follow-up study by More (1979) of the N.I.T.E.P. (B.C.) students was conducted and the reasons given for discontinuing the program were the same as those given by the N.T.E.P. students (personal, family, financial and academic reasons). He stresses further the importance of returning to these problems to seek solutions. He says this may require changes in admission procedures, support systems, or major changes in the format of the program to overcome these problems (More, Note 3).

#### Family Support

Out of the ten students who responded to an open-ended question as to why they changed their minds and stayed in

the program, five report they stayed because of the encouragement of family members and friends. The remaining students attributed their change of mind to re-evaluating their goals to become teachers and upon doing so, deciding to persevere with their studies. The majority (82%) of N.T.E.P. students "Agree" to "Strongly Agree" with the statement "My family has encouraged me in my goals to become a teacher" (only 9% of the students disagreed with this statement). The majority of N.T.E.P. students (85%) also report that their education has had a positive effect on the relationship they have with their families and they comment that they could not have completed the program without the family support.

Fewer of the students (45%) agreed with the statement "People from my community understand N.T.E.P. and think it is a good program". However, this may be due in part to some northern communities not being that knowledgeable about the program. This lack of knowledge about the N.T.E.P. in their communities was mentioned by several students during interviews.

#### Counselling and Tutoring Services

There was a mixed reaction on the part of N.T.E.P. students regarding the support they received for personal and academic problems. Almost as many students "Disagree" (45.5%) as "Agree" (50%) with the statement "When something

is bothering me, I find it easy to go to the counsellor for help (4.5% neither agreed nor disagreed). In response to a similar question regarding the director, 50% agreed, while 31.8% disagreed and 18.3% neither agreed nor disagreed. The counselling and tutoring services were not rated very highly by N.T.E.P. graduates. Only 38% of the graduates gave the counselling services a rating of "Good" to "Excellent"; 31% said they were "Adequate", while the remaining 31% found them to be "Poor" to "Very Poor". Tutoring services were rated as: 30% "Good" to "Excellent"; 50% "Adequate"; 20% "Poor" to "Very Poor".

Most of the students mentioned the need for a full-time counsellor and greater assistance with academic problems. This need was frequently mentioned by students and graduates in their responses to open-ended questions in questionnaires and during interviews. One student in response to a question inquiring as to ways students might have been given more help when they had considered dropping out of the program replied:

More assistance could have been given with finances and acquiring accommodations and in distributing and receiving money from Indian Affairs. More budget counselling is needed; also professional counselling for students with families and social problems. Because when one suffers, we all suffer and if they quit, it discourages all of us.

Most of the students expressed a need for more tutorial assistance than what they had received. They spoke of having problems in researching papers for assignments (some said they had no idea of how to even begin to research a paper), essay writing, study skills and note-taking. Students suggested that there needed to be more structured guidance on assignments (such as the "preliminary look" format used by the director in classes) and perhaps a scheduled study period where students could get assistance from a tutor. It was also suggested by some students that the orientation period should be extended to include some remedial courses. Students spoke of their shyness and how more class presentations with their peer group and role playing would have helped them overcome some of the timidity they experienced in mixed classes and during practica.

#### Cultural Awareness

The N.T.E.P. students, graduates and comparison group were asked questions pertaining to the essentialness of Indian Studies courses, the increase in cultural awareness and the need to discuss in a group setting social and cultural issues pertinent to Native people. There were several differences between the three groups on questions related to cultural awareness and the importance of Indian studies.

### Indian Studies Courses

There was complete agreement among N.T.E.P. students (100%) with the statement "Courses that deal with Indian Studies should be essential features of programs like N.T.E.P.", whereas only 30.8% of the comparison group agreed with this statement. This would be an expected difference as the N.T.E.P. is designed specifically to train Native teachers who have an intimate understanding of Native traditions, psychology, way of life and language. Not only does the N.T.E.P. want teachers that understand Native culture, they also want their students prepared to provide courses that will assist Native people to sustain their culture and language. The orientation of the programs of the comparison group, on the other hand, was to train students in marketable skills that will provide them with jobs. If there is an increase in cultural awareness then this was most likely a by-product of being with all Native students and the discussion of Native culture and issues that take place at times in their Life Skills groups. Cultural awareness was not a specifically stated goal of the comparison group programs.

There was also a difference in response between the N.T.E.P. students and the graduates on whether Indian Studies were essential in a program like N.T.E.P. (presently enrolled N.T.E.P. students 100% agreed; graduates 78.6%

agreed; 21.4% graduates neither agreed nor disagreed). Although fewer of the graduates agreed on the essentialness of Indian Studies in the program, none of the graduates disagreed with this statement and 46% of the graduates disagreed there were enough such Native studies courses at N.T.E.P.

N.T.E.P. students were asked whether they felt their Indian Studies courses had prepared them for some of the issues they might face as teachers of Native students. The majority (69%) of the students responded in a positive direction, stating that they were more aware of the needs of Native students. They recognized the limitations of the regular school system and had gained experience through student teaching where they had taught units on Native people with material from their Native studies courses. They felt that they had become more aware of contemporary Native issues and felt increased confidence in dealing with such issues. The remaining 31% felt they were not prepared and there should have been preparation in the program.

#### Awareness of Native Heritage

More of the N.T.E.P. graduates (100%) compared to N.T.E.P. students (68.2%) presently enrolled in the program agreed with the statement: "Through my experience in N.T.E.P., I have gained a clearer sense of my roots as a Native person and a better sense of the direction I want to

take in the future". This difference may be a reflection of the first year students' responses which indicated less cultural awareness because there is less Native input during the first year of the program. Fewer first year students (49.9%) "Agree" to "Strongly Agree" with the statement "I learned a great deal about being an Indian and teaching about Indians at N.T.E.P." compared to 85.5% of the second year students; while 21.4% of the first year students disagreed with the statement, none of the second year students disagreed.

When these two questions were presented to first year students during interviews, most of the students replied "not really...I haven't learned much about my roots or Native culture since I got here...need to learn more". Whereas, the second year students responded positively to the questions and elaborated on what they had learned about their culture and the ways in which this new awareness had changed them as persons (students' comments will be presented later in this section).

Although the question pertained specifically to their Indian Studies courses, rather than the program as a whole, fewer than half of the B.C. students (46%) agreed to strongly agree that they had "learned a great deal about being Indian and teaching about Indians", compared to 64% of the N.T.E.P. students. More of the N.T.E.P. students

(64%) than graduates (43%) felt they had learned a great deal about being Indian and teaching about Indians at N.T.E.P. This difference could be explained by the increase of Native orientation in the program during the past few years. The director pointed out that the Native instructors have recently taken over more of the teaching duties. There also has been more emphasis on relating educational course material to teaching the Native child. An example of this is T.E.S.L. (Teaching English as a Second Language), which at one point in the program was taught with the focus directed on teaching the Vietnamese child English as a second language. This course is now taught by the teacher-counsellor who focuses the course material on teaching the Native child. Non-Native instructors have also begun to incorporate a Native perspective in their course work, although to a limited extent.

Graduates did feel they were "more aware of Native culture and values as a result of my experience at N.T.E.P." Eighty-five percent of the graduates answered "Yes" to this question. One of the two students who responded "No" to this question was enrolled with one of the first groups (1976) of students at N.T.E.P. and referred to the lack of instruction in T.E.S.L. and commented "students at that time were learning with their teachers".



The following were a few comments from graduates who felt they had become more culturally aware:

N.T.E.P. helped me see the importance of being involved with my community, which I hadn't done before.

At N.T.E.P., I met a lot of Native students from different tribes, with different cultures and values. We shared and compared a lot about our different lifestyles.

Taking Native studies also increased my cultural awareness.

I learned a great deal about Native history and culture, something I never got when I attended high school in the city.

It would be expected, because of the differences in the nature of the programs, that fewer individuals of the comparison group would have "learned a great deal about being Indian and teaching about Indians" in their respective programs and this was the case. Sixty-three percent of N.T.E.P. students "Agree" with this statement compared to 14.2% of the comparison group. As well, fewer of the comparison group (35.7%) than the N.T.E.P. students (68.2%) "Agree" to "Strongly Agree" that they had developed a clearer sense of their roots and the direction they wanted to take in the future.

The difference between the comparison group and N.T.E.P. students on questions pertaining to cultural awareness gives increased confidence that the Native input in the

N.T.E.P. is having a positive effect on students. When the comparison group was asked "Do you feel more aware of Native culture and values as a result of your experience in the program?", the majority (64%) replied "No", with 36% responding "Yes". Those students responding "No" commented that the program "doesn't teach Indian culture here", while those students that replied "Yes" related their increase in cultural awareness to their contact with other Native students in the program. They also referred to such factors as being more aware of the discrimination in the work force and a desire to change this rather than an increase in their knowledge of Indian history and culture.

N.T.E.P. students were asked during interviews to describe in what ways they had learned more about being Indian and how this had affected them with respect to their developing a clearer sense of their roots. Most of the comments were from second year students because they had taken more Native oriented courses. The following are representative of the answers given to this question:

[I] gained more of an identity as to who I am, 'cause out of my usual environment and set in a place where I have to tell people who I am...the experience has emphasized who I am. Native courses, being with all other Native students have all helped give me a greater realization of who I am.

[It] made me think more about where I stand in relation to the larger society--legally and socially. I don't feel sorry because I'm status Indian--some feel that way. I've been raised in a very rich culture: My family is very traditional. I feel I have even a more positive identity because of the program.

You become aware 'cause you're studying it everyday...before I never thought about it much...like Native history I didn't know any of that--had never heard of Joseph Brant, Tecumseh, Pontiac, Pauline Johnson and what they did--never realized we had heroes... gave me a clearer sense of my roots.

[I] learned about my forefathers. In high school, always a negative view of Indians, I realize now that we didn't cause all the problems...today we have contemporary Indian authors who discuss these issues--realize all the hardships Indian people went through.

I feel more positive about myself since I've learned about the important contributions that Indian people have made--we are an important part of Canada.

I used to attend pow-wow's, but I never understood the meaning of the drumming and dancing. Now I understand and respect what's taking place--it's been inspiring for me to learn these things.

A Metis student spoke of how the program increased "my sense of being Indian, as I wasn't raised with any cultural instruction...the other Native students and the courses I took all contributed to my learning. The Native aspect such as arts and crafts, dancing, learning about Native heroes and about Native people today on the Reserves made me aware...the Native students always show me the Native side of things". Students describe this new aware-

ness as "making me feel good about being Indian".

#### Discussion of Values

N.T.E.P. students were asked during interviews if there was "opportunity in the program to discuss their concerns and values regarding social and political issues with regards to Native peoples". As stated earlier, authors have stressed that if Native teachers are to work at developing Native identity in their people, then they must have a sense of it themselves. Wyatt (1977) has pointed out that the analysis of Native literature and contemporary political and social issues and discussions of personal experiences can assist student teachers in identifying their concerns, values and in defining contemporary cultural patterns. Student teachers can in turn guide their students through a similar process.

In response to this question, N.T.E.P. students felt there should be more opportunity to discuss their values in a group setting. The graduates were unanimous in their agreement with the statement "I feel it is important for students in a program such as N.T.E.P. to have the opportunity to discuss issues that arise in Native-non-Native relationships, in a group setting". However, only 43% of the graduates felt there had been enough opportunity to do this while they were at N.T.E.P.

N.T.E.P. students said they discussed their values with each other on a social level (student lounge, etc.), but felt it would be more effective in a group setting. They felt such group discussions would draw them closer together and that they needed this kind of time together to release tensions. One student noted that the Ojibway and Cree students tended to form separate groups, in which they spoke their own language and exchanged ideas, but he felt that it would be better if there was more interaction so each group could learn from the other.

Students noted that this was not a totally neglected area, as discussion of values did take place in some classes. One particular psychology course in which students had exchanged ideas and vented their frustrations was cited as being a very positive and rewarding experience. Students felt this was a place where they could be open and express their feelings and even if the instructor did not completely understand, he listened. One student commented "he never made us feel like we were a 'bunch of dumb Indians'. He showed interest in us, not only as a group, but also as individuals". From what students say, this instructor displayed an active interest in the students' feelings, not only to what they were experiencing at the university, but also with regard to the course material he was presenting. Some students felt there would be less drop-outs if there

was more opportunity to discuss values and share frustrations and offer encouragement to one another as members of a group. Students pointed out, that without this opportunity students often discontinue the program feeling bitter and not really understanding why.

Students felt that awareness of their own values and those of other groups of Native people is important if they are to understand the kinds of issues Native young people are confronted with and will face in the future. A student comments "I really haven't had the opportunity of sharing my values, except when I go home and talk with my father and grandfather. During the day, here, you go through so many things that you won't be doing back home, it's totally different and you wonder why you're doing it. Then a person like Richard Lyons<sup>4</sup> (a Native elder who instructs students on dancing and drumming) helps you relate it to your future, which gives you confidence, motivation and helps you see what a human being is. I see no difference from a psychology class and elder coming in, but an elder is better because he relates things to the Indian way".

#### Student Assessment of the N.T.E.P. Program

N.T.E.P. students rate the program quite highly. The majority of the students (82%) give the program a rating

of "Good" to "Excellent" (excellent 27%; good 55%; fair 18%). One can see the importance of the Native orientation of the N.T.E.P. program, when students are asked to identify the strengths and weaknesses of the program.

#### Strengths of the N.T.E.P. Program

The Native orientation of the program was viewed by the students as the strongest part of N.T.E.P. Students commented positively about the use of Native resource material, Native teaching staff (director and teacher-counsellor), being with other Native students and the exchange of ideas, Native curriculum and the enrollment of only Native students. N.T.E.P. graduates' comments were similar to those of the students. The most frequently mentioned strength of the program for graduates was the support they received from other Native students in the program and the sense of identity they had with them. They also mentioned the above factors, as well as the fact that there were more student teaching opportunities than in the regular program and they were grateful for the concern shown for students by several of the instructors.

#### Weaknesses of the Program

The N.T.E.P. students viewed the weakest parts of the program as (in order of frequency mentioned): not enough Native instructors, minimal student teaching in a Native setting, not enough Native input (arts and crafts, dances,

religion) in first year and as a whole, difficulty in communicating with non-Native instructors, lack of counselling for personal and academic problems. Other comments were that there was not enough supervision of attendance which affects other students and instructors, lack of recruitment in Native communities to increase enrollment and that the program is considered inferior to the regular program.

The most frequently mentioned weakness of the program, noted by the graduates, was insufficient counselling support. They also commented on the lack of concern for students by some instructors and they felt there should be more emphasis on Native students and curriculum development. Not enough supervision of class attendance was also mentioned.

#### Native Community's Influence on the Program

A good number of the N.T.E.P. students (45%) are not sure whether the program is strongly influenced by the views of the Native community, while 32% feel it is definitely not influenced by the Native community, with the remaining 23% stating it is. Again, students comment on the lack of Native input into the program. They suggest there be more Native guest speakers, social functions, pow-wows and Native perspective in language arts and psychology. Also they mention the need for more awareness of the program in far northern communities.



### Suggested Improvements

The kinds of improvements that the students recommended for the program was again focused on increased Native input such as Native studies courses, including psychology and philosophy, Native arts and crafts and more Native resource people. There could be improved student teaching instruction and help with lesson planning, and greater balance of work load between first and second year and more physical education.

### Effect of the Program on Graduates

The increase in cultural awareness and increased confidence that students have experienced, is demonstrated in the N.T.E.P. graduates responses to the question "Looking back on your experience as a student of the N.T.E.P., how much and in what ways do you feel this experience changed you as a person?"

Graduates spoke of how N.T.E.P. had provided them with the opportunity to develop skills to help their people. A graduate commented "I've always wanted to help; it [N.T.E.P.] gave me the best opportunity I could have. If it wasn't for the program, I don't believe I would be teaching today". They also felt a greater sense of responsibility and increased self-confidence as reflected by statements such as: "I'm more responsible now. I'm more confident in myself and my capabilities. My future looks

better for me and my family"...I'm more self-confident. I'm taking on tasks which I wouldn't have dreamed of getting involved with before. The program gave me a positive image of myself, of my heritage especially."..."[It] increased my awareness of myself as a Native. I have become more confident in myself to accomplish what goals I set for myself....[N.T.E.P.] helped to remove my insecurities and develop my ideas and opinions in a manner that can be presented to others." Graduates expressed an appreciation for the N.T.E.P. A graduate states "without N.T.E.P., the majority of us wouldn't be where we're at today".

#### IV. SUMMARY

Native educators and the Native community have expressed concern as to the intentions of the individual Native teacher education programs. They have questioned the "Indianness" of the programs, as to whether they are providing the Native people with the opportunity to maintain and develop components of their own culture. Authors have stressed that if Native teachers are to work at developing Native identity in their pupils, they must have a sense of it themselves (The Task Force Alberta, 1977; Kinsella, 1973; Burnaby, 1980; Wyatt, 1977; Bryde, 1968). The literature also proposes that the role of teacher may create tension and personal conflict for the Native person, as the Native community may not view them as competent. Also there may not be much support for the Native student from their families and community in their pursuit of an education.

Thus, the present investigation had two major interests: one, to address the issue of whether the N.T.E.P. provides the necessary support and the kind of experience which enhances the Native student's cultural identity, and two, to provide information as to how the graduates fare once they are in the work force and providing teaching services or leadership roles to their community. The study utilized qualitative (interviews) and quantitative (ques-

tionnaires) data to provide a picture of the Native teacher trainees' experience in a specialized Native teacher education program. A group of Native students enrolled in two vocational training programs in Thunder Bay were used as a comparison group to strengthen the design, as it was not possible to have a control group. The research presented is descriptive and provides a preliminary look at the effectiveness of the program in meeting the Native trainees' needs.

Limitations to the study must be noted and caution utilized in generalizing to other Native teacher education programs from the present study, for two important reasons. One, the present study investigated only one Native teacher education program and each program is different. Two, the data are based on the students' and graduates' subjective experience of the program. The study does not propose to evaluate courses, instruction, or teacher effectiveness. Further studies may want to look at community assessment of the program, supervisor ratings of Native teachers, and the assessments of students by instructors and associate teachers.

The present study does not propose to argue whether the N.T.E.P. is more or less Native oriented than other programs, although some comparisons were made to the B.C. (N.I.T.E.P.) program. Thomas & McIntosh (1977) have

pointed out that each program is partly a response to local conditions and partly an expression of the preference of the decision-makers who created it. The emphasis in the B.C. program (N.I.T.E.P.) is on helping Indian students to become teachers, rather than on providing Indian teachers for Indian schools. The emphasis is on facilitating the aspirations of individuals rather than on meeting community needs. The program emphasizes maintaining and building the student's cultural heritage but as Thomas & McIntosh point out the reasons seem to have more to do with building a sustaining base of support for the student in the educational setting, than on preparing cultural and spiritual leaders for the Native Indian communities. However, many people associated with the program see leadership preparation as an implicit role of the program. The N.T.E.P. is explicitly designed to increase the number of qualified Native teachers in Northwestern Ontario who will be prepared to meet the special social and cultural needs of Native communities. The program prepares teachers to provide courses that will assist the Native people to sustain their culture and language while, at the same time, teach the skills necessary for students to pursue further education, if they so desire.

### Support Systems

N.T.E.P. students expressed the need for more support with personal and academic problems and better communication between themselves and the non-Native instructors. Some students report difficulty in talking with ease to their instructors; they also note that their shyness often inhibits them from approaching their instructors. There was a mixed reaction on the part of students, as to whether the non-Native instructors were sensitive to the needs of the Native students, as many students "Agree" as "Disagree" with this statement. Discussion with the students about their relationships with the non-Native instructors revealed that most felt there was a lack of personal interest shown towards them.

Some programs have held "awareness sessions" prior to the start of the year to familiarize staff with cultural, socio-economical, and other material relevant to their work. This is especially important for those without prior experience working with Indian people and Indian education. They propose that in addition to providing information, such a seminar enhances the awareness and understanding of those involved in a dual cultural milieu and contributes to cohesiveness and interpersonal understanding (University of New Brunswick, 1978). Up until this time no orientation to working with Native students

has been given to Faculty of Education instructors in the Native Teacher Education Program at Lakehead University. This is something the program director is trying to initiate.

Another concern for the N.T.E.P. students is that of counselling for academic and personal problems. Although students do seek help both academic and personal from the director and teacher-counsellor for their problems, there is some conflict about approaching them as they also serve as course instructors. As was stated earlier, two of the problems with instructors serving as counsellors are the time element (instructors are usually busy with their class work) and role expectations. To some extent the two roles are not compatible. On the one hand, the counsellor must offer support and understanding and, on the other hand, he/she must demand certain behaviors and make evaluative decisions. A great deal of support is necessary for the N.T.E.P. students because of their academic difficulties and family responsibilities. Also, for many of the students the university setting is a completely new social and cultural environment.

Thomas & McIntosh (1977) point out that the Native teacher trainee is under a great deal of pressure which is different in both degree and kind from that experienced by most university students. There is the danger that support

can spawn dependency. Thomas & McIntosh, discussing the support-dependence dilemma, point out that the goal is clear and well understood. It is to offer the kind of personal support which, by enhancing the student's self-confidence, maturity, and know-how, will lead to even greater autonomy and personal responsibility. But the specific means to achieving this goal are elusive. They point out that staff members will have to deal with the problems encountered in Native teacher education on a continuing basis, a task made somewhat easier by an explicit awareness that these problems exist.

#### Cultural Awareness

Although the N.T.E.P. students definitely view the Native orientation of the program as its greatest strength, it is this aspect of the program in which they feel the most changes should be made. Students would like to see greater adaption of course content relevant to the Native child and Native culture. This is already done in the program, particularly in those courses taught by the Native instructors. However, students express a desire for more incorporation of all aspects of Indian life in the curriculum.

Authors have stressed that if Native teachers are to work at developing Native identity in their pupils, then they must have a sense of it themselves. Feelings of pride



and self-worth essential to educational success can be partially built on understanding, knowledge and respect for Native culture. It is also noted, however, that developing knowledge and familiarity with traditional and contemporary culture is not intended to be pursued to the exclusion of developing skills necessary for survival in contemporary western society (Bryde, 1968; Wyatt, 1977).

Wyatt (1977) notes that all Native teacher education programs in Canada contain some course work on Native language and culture. The major difficulty that most encounter, she says, is that the age group most interested in teaching is least knowledgeable about traditional culture. It is difficult to determine just how much knowledge of traditional culture N.T.E.P. students had prior to their entering the program. However, their responses to questionnaires and interviews certainly indicate that they have become more aware and this increased awareness is developing a sense of pride in their Native culture and themselves. Students are not only becoming more confident and understanding as people, but they also report that they have gained more of an identity as Native people and a clearer sense of where they stand in relation to society as a whole.

For some students, it has been an enlightening and inspiring experience to find out that there were "Native

heroes", people who had made important contributions to society. This knowledge is giving them a new sense of who they are and where they come from in terms of their Native heritage. Thus, both the Indian studies courses and being with other Natives in an educational setting have served to develop and strengthen the Native student's sense of identity and cultural awareness.

#### N.T.E.P. Graduates

The literature suggests that the role of teacher may create tension and personal conflict for the Native person. Native people may show hesitancy in supporting their people in positions of responsibility and may feel that the Native teacher is less competent, because for so long they have identified the role of teacher as belonging to the non-Native. Burnaby (1980) compares Native teachers to the Lapps of Sweden, and suggests their dilemma may be similar. A Native person seeking career goals in the dominant society may be forced to renounce his/her cultural identity. Thus, those receiving teacher certification may be the most assimilated and are less likely to speak a Native language and may not want to teach in a Native community.

Graduates' responses to the questionnaire do not suggest that they are experiencing tension and personal conflict. Students presently enrolled in the program did express concern about winning the respect of the community

and that there might be resentment towards them because of their education and that they might be viewed as less competent because they are Native. However, although not a large sample of subjects, graduates were very positive about the effect their education had had on their families and the communities in which they worked (not only in their home communities, but in other Native communities as well). This is not to say that the graduates do not experience some problems, but only that graduates' responses do not reflect the personal conflict and tension that has been suggested.

Graduates do feel, however, that more is expected of them as Native teachers, not only by the Native community, but by the non-Native teachers as well. The Native teacher is expected to have a better rapport with the children and the community, to serve as a bridge between the school and the community, and to be an expert on Native history and culture. The number of community activities in which the graduates report that they are involved (some serve on a number of committees, as well as coaching sports activities, and supervising recreational activities) reflect the great extent to which they are involved in the community. This active involvement in the community on the part of the graduates supports the view of Native educators that Native teachers function as "teachers plus".

Contrary to Burnaby (1980), the majority of N.T.E.P. students spoke a Native language and almost two-thirds entered the program motivated by a desire to serve their people, with over three-quarters describing themselves in the next five years as teaching Native students or working in some type of leadership position that will help their people.

Of those graduates who responded to the questionnaire and are presently teaching, 90% are teaching on either their home Reserve or another Reserve community. N.T.E.P. students express a strong sense of identity with their people. They realize the need for education in today's world. Their desire for increased Native orientation in the program and more knowledge and understanding of Native culture and traditions would not seem to indicate a rejection of their Indianness which you might expect in a more assimilated Native person.

Rather, it would appear that as Thomas & McIntosh have advocated, N.T.E.P. graduates are "returning home and watching their families". They are not only serving their people as teachers, but are actively involved with all aspects of Native community life.

It would also appear that the program is meeting its goal to teach the skills necessary for students to pursue further education. Students report that they have gained

a lot of confidence in their ability to complete a university program. All of the graduates who responded to the questionnaire plan to return to the university, either to complete their degrees or to take further Faculty of Education courses. To date, the director reports that approximately 20 graduates out of 31 have returned to take further courses.

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Appendix A



\* \* \* \* \*

The purpose of the Native Teacher Education Programme is to increase the number of qualified Native teachers in Northwestern Ontario, through an alternative programme which will prepare teachers to meet the special social and cultural needs of Native communities, taking into account such factors as heritage and language. Native teachers who have an intimate understanding of Native traditions, psychology, way of life and language are best able to create the learning environment suited to the habits and interests of the Native child.

The programme will prepare teachers to provide courses that will assist the Native people to sustain their culture and language while, at the same time, teach the skills necessary for students to pursue further education, if they so desire. In addition to educational methodology and theory, it will include courses in Native culture and traditions including such aspects as Native languages, Native arts and crafts and Canadian Indian history.

#### ENTRANCE REQUIREMENTS

Persons of Native descent who are recommended by a Native organization and who meet one of the following conditions may be admitted to the Summer Orientation session of the programme:

- successful completion of any Ontario grade thirteen programme with an average of at least 60%: or the equivalent
- mature admission requirements. Applicants who have not completed grade thirteen will be considered on an individual basis by the Native Teacher Education Programme Admissions Committee who will consider each of the following factors: academic standing, related work experience, other courses completed, and fluency in a Native language.

The N.T.E.P. Admissions Committee will meet following the Summer Orientation Session to rule on the eligibility of the students to register for the first year of the programme.

#### CERTIFICATION

Students who successfully complete the programme will be eligible for an Ontario Teaching Certificate valid for teaching in the elementary schools in Ontario.

#### STUDENT TEACHING

The schedule of student teaching will be designed to give the students exposure to teaching experiences which include cross-cultural situations. During the programme the students will be expected to do some teaching in schools in Thunder Bay and in schools in a Native community or in integrated out-of-city schools. Students will participate in student teaching in both years of the programme.

#### SOCIAL AND CULTURAL ACTIVITIES

Because of the nature of this programme, it is anticipated that a number of married students will be enrolling and bringing their families to live in Thunder Bay for the duration of the academic year. Special consideration will be given to this situation particularly since the family will be making adjustments to an entirely new social and cultural environment. There are Native groups in the city who attempt to assist new families when they arrive. Such groups together with the Native Education staff, will assist the student teachers and their families to adjust to the urban environment.

DIPLoma IN NATIVE TEACHER EDUCATION

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SUMMER ORIENTATION

July and August, six weeks

Education 0241	Mathematics Skills	2 hours
English (ESL) 1000	English as a Second Language	2 hours
Anthropology 1100	Introduction to the Peoples and Cultures of the World	<u>2 hours</u>
		6 hours per day

YEAR #I

Education 0261	General Science	3 hours
Education 1120	Educational Psychology	3 hours
Education 1211	Introduction to Elementary Education	1½ hours
Education 1221	Curriculum & Instruction in Language Arts	3 hours
Education 1234	Educational Evaluation	1½ hours
Education 1250	Curriculum & Instruction in Mathematics	1½ hours
Education 1272	Curriculum & Instruction in Art	1½ hours
Education 1273	Curriculum & Instruction in Physical Education	1½ hours
Education 1297	Student Teaching in the Elementary School	
Anthropology 2400	Introduction to the Canadian Indian	<u>3 hours</u>
		19½ hours per week

INTERSESSION

May and June, six weeks

Ojibway 1000	Elementary Ojibway	3 hours
Optional degree credit course		<u>2 hours</u>
		5 hours per day

YEAR #2

Education 1100	North American Indian Literary Studies	3 hours
Education 1200	Native Arts & Crafts	3 hours
Education 1210	Educational Media	1½ hours
Education 1212	Educational Administration	1½ hours
Education 1231	Curriculum & Instruction in Environmental Studies	1½ hours
Education 1241	Curriculum Development for Indian Schools	3 hours
Education 1271	Curriculum & Instruction in Music	1½ hours
Education 1284	Teaching English as a Second Language	3 hours
Education 1298	Student Teaching in the Elementary School	
Anthropology 2402	Introduction to the American Indian	<u>3 hours</u>
		21 hours per week

COURSE OUTLINESEDUCATION 0241 -- MATHEMATICS SKILLS

This course is designed to review and consolidate the mathematics principles and concepts necessary for the teaching of elementary school mathematics. Self-improvement will be stressed and a variety of teaching methods will be used.

EDUCATION 0261 -- GENERAL SCIENCE

This is designed as an interdisciplinary survey course to consolidate areas of the natural sciences that are relevant to the elementary school environmental studies programme, covering selected topics in biology, geology, geography, ecology, etc.

ESL 1000 -- ENGLISH AS A SECOND LANGUAGE

This course is open to students whose mother tongue is not English and who have not had their secondary schooling in English. Students may be enrolled only with the permission of the Chairman of the Department. Grammar review; composition; intensive oral drills and reading practice.

OJIBWAY 1000 -- ELEMENTARY OJIBWAY OR CREE 1000 -- ELEMENTARY CREE

An introductory course in the Native language designed to ensure an adequate grasp of the mechanics of the language and basic skill in oral comprehension. Intensive drills in pronunciation and conversation. A special section will be included for those who already speak the language and will include writing it as well as oral drills. Translation, both spoken and written, will be a part of this section.

ANTHROPOLOGY 1100 -- INTRODUCTION TO THE PEOPLES AND CULTURES OF THE WORLD

This course introduces the student to the aboriginal cultures of the world. It is intended to serve as an introduction to cultural anthropology for the person who is interested in understanding the structure of non-modern societies. The course is particularly relevant to people interested in majoring in cultural anthropology.

EDUCATION 1100 -- NORTH AMERICAN INDIAN LITERARY STUDIES

This course is designed for those who have completed secondary education. Studies in selected works relating to Indians and Metis including prose and poetry; biography and exposition, historical and contemporary. Books written about Indians and Metis will be studied as well as books by Indian and Metis authors.

EDUCATION 1120 -- EDUCATIONAL PSYCHOLOGY

An introduction to the study of child growth and development; the learning process and their implications for the classroom teacher; emphasis on the role of the teacher.

EDUCATION 1200 -- NATIVE ARTS AND CRAFTS

This course is designed as a practical introduction to various Native arts and crafts with emphasis on individual participation in each activity. Painting, dancing, singing, leathercraft and beading, hide-tanning, etc. will be taught

and supervised by Indian and Metis persons with particular skills. Different skills may be offered from year to year depending on available resource personnel.

EDUCATION 1210 -- EDUCATIONAL MEDIA

An introduction to the role of educational media in the teaching-learning process. The course investigates the unique characteristics of various media, principles of their effective application, and the preparation of simple teaching materials.

EDUCATION 1211 -- INTRODUCTION TO ELEMENTARY EDUCATION

An introduction to elementary teaching including general methodology and model lessons in specific subject areas. Direction is given in lesson planning, questioning, use of blackboard, handling of routines and discipline in the classroom.

EDUCATION 1212 -- ADMINISTRATION OF THE ELEMENTARY SCHOOL

This course provides a critical examination of the administrative procedures which apply to all aspects of the elementary school, with special emphasis on policies regulating Indian schools.

EDUCATION 1221 -- CURRICULUM & INSTRUCTION IN LANGUAGE ARTS

This course examines the curriculum organization and techniques of instruction of the language arts programme in the elementary school. Particular emphasis is placed on the development of the interrelated skills of speaking, listening, writing and reading.

EDUCATION 1231 -- CURRICULUM & INSTRUCTION IN ENVIRONMENTAL STUDIES

This course investigates the common procedures employed in the teaching of science and social studies in the primary grades of the elementary school.

EDUCATION 1234 -- EDUCATIONAL EVALUATION

An introduction to techniques for measuring and evaluating student achievement.

EDUCATION 1241 -- CURRICULUM DEVELOPMENT FOR NATIVE SCHOOLS

Major emphasis in this course will be placed on the practical rather than theoretical levels of curriculum development. The focus will be centered on the application of theory to curriculum development according to the varied needs of Native communities.

EDUCATION 1250 -- CURRICULUM & INSTRUCTION IN ELEMENTARY SCHOOL MATHEMATICS

This course investigates the current teaching approaches in an attempt to link mathematical understanding to child development. For students with no grade 13 mathematics.

EDUCATION 1271 -- CURRICULUM & INSTRUCTION IN MUSIC

This course deals with the development of child growth in music; teaching by rote and by note; experience in ear-training, sight singing, part-singing and conducting; development of music appreciation; familiarity with suitable song material for Native schools.

EDUCATION 1272 -- CURRICULUM & INSTRUCTION IN ART

This course deals with the development of child growth in art; experience with varied two and three dimensional media; appraisal of children's art; acquaintance with community art resources.

EDUCATION 1273 -- CURRICULUM & INSTRUCTION IN PHYSICAL EDUCATION

This course examines activities designed to provide for the child's physical growth and development; experiences as participant and leader in games, dances and gymnastics; safety procedures; co-curricular activities.

EDUCATION 1284 -- TEACHING ENGLISH AS A SECOND LANGUAGE

This course is designed to provide teachers with the skills and techniques to teach English to the Native language speaking child. Particular difficulties of Native children in their learning of English will be defined, and a variety of methods of overcoming these will be presented.

EDUCATION 1297 -- STUDENT TEACHING IN THE ELEMENTARY SCHOOLS

(First year of the two-year programme)

EDUCATION 1298 -- STUDENT TEACHING IN THE ELEMENTARY SCHOOLS

(Second year of the two-year programme)

ANTHROPOLOGY 2400/01 -- INTRODUCTION TO THE CANADIAN INDIAN

This course focuses on an analysis of the customs and cultures of Canadian Indians from the time they entered the New World to the present. The course begins with an examination of the migration of Native People to the New World, traces the impact of Europeans on Indian societies and deals with some of the key issues that confront Canadian Indians today.

ANTHROPOLOGY 2402/03 -- INTRODUCTION TO THE AMERICAN INDIAN

Prerequisite: Permission of the Instructor

This course introduces to the student the great variety of aboriginal cultures of North America. The course provides both an overview of Indian life and a more in-depth examination of selected cultures south of the present Canada-United States border.

Appendix B

NTEP Student Questionnaire

Student Questionnaire

(Note: Write the number of the response you have chosen on the line to the right of the question.)

What year of the program are you in?

(1) first	(14)	63.6%
(2) second	( 8)	36.4%

What is your age?

(1) 20 or under	(3)	13.6%
(2) 21 - 25	(9)	40.9%
(3) 26 - 30	(5)	22.7%
(4) 31 - 40	(5)	22.8%
(5) 41 - 50		
(6) over 50		

. What is your sex?

(1) male	( 7)	31.8%
(2) female	(15)	68.2%

. What is your marital status?

(1) single	(11)	50%
(2) married	( 9)	40.9%
(3) separated	( 1)	4.5%
(4) divorced		
(5) widowed		
(6) other	( 1)	4.5%



- . How many people, if any, are dependent on you for support?

(1)	none	(11)	50%
(2)	one	( 5)	22%
(3)	two	( 3)	13.6%
(4)	three or more	( 3)	13.6%

- . What is your status?

(1)	status Indian	(20)	90.9%
(2)	non-status	( 1)	4.5%
(3)	Metis	( 1)	4.5%

Please check the appropriate boxes:

	Speak	/	Read	/	Write
Ojibway	(2)	9.1%	Do not speak a Native language		
Cree	(19)	86.4%	Speak a Native language		
Saulteaux	(7)	31.8%	Read		
Other Indian language (specify)	(7)	31.8%	Write		

- . How many years were you working, (including years, if you are female, as a housewife) before you entered NTEP?

(1)	0 years	(4)	18.2%
(2)	1 year	(2)	9.1%
(3)	2 - 5 years	(5)	22.7%
(4)	more than 5 years	(11)	50%

Was your work related to teaching?

- (1) yes (14) 70%  
(2) no (6) 30%  
(2 no response)

10. What was the highest educational level achieved by your parents?

	<u>Mother</u>	<u>Father</u>
(1) No formal schooling	(6) 31.6%	(9) 40.9%
(2) Grade 6 or less	(6) 31.6%	(4) 18.2%
(3) Grade 9 or less	(2) 10.5%	(2) 9.1%
(4) Above grade 9 but did not complete high school	(1) 5.3%	(1) 9.1%
(5) Completed high school	(1) 5.3%	
(6) Some technical school, university or other post-secondary education.		(1) 4.5%
(7) Don't know	(3) 15.8%	(4) 18.2%

(3 no response)

11. What was the highest grade level you achieved at the time you left school?

- (1) Grade 6  
(2) Grade 7  
(3) Grade 8  
(4) Grade 9 (3) 13.6%  
(5) Grade 10 (8) 36.4%  
(6) Grade 11  
(7) Grade 12 (11) 50%  
(8) Grade 13

2. Indicate the number of years you lived on a reserve and how many in a city or town.

- |     |         |  |
|-----|---------|--|
| (1) | Reserve | 19 out of 22 lived on Reserve (86%)            |
| (2) | City    | 18 (82%) lived 11 years or more on a Reserve   |
| (3) | Town    | 18 (82%) had lived in city (average 2.9 years) |

13. Please indicate in the space below what type of school you attended during elementary and high school and how many years in each.

14. As you think back to your school experience, which of the following statements best describes the kind of student you were?

	Elementary School	High School
(1) I enjoyed school and did very well in my studies.	(8) 36.4%	(6) 27.3%
(2) I enjoyed school but was never better than an average student.	(8) 36.4%	(7) 31.8%
(3) I knew I had to attend school but getting an education was not important to me.	(1) 4.5%	(3) 13.6%
(4) Going to school was unpleasant for me and I wanted to get away from it as soon as I could.	(3) 13.6%	(3) 13.6%
(5) Other (please specify)	(2) 9.1%	(3) 13.6%

5. As you were growing up, was there anybody close to you, your mother, father, grandparents, teacher or friend, who strongly influenced you to continue your studies and do well in school?

(1) Yes	(16)	72.7%
(2) No	( 6)	27.3%

16. If you answered the above question YES, who was the most influential person?

(1) mother	(7)	41.2%
(2) father	(2)	11.8%
(3) grandmother		
(4) grandfather		
(5) other relative	(2)	11.8%
(6) teacher	(2)	11.8%
(7) Other (please specify)	(2)	11.8%
(8) mother & father	(2)	11.8%
		(5 no response)

17. Briefly describe below the kind of encouragement you received and why it was important to this person that you obtain an education and what were their goals for you?

18. Which of the following statements best accounts for why you are taking the NTEP program. (Write the number of the one MOST applicable to you in the space at the right.)

- |     |  |      |       |
|-----|--|------|-------|
| (1) | I wanted to train for a steady job with a good income.   | (1)  | 4.8%  |
| (2) | I wanted to prepare myself to serve the Native people as a teacher.  | (10) | 47.6% |
| (3) | I wanted to prepare myself in some way for leadership work with my people, not necessarily related directly to teaching. | (3)  | 14.3% |
| (4) | I was unemployed and had nothing in particular to do and the opportunity came along to attend NTEP.                      |      |       |
| (5) | I was uncertain about my future and somebody told me about NTEP, so I decided to apply                                   | (4)  | 19.0% |
| (6) | All factors.   | (3)  | 14.3% |

Listed below are a number of possible problems you may have faced as a student in NTEP. We want you to rate each of these according to how important each was in affecting your adjustment to NTEP. Use the following system for your ratings:

If the problem was:

VERY IMPORTANT, rate it 3

SOMEWHAT IMPORTANT, rate it 2

NOT AT ALL IMPORTANT, rate it 1

	NI	SI	VI
19. The language used by NTEP instructors was difficult.	(14) 63.6%	(7) 31.8%	(1) 4.5%
20. The language of the textbooks was difficult to read.	(7) 31.8%	(9) 40.9%	(6) 27.3%
21. Adequate housing was difficult to find.	(5) 22.7%	(7) 31.8%	(10) 45.5%
22. Inadequate financial support was provided.	(6) 27.3%	(6) 27.3%	(10) 45.5%
23. There was insufficient time to discuss problems with instructors.	(7) 31.8%	(10) 45.5%	(5) 22.7%
24. The work load of academic work was very heavy.	(5) 22.7%	(14) 63.6%	(3) 13.6%
25. The world of being a NTEP student was entirely new to me and was very confusing.	(14) 63.6%	(5) 22.7%	(3) 13.6%
26. My previous studies had not adequately prepared me for NTEP (identify any areas of weakness)	(10) 45.5%	(4) 18.2%	(8) 36.4%

## NI

- |     |  |            |            |           |
|-----|--|------------|------------|-----------|
| 27. | I had difficulty in writing the quality of papers which my instructors expected from me.                   | (10) 45.5% | (8) 36.4%  | (4) 18.2% |
| 28. | I felt separated from the kind of life I had been leading.   | (10) 45.5% | (4) 18.2%  | (8) 36.4% |
| 29. | I felt unable to do as well as other students.   | (10) 45.5% | (7) 31.8%  | (5) 22.7% |
| 30. | I had difficulty in organizing my time and getting my assignments done when required.                      | (2) 9.1%   | (12) 54.5% | (8) 36.4% |
| 31. | Adjusting to the school situations for student teaching was difficult for me.                              | (6) 27.3%  | (10) 45.5% | (6) 27.3% |
| 32. | Family concerns affected my studies at NTEP.   | (4) 18.2%  | (9) 40.9%  | (9) 40.9% |
| 33. | I found it difficult to talk with ease to my instructors about difficulties I was having in their courses. | (9) 40.9%  | (5) 22.7%  | (8) 36.4% |
| 34. | What are one or two of the most difficult problems you faced in meeting the demands of NTEP.               |            |            |           |
- 
-

35. Did you ever think seriously about dropping out of NTEP.

(1) Yes (11) 50%

(2) No (11) 50%

36. If your answer is YES, what caused you to think about dropping out?  
(Please list the reasons below)

37. What caused you to change your mind and stay in the program?

38. Of any contact you may have had with the counsellor at NTEP, briefly state below the most common reasons.

39. Of any contact you may have had with the director at NTEP, briefly state the most common reasons.



40. Has there ever been a particular problem for which you felt you could not approach either the counsellor or director?  
(Please discuss below)
41. List the kinds of social activities you participated in most frequently, during your sparetime, while enrolled at NTEP. (Please list below)

Listed below are a number of statements with which you may agree or disagree. Indicate the strength of your agreement or disagreement in the following way. Read each statement and decide to what extent you agree or disagree and assign it the appropriate number in the space provided. For example, if you were to strongly agree with a statement, you would write the number 6 alongside that statement.

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

	DISAGREE			AGREE		
42. When something is bothering me, I find it easy to go to the counsellor for help.	(4)	(1)	(5)	(1)	(6)	(1) (4)
	45.5%			4.5%	50%	
43. When something is bothering me, I find it easy to go to the director for help.	(1)	(1)	(5)	(4)	(4)	(3) (4)
	31.8%			18.2%	50%	
44. I find that other students are the greatest source of help when I run into difficulty.			(3)	(5)	(7)	(3) (4)
	13.6%			22.7%	63.6%	
45. My family has encouraged me in my goals to become a teacher.			(2)	(2)	(4)	(6) (8)
	9.1%			9.1%	81.9%	
46. People from my community understand NTEP and think it is a good program.	(1)	(1)	(2)	(8)	(3)	(7)
	18.2%			36.4%	45.4%	
47. The teachers who have supervised my work in the schools have always been friendly and helpful.	(1)	(2)		(4)	(5)	(4) (6)
	13.6%			18.2%	68.2%	
48. Teachers in the schools have expected me to be an expert on Indians because I am in NTEP.	(1)	(3)	(5)	(2)	(5)	(4) (2)
	40.9%			9.1%	50%	
49. My study skills and knowledge of the basics have improved a great deal since I started NTEP.	(1)		(3)	(1)	(8)	(6) (5)
	9.1%			4.5%	86.4%	

	DISAGREE			AGREE			
50. I would not have attended university had it not been that I could take NTEP rather than a regular four year program.	(1)	(2)	(2)	(5)	(3)	(2)	(7)
		22.7%		22.7%		54.5%	
51. Before I started NTEP, I doubted that I would be able to complete a university degree.	(1)	(1)	(2)	(9)	(3)	(2)	(4)
		18.2%		40.9%		40.9%	
52. I have gained a lot of confidence in my ability to complete a university program since starting NTEP.			(1)	(2)	(7)	(3)	(9)
		4.5%		9.1%		86.3%	
53. The principal and his staff at the schools where we do our student teaching welcome NTEP students and make us feel at home.				(5)	(9)	(4)	(4)
				22.7%		77.3%	
54. The instructors have been very helpful to me in improving my study skills.			(1)	(5)	(12)	(3)	(1)
		4.5%		22.7%		72.6%	
55. The non-Indian instructors in the NTEP program are sensitive to the special needs of Native students.	(1)	(1)	(6)	(6)	(5)	(2)	(1)
		36.4%		27.3%		36.3%	
56. Taken as a whole, I feel that the quality of the instructors in NTEP is very high.	(1)		(4)	(5)	(5)	(3)	(4)
		22.7%		22.7%		54.5%	

	DISAGREE		AGREE
57. A program like NTEP is very important for Natives if they are to succeed at university.		(5) 22.7%	(10) (2) (5) 77.3%
58. Courses that deal with Indian studies should be essential features of programs like NTEP.			(8) (8) (6) 100%
59. There are enough such studies courses at NTEP.	(4) (1) (7) 54.5%	(6) 27.3%	(3) (1) 18.1%
60. I learned a great deal about being an Indian and teaching about Indians at NTEP.	(1) (2) 13.6%	(5) 22.7%	(9) (3) (2) 63.6%
61. I would rather have been in a regular university program rather than a special program like NTEP in which Natives are set apart.	(7)(4)(3) 63.6	(4) 18.2%	(3) (1) 18.1%
62. I feel there has been sufficient opportunity to interact with non-Indian students at the university.	(3) (5) 36.4%	(4) 18.2%	(7) (1) (2) 45.4%
63. The standards expected of students in NTEP are not as high as the standards expected of students in regular programs.	(2) (2) (1) 25%	(5) 25%	(6) (1) (3) 50%

	DISAGREE		AGREE
64. I feel that I will be a better teacher to Native students because of NTEP, than if I had done a regular program.	(1) 4.8%	(7) 33.3%	(6) (3) (4) 61.9%
65. I feel that NTEP recognizes that Native children and youth have special needs, and is preparing us well as teachers to meet these needs.	(3) 13.6%	(2) 9.1%	(8) (5) (4) 77.3%
66. A Native person trained in a program like NTEP, will be a better teacher for Native students than the teachers they have had in the past.	(1) 4.5%	(3) 13.6%	(8) (2) (8) 81.9%
67. I feel the NTEP program has adequately prepared me to teach in any elementary.	(1) 4.5%	(6) 27.3%	(10) (3) (2) 68.2%
68. I feel that I have become more confident and a more understanding person, as a result of my experience in NTEP.		(5) 22.7%	(8) (6) (3) 77.3%
69. Through my experience in NTEP, I have gained a clearer sense of my roots as a Native person and a better sense of the direction I want to take in the future.	(2) 9.1%	(5) 22.7%	(10) (2) (3) 50%

	DISAGREE			AGREE		
70. My relationships with non-Indian students on campus has been rewarding.	(3)	(5)	(9)	(2)	(2)	(1)
	36.4%		40.9%	22.7%		
71. NTEP has assisted me in coming to grips with any personal bad experiences in Indian-non-Indian relationships.	(2)	(1)	(2)	(6)	(8)	(2)
	22.7%		27.3%	50%		

72. Do you feel a Life Skills course covering topics such as alcohol and drug abuse, sex education, should be included in the NTEP curriculum?

(1) Yes	(17)	77.3%
(2) No	(4)	18.2%

Discuss briefly why you do or do not feel a Life Skills course is necessary.

73. Do you feel that NTEP is strongly influenced by the views of the representatives of the Native community?

(1) Yes	(5)	22.7%
(2) No	(7)	31.8%
(3) Don't Know	(10)	45.5%

Add any comments you would like to make about Native influence on the NTEP program.  
(Please comment below)

74. What do you perceive your role will be in the community as a Native teacher?  
(Please comment below)
75. With respect to your personal experience as a Native student and your training as a teacher, what do you perceive to be the major problems you will face as a teacher of Native students?  
(Please comment below)
76. If you ever had a concern about NTEP, did you feel that members of the NTEP staff were willing to listen to you and work towards improving the situation?
- |     |                                |      |       |
|-----|--------------------------------|------|-------|
| (1) | Yes                            | (7)  | 31.8% |
| (2) | No                             | (5)  | 22.7% |
| (3) | Such a situation never came up | (10) | 45.5% |
| (4) | Other (please comment)         |      |       |
77. Is there a procedure in NTEP to use when you have a problem or concern with the program of studies?
- |     |            |      |       |
|-----|------------|------|-------|
| (1) | Yes        | (5)  | 22.7% |
| (2) | No         | (3)  | 13.6% |
| (3) | Don't Know | (14) | 63.6% |

If the answer to question 77 is YES, please discuss briefly how the procedure works.

78. At this point in your NTEP studies, how do you see yourself as a student?  
(Choose only one.)

- |     |   |      |       |
|-----|---|------|-------|
| (1) | I find that university work comes easily to me.   | (1)  | 4.5%  |
| (2) | I feel that I will graduate with a high standing.   | (4)  | 18.2% |
| (3) | I have to work hard at my studies, but I am confident that I'll complete the program.                               | (13) | 59.1% |
| (4) | Other concerns made it difficult for me to concentrate on my studies and I had to struggle to complete the program. | (3)  | 13.6% |
| (5) | Other (please comment)  | (1)  | 4.5%  |
| (6) | Combination   |      |       |



79. Looking ahead five years, say which of the following best describes what you would like to be doing?

- |  |     |       |
|--|-----|-------|
| (1) I'll have a job that pays well, but it won't necessarily be in teaching.   | (1) | 4.5%  |
| (2) I'll be teaching, but I have no preference as to place or assignment.  | (2) | 9.1%  |
| (3) I'll be teaching in a school that has a substantial number of Native students, but I have no preferred location.       | (4) | 18.2% |
| (4) I want to teach Native students in a school in or near my home community.  | (9) | 40.9% |
| (5) I want to have a leadership position, not necessarily in education, which puts me in a position to help Native people. | (4) | 18.2% |
| (6) Other (please comment)   | (2) | 9.1%  |

80. Overall, I would rate the NTEP program as:

- |                                       |      |       |
|---------------------------------------|------|-------|
| (1) excellent                         | (6)  | 27.3% |
| (2) good                              | (12) | 54.5% |
| (3) fair                              | (4)  | 18.2% |
| (4) not doing what it should be doing |      |       |

81. Please identify briefly the strongest points of the program as you see it.
  
82. Please identify the weakest parts of the program.
  
83. What things could be done to improve the program.
  
84. With respect to your Indian studies courses, do you feel your prepared for some of the issues you may face as a teacher of Native students?  
(Please comment below)
  
85. What for you has been the most satisfying aspect of being a student of NTEP, also what has been the most frustrating aspect? (Please comment below)
  
86. Based on your experience of the NTEP program what suggestions would you give to new students coming into the program.

Appendix C

Graduate Questionnaire

Graduate Questionnaire

(Note: Write the number of the response you have chosen on the line to the right of the question.)

In what year did you graduate from NTEP? \_\_\_\_\_

1. What is your age?

(1)	20 or under		
(2)	21 - 25	(3)	21.4%
(3)	26 - 30	(9)	64.3%
(4)	31 - 40	(2)	14.3%
(5)	41 - 50		
(6)	over 50		

2. What is your sex?

(1)	Male	(6)	42.9%
(2)	Female	(8)	57.1%

3. What is your marital status?

(1)	single	(4)	28.6%
(2)	married	(9)	64.3%
(3)	separated	(1)	7.1%
(4)	divorced		
(5)	widowed		
(6)	other		

4. How many people, if any, are dependent on you for support?

(1)	none	(5)	35.7%
(2)	one	(2)	14.3%
(3)	two	(2)	14.3%
(4)	three or more	(5)	35.7%

What is your status?

(1)	status Indian	(12)	85.7%
(2)	non-status	( 1)	7.1%
(3)	Metis	( 1)	7.1%

Please check the appropriate boxes:

	<u>Speak</u> / <u>Read</u> / <u>Write</u>
Ojibway	
Cree	(8) 57.1% speak a Native language
Saulteaux	(6) 42.9% do not speak a Native language
Other Indian language (specify)	(5) 35.7% write

If you are employed as a teacher, please indicate in the space to the right, how many years you have been teaching.

What kind of work have you been doing since completing the NTEP program? If you have taught at more than one type of school, please indicate beside each one, giving the month and the year in which you started and finished.

(1)	Teaching on a reserve in my home community.	(6)	43%
(2)	Teaching on a reserve, but not in my home community.	(4)	29%
(3)	Teaching in an urban community with Native and non-Native students.	(1)	7%
(4)	Teaching in a predominantly non-Native school.		
(5)	Other (Please specify, giving details of the type of work you do.	(3)	21%
		(1)	band office
		(1)	community health nurse
		(1)	government job

10. If your work is not related to teaching, has your teacher training been of benefit to you in this work?

( 8 responded)

Yes (7) No (1)

Please describe in what ways your training has or has not been of benefit to you.

Helped me be more creative, organized and I am able to do extensive planning.

Provided me with some very necessary and valuable skills.

Did not prepare me to work with disability children, whom I'm required to teach

- . Has your education had a negative or positive effect on the relationship you have with your family?  
(Please comment below)

Negative (2) Positive (11)  
15% 85%

(one no response)

Has your education had a negative or positive effect on the relationship you have with your community?  
(Please comment below)

Negative 0% Positive (13)  
100%

(one no response)

12. Do you feel accepted by the community in which you are working?

Yes (13) 93% No 0%

Yes & No (1) 7%

13. What do you perceive to be the community's expectation of you as a Native teacher? (Please comment below)
14. Are you involved in community activities? If so, please describe the kinds of activities in which you are involved. If you are not, please give reasons.
15. Is there anything that you think contributed to your success in the program, as compared to students who you have known and who dropped out? (Please comment below)
16. Are you satisfied with your present job?
- Yes (9) 64%    No (3) 21%
- Yes & No (2) 14%

17. If you are planning to continue your education what kind of courses are you considering?

(1) B.A. degree		(12) 86%
(2) Faculty of Education courses		(2) 14.%
(3) Courses to further professional development (please describe courses of interest)		



18. Do you feel that a degree in education would have been of more benefit to you with respect to your teacher effectiveness than a diploma? (Please comment below)

Yes (6) 43%      No (8) 57%

With regard to obtaining employment? (Please comment below)

Yes (10) 83%      No (2) 17%

19. I would rate my relationship with non-Native teachers as:

(1) excellent	(5) 36%
(2) good	(5) 36%
(3) fair	(3) 21%
(4) not as good as I would like (Please comment below)	(1) 7%

20. What do you perceive to be the non-Native teacher's expectation of you as a Native teacher?  
(Please comment below)

21. Do you feel your training at NTEP adequately prepared you to meet the needs of the Native student?

Yes (8) 73%      No (3) 27%

( 3 no response)

Please explain in what ways you were or were not prepared to meet the needs of the Native student.

22. Please rank the problems you faced in NTEP from most important to least important. Place "1" beside the most important reason listed below, "2" beside the next most important, "3" beside the third most important and so on. Leave blank those reasons that don't apply to you:

Academic - General	<u>4</u>	Family	<u>2</u>
Academic - Mostly English	_____	Personal	<u>3</u>
Health	<u>7</u>	Financial	<u>1</u>
Pregnancy	<u>6</u>	Student Teaching	<u>5</u>
Did not like university	_____	Did not like NTEP	_____
Other (Please describe)	_____		

23. Please evaluate the following NTEP support services:

	<u>Excellent</u>	<u>Good</u>	<u>Adequate</u>	<u>Poor</u>	<u>Very poor</u>
Counselling	(1) 8%	(4) 31%	(4) 31%	(1) 8%	(3) 23%
Tutoring	(1) 10%	(2) 20%	(5) 50%	(1) 10%	(1) 10%
Support in student teaching	(2) 15%	(4) 38%	(5) 38%	(1) 8%	
Financial	(1) 8%	(2) 17%	(3) 25%	(3) 25%	(3) 25%

Other (Describe: \_\_\_\_\_)

Please explain where necessary: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

24. How helpful were the following people when you had problems:

	Extremely helpful	Very helpful	A little help	No help	Hindrance
Director	(2) 15%	(5) 38%	(5) 38%	(1) 8%	
Teacher-counsellor	(1) 8%	(4) 33%	(4) 33%		(3) 25%
Family or friends	(1) 8%	(9) 69%		(2) 15%	(1) 8%
Instructors		(6) 46%	(5) 39%	(2) 15%	
Associate Teachers	(2) 15%	(6) 46%	(4) 31%	(1) 8%	
Other (Describe)	<hr/>				

---

25. Did you ever think seriously about dropping out of NTEP?

Yes (7) 50%      No (7) 50%

If you answered YES to the above question please comment below if you felt more could have been done to have helped you and in what ways.

Listed below are a number of statements about NTEP with which you may agree or disagree. Indicate the strength of your agreement or disagreement in the following way. Read each statement and decide to what extent you agree or disagree and assign it the appropriate number in the space provided. For example, if you were to strongly agree with a statement, you would write the number '6' alongside that statement.

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

	DISAGREE		AGREE
26. I would not have attended university had it not been that I could take NTEP rather than a regular four year program.	(1) 35.7%	(2) (2) 14.3%	(2) (2) (3) (2) 50%
27. Before I started NTEP, I doubted that I would be able to complete a university degree.	(2) 50%	(1) (4)	(1) (2) (2) (2) 7.1% 42.9%
28. A program like NTEP is very important for Natives if they are to succeed at university.	(1) 14.3%	(1)	(3) (5) (4) 21.4% 64.3%
29. Non-Native teachers in the schools where I have taught, have expected me to be an expert on Indians because I am a graduate of NTEP.	(1) 14.3%	(1)	(2) (6) (3) (1) 14.3% 71.4%
30. Courses that deal with Native studies should be essential features of programs like NTEP.			(3) (6) (2) (3) 21.4% 78.6%

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

DISAGREE

AGREE

- |  |              |     |              |              |               |     |
|--|--------------|-----|--------------|--------------|---------------|-----|
| 31. There were enough such Native studies courses at NTEP.   | (1)<br>46.2% | (5) | (3)<br>23.1% | (4)<br>30.8% |               |     |
| 32. I learned a great deal about being an Indian and teaching about Indians at NTEP.   | (1)<br>14.3% | (1) | (6)<br>42.9% | (6)<br>42.9% |               |     |
| 33. I would rather have been in a regular university program, than a special program like NTEP in which Natives are set apart. | (1)<br>42.9% | (1) | (4)          | (6)<br>42.9% | (1)<br>14.2%  | (1) |
| 34. I feel there was sufficient opportunity to interact with non-Native students at the university.                            | 14.3%        |     | (2)          |              | (11)<br>85.7% | (1) |
| 35. I learned a great deal about developing and teaching Native courses at NTEP.   | 23.1%        |     | (3)          | (4)<br>30.8% | (5)<br>46.2%  | (1) |
| 36. The standards expected of students in NTEP are not as high as the standards expected of students in regular programs.      | (1)<br>28.6% |     | (4)          | (5)<br>35.7% | (3)<br>28.5%  | (1) |
| 37. I feel that I am a better teacher to Native students because of NTEP, than if I had done a regular program.                | (1)<br>14.3% | (1) |              | (3)<br>21.4% | (6)<br>64.3%  | (3) |

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

DISAGREE

AGREE

- |  |                      |                  |              |                      |  |  |
|--|----------------------|------------------|--------------|----------------------|--|--|
| 38. I feel that NTEP recognizes that Native children and youth have special needs, and prepared us well as teachers to meet these needs.       |                      |                  | (6)<br>42.9% | (6) (2)<br>57.2%     |  |  |
| 39. A Native person, trained in a program like NTEP, will be a better teacher for Native students than the teachers they have had in the past. |                      |                  | (6)<br>42.9% | (5) (1) (2)<br>57.1% |  |  |
| 40. I feel that NTEP prepared me well as a teacher to meet the special needs of the Native child.  |                      |                  | (5)<br>38.5% | (5) (3)<br>61.6%     |  |  |
| 41. I feel the NTEP program adequately prepared me to teach in any elementary school.  |                      | (1) (2)<br>14.3% | (2)<br>14.3% | (5) (4)<br>64.3%     |  |  |
| 42. I feel that I am more confident and a more understanding person, as a result of my experience at NTEP.                                     |                      | (3)<br>21.4%     | (1)<br>7.1%  | (9) (1)<br>71.4%     |  |  |
| 43. In the past I have had personal bad experiences with non-Natives.  | (1) (1) (1)<br>21.4% |                  | (4)<br>28.6% | (7)<br>50%           |  |  |

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

	DISAGREE		AGREE
44. Through my experience at NTEP, I have gained a clearer sense of my roots as a Native person and a better sense of the direction I want to take in the future.			(10) (2) (1) 100%
45. My relationships with non-Native students on campus was rewarding.	14.3%	(2)	(5) (5) (1) (1) 35.7% 49.9%
46. NTEP assisted me in coming to grips with any personal bad experiences in Native-non-Native relationships.	14.3%	(1) (2)	(8) (2) (1) 57.1% 21.4%
47. The teaching methods taught and used at NTEP are suited to the needs of the Native child.	14.3%	(2)	(4) (5) (1) (2) 28.6% 57.1%
48. There was sufficient opportunity at NTEP to develop one's own teaching style with respect to Native ways or values.			(2) (8) (2) (2) 14.3% 85.7%
49. As a Native teacher I feel I have had the opportunity to use my own teaching style, even though it may differ from the non-Native teacher.			(2) (7) (2) (2) 15.4% 84.6%

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

DISAGREE

AGREE

50. I learned a great deal about being an Indian and what that means at NTEP.
- |      |       |       |     |     |
|------|-------|-------|-----|-----|
| (1)  | (4)   | (7)   | (1) | (1) |
| 7.1% | 28.6% | 64.3% |     |     |
51. While a student at NTEP, there was enough opportunity to discuss my concerns and values regarding Native social and political issues in a group setting.
- |       |       |     |       |     |
|-------|-------|-----|-------|-----|
| (1)   | (3)   | (4) | (5)   | (1) |
| 21.4% | 28.6% |     | 42.8% |     |
52. I feel it is important for students in a program such as NTEP to have the opportunity to discuss issues that arise in Native-non-Native relationships, in a group setting.
- |      |     |     |
|------|-----|-----|
| (8)  | (4) | (2) |
| 100% |     |     |
53. Do you feel that you are more aware of Native culture and values as a result of your experience at NTEP?

Yes (11) 84.6%    No (2) 15.4%

If you answered YES to the above question, please explain how the NTEP program was instrumental in increasing your cultural awareness. If you answered NO, please explain why you feel this did not happen.

54. What are your goals as a teacher and how successful do you feel you have been in obtaining these goals?



55. What has been the most positive aspect of your teaching experience?

56. What has been the most negative aspect of your teaching experience?

57. Please rate your performance as a teacher:

(1)	excellent	(3)	23%
(2)	good	(8)	62%
(3)	fair	(2)	15%
(4)	not as good as I would like (please comment below)		

58. Do you feel that you have the knowledge and experience to counsel students or families on problems they may face with drug or alcohol use, birth control information, etc? (Please comment below)

Yes (6) 43%      No (8) 57%

In reference to the previous question, do you feel that it is important as a Native teacher to have this knowledge?

Yes (12) 86%      No (2) 14%

59. If faced with problems such as lateness, truancy or lack of interest, do you feel that you differ in your ability to handle such problems, as compared to the non-Native teachers? (Please comment below)
60. Please list below the courses that you took at NTEP that have proved to be the least valuable.
61. Please list below the courses that you took at NTEP that have proved to be the most valuable.
62. Please identify the strongest points of the NTEP program as you see it.
63. Please identify the weakest part of the program.
64. Looking back on your experience as a student of the NTEP program, how much and in what ways do you feel this experience changed you as a person.

ADDITIONAL COMMENTS:

Appendix D

Comparison Group Questionnaire

Student Questionnaire

(Note: Write the number of the response you have chosen on the line to the right of the question.)

What is your age?

(1)	20 or under	(4)	28.6%
(2)	21 - 25	(5)	35.7%
(3)	26 - 30	(3)	21.4%
(4)	31 - 40	(2)	14.3%
(5)	41 - 50		
(6)	over 50		

1. What is your sex?

(1)	Male	(8)	57.1%
(2)	Female	(6)	49.9%

. What is your marital status?

(1)	single	(9)	64.3%
(2)	married	(3)	21.4%
(3)	separated		
(4)	divorced		
(5)	widowed	(1)	7.1%
(6)	other	(1)	7.1%

. How many people, if any, are dependent on you for support?

(1)	none	(6)	42.9%
(2)	one	(2)	14.3%
(3)	two	(2)	14.3%
(4)	three or more	(4)	28.6%

. What is your status?

(1)	status Indian	(9)	64.3%
(2)	non-status	(2)	14.3%
(3)	Metis	(3)	21.4%

. Please check the appropriate boxes:

	Speak	/	Read	/	Write
Ojibway					
Cree	(7)	50%	speak	a	Native language
Saulteaux		0%	read	or	write a Native language
Other Indian language (specify)					

. How many years were you working, (including years, if you are female, as a housewife) before you entered the program.

(1)	0 years	(1)	7.1%
(2)	1 years	(1)	7.1%
(3)	2 - 5 years	(6)	42.9%
(4)	more than 5 years	(6)	42.9%

3. What was the highest educational level achieved by your parents?

	Mother	Father
(1) No formal schooling	(2) 16.7%	(1) 8.3%
(2) Grade 6 or less	(5) 41.7%	(2) 16.7%
(3) Grade 9 or less		(2) 16.7%
(4) Above grade 9 but did not complete high school	(2) 16.7%	
(5) Completed high school		(2) 16.7%
(6) Some technical school, university or other post-secondary education.		
(7) Don't know	(3) 25%	(5) 41.7%

- . What was the highest grade level you achieved at the time you left school?

(1)	Grade 6		
(2)	Grade 7		
(3)	Grade 8	(1)	7.7%
(4)	Grade 9	(4)	30.8%
(5)	Grade 10	(2)	15.4%
(6)	Grade 11	(3)	23.1%
(7)	Grade 12	(3)	23.1%
(8)	Grade 13		

10. Indicate the number of years you lived on a reserve and how many in a city or town.

(1)	Reserve	78.5% lived on a Reserve 35.7% spent 11 years or more
(2)	City	all subjects had spent some time in the city-average 5.3 years
(3)	Town	

1. As you think back to your school experience, which of the following statements best describes the kind of student you were?

	Elementary School	High School
(1) I enjoyed school and did very well in my studies.	(6) 46.2%	(3) 21.4%
(2) I enjoyed school but was never better than an average student.	(6) 46.2%	(5) 35.7%
(3) I knew I had to attend school but getting an education was not important to me.	(1) 7.7%	(2) 14.3%
(4) Going to school was unpleasant for me and I wanted to get away from it as soon as I could.		(3) 21.4%
(5) Other (please specify).		(1) 7.1%



12. As you were growing up, was there anybody close to you, your mother, father, grandparents, teacher or friend, who strongly influenced you to continue your studies and do well in school?
- |         |      |       |
|---------|------|-------|
| (1) Yes | (11) | 78.6% |
| (2) No  | (3)  | 21.4% |
13. If you answered the above question YES, who was the most influential person?
- |                                   |     |       |
|-----------------------------------|-----|-------|
| (1) mother                        |     |       |
| (2) father                        | (2) | 18.2% |
| (3) grandmother                   | (2) | 18.2% |
| (4) grandfather                   |     |       |
| (5) other relative                | (1) | 9.1%  |
| (6) teacher                       | (2) | 18.2% |
| (7) other (please specify)        | (1) | 9.1%  |
| (8) combination (mother & father) | (3) | 27.3% |
14. Which of the following statements best accounts for why you are taking the program. (Write the number of the one MOST applicable to you in the space at the right.)
- |  |     |       |
|--|-----|-------|
| (1) I wanted to train for a steady job with a good income.   | (6) | 42.9% |
| (2) I wanted to prepare myself to serve the Native people as a teacher,  |     |       |
| (3) I wanted to prepare myself in some way for leadership work with my people, not necessarily related directly to teaching. |     |       |
| (4) I was unemployed and had nothing in particular to do and the opportunity came along to attend the program.               | (4) | 28.6% |
| (5) I was uncertain about my future and somebody told me about the program, so I decided to apply.                           | (3) | 21.4% |
| (6) Combination of factors   | (1) | 7.1%  |

Listed below are a number of possible problems you may have faced in the program. We want you to rate each of these according to how important each was in affecting your adjustment to the program. Use the following system for your ratings:

If the problem was:

VERY IMPORTANT, rate it 3

SOMEWHAT IMPORTANT, rate it 2

NOT AT ALL IMPORTANT, rate it 1

		NI		SI		
15.	The language used by the instructors was difficult.	(12)	85.7%	( 1)	7.1%	( 1) 7.1%
16.	The language of the textbooks was difficult to read.	(11)	78.6%	( 3)	21.4%	
17.	Adequate housing was difficult to find.	(10)	71.4%	( 3)	21.4%	( 2) 7.1%
18.	Inadequate financial support was provided.	( 7)	50%	( 5)	35.7%	( 2) 14.3%
19.	There was insufficient time to discuss problems with instructors.	(10)	71.4%	( 3)	28.6%	
20.	The work load of academic work was very heavy.	(11)	78.6%	( 3)	21.4%	
21.	The world of being a student was entirely new to me, and was very confusing.	( 9)	64.3%	( 4)	28.6%	( 1) 7.1%

3  
VERY  
IMPORTANT

2  
SOMEWHAT  
IMPORTANT

1  
NOT AT ALL  
IMPORTANT

NI

SI

22. My previous studies had not adequately prepared me for the program (identify any specific areas of weakness) ( 8 ) 57.1% ( 5 ) 35.7% ( 1 ) 7.1%
- 
23. I felt separated from the kind of life I had been leading. ( 8 ) 57.1% ( 5 ) 35.7% ( 1 ) 7.1%
24. I felt unable to do as well as other students. ( 9 ) 64.3% ( 3 ) 21.4% ( 2 ) 14.3%
25. I had difficulty in organizing my time and getting my assignments done when required. ( 7 ) 50% ( 6 ) 42.9% ( 1 ) 7.1%
26. Family concerns affected my studies while in the program. ( 7 ) 50% ( 6 ) 42.9% ( 1 ) 7.1%
27. I found it difficult to talk with ease to my instructors about difficulties I was having in their courses. ( 9 ) 64.3% ( 4 ) 28.6% ( 1 ) 7.1%
28. What are one or two of the most difficult problems you faced in meeting the demands of the program.
-

Listed below are a number of statements with which you may agree or disagree. Indicate the strength of your agreement or disagreement in the following way. Read each statement and decide to what extent you agree or disagree and assign it the appropriate number in the space provided. For example, if you were to strongly agree with a statement, you would write the number 6 alongside that statement.

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

DISAGREE

AGREE

- |   |                 |                                |
|---|-----------------|--------------------------------|
| 29. I find that other students are the greatest source of help when I run into difficulty.                    | (3)<br>21.4%    | (3) (3) (5)<br>78.6%           |
| 30. I have gained a lot of confidence in my ability to complete a skills program since starting this program. | (1)<br>7.1%     | (2) (5) (6)<br>92.9%           |
| 31. The non-Indian instructors in the program are sensitive to the special needs of Native students.          | (1)<br>7.1%     | (4) (6) (3)<br>28.6% 64.3%     |
| 32. Taken as a whole, I feel that the quality of the instructors in the program is very high.                 | (1)<br>7.1%     | (2) (4) (5) (2)<br>14.3% 78.6% |
| 33. Courses that deal with Indian studies should be essential features of a program like this.                | (9)<br>69.2%    | (2) (1) (1)<br>30.8%           |
| 34. There are enough such Indian studies courses in the program.  | (2)(3)<br>35.7% | (7) (1) (1)<br>50% 14.2%       |

1	2	3	4	5	6	7
VERY STRONGLY DISAGREE	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE	VERY STRONGLY AGREE

DISAGREE

AGREE

- |   |              |              |              |              |     |
|---|--------------|--------------|--------------|--------------|-----|
| 35. I learned a great deal about being an Indian and teaching about Indians in the program.   | (2)<br>50%   | (5)          | (5)<br>35.7% | (1)<br>14.2% | (1) |
| 36. I feel there has been sufficient opportunity to interact with non-Indian students in the program.   | (1)<br>35.7% | (4)          | (3)<br>21.4% | (5)<br>42.8% | (1) |
| 37. I feel that I have become more confident and a more understanding person, as a result of my experience in the program.  | (1)<br>7.1%  | (1)<br>7.1%  | (6)<br>85.7% | (5)          | (1) |
| 38. In the past I have had personal bad experiences with non-Natives.   | (2)<br>14.2% | (4)<br>28.5% | (6)<br>57.1% | (1)          | (1) |
| 39. Through my experience in the program, I have gained a clearer sense of my roots as a Native person, and a better sense of the direction I want to take in the future. | (1)<br>21.4% | (2)          | (6)<br>42.9% | (2)<br>35.7% | (1) |
| 40. My relationships with non-Indian students on campus has been rewarding.   | (1)<br>28.6% | (3)          | (7)<br>50%   | (2)<br>21.4% | (1) |
| 41. The program has assisted me in coming to grips with any personal bad experiences in Indian-non-Indian relationships.  | (1)<br>14.3% | (1)          | (6)<br>42.9% | (5)<br>42.8% | (1) |

42. Do you feel that you are more aware of Native culture and values as a result of your experience in the program?

Yes (5) 35.7%      No (9) 64.2%

If you answered YES to the above question, please explain how the program was instrumental in increasing your cultural awareness. If you answered NO, please explain why you feel this did not happen. (please comment below)

43. Did you ever think seriously about dropping out of the program?

(1) Yes (7) 50%

(2) No (7) 50%

If your answer is YES, what caused you to think about dropping out? (Please list reasons below)

44. At this point in your program, how do you see yourself as a student?  
(Choose only one.)

(1) I find that the work comes easily to me. (3) 21.4%

(2) I feel that I will graduate with a high standing. (3) 21.4%

(3) I have to work hard at my studies, but I am confident that I'll complete the program. (6) 42.9%

(4) Other concerns made it difficult for me to concentrate on my studies and I had to struggle to complete the program. (2) 14.3%

(5) Other (please comment)

45. Overall, I would rate the program as:

- |     |                                    |     |       |
|-----|------------------------------------|-----|-------|
| (1) | excellent                          | (7) | 50%   |
| (2) | good                               | (6) | 42.9% |
| (3) | fair                               | (1) | 7.1%  |
| (4) | not doing what it should be doing. |     |       |

Appendix E



Interview Questions

One of the questions asked on the questionnaire was:  
"I learned a great deal about being Indian," what does that mean to you?

There was also a question about "developing a clearer sense of your roots," what does that mean to you?

Do you feel that you have learned a great deal about Indian history and culture, while at NTEP? Is this important to you and in what ways did this learning take place?

What are the needs of the Native communities? Do you feel as a Native teacher you will differ from the non-Native teacher in meeting those needs?

Do you feel it is important for Native teachers to be involved in community activities? How much do you see yourself becoming involved?

Do you feel education is important for Native people?

People say Native teachers will provide role models for Native young people? What do you perceive the ideal role model would be like?

Do you think it is important in a program like NTEP, for students to discuss Native values and social issues in a group? Is this done and if so, in what ways?

Do you feel the Native oriented courses are important?  
What changes would you suggest, if any?

Do you feel that you have received enough help from your instructors with any problems you might have had? Some students say they have had difficulty talking with ease to their instructors, what do you think might be the problem and what changes would you suggest?

10. Some students say they have difficulty getting their assignments done, have you had problems and if so, how do you feel you might have been better helped?
  - . Have you had the kind of help you needed for personal and academic problems?
12. Have you ever had personal bad experiences with non-Natives? Has the program been helpful to you, in dealing with any negative feelings you might have?
13. Do you feel it is important for Natives and White people, to establish a good relationship with one another?
  - . Do you feel there has been enough opportunity to interact with non-Native students, while at the university?
  - . Have you become more confident since you enrolled in the program? What contributed to the changes in yourself?
16. How do you feel being in an all Native program?

Appendix F



# Lakehead University

THUNDER BAY, ONTARIO, CANADA, POSTAL CODE P7B 5E1

NATIVE TEACHER EDUCATION PROGRAMME  
FACULTY OF EDUCATION

Neva Baxter is a student at Lakehead University enrolled in a Master of Arts programme in Psychology. As part of her programme, she is required to complete a thesis and she has chosen to undertake a study of the experiences students have had in the Native Teacher Education Programme and thereafter. She has administered questionnaires to students currently enrolled in the programme and also has interviewed students. Shortly, she will be sending a questionnaire to each graduate and also would like to interview some graduates if at all possible.

There has been no formal evaluation of the NTE Programme and I do not know whether such an evaluation will be forthcoming. Although Neva's thesis will not be an evaluation of the programme, the information which she gathers could be very useful. I have been attempting to cooperate with Neva in her study and she has agreed to provide me with a copy of her completed thesis. We both hope that the completed document will inform us about both positive and negative aspects of the programme and will be useful in any attempt to bring about improvements.

The questionnaire will contain a page of instructions. When it is completed, it should be sent to Neva Baxter in care of the Faculty of Education. All the information will be treated confidentially and the results tabulated in such a way that individuals will not be identified. I hope that you will cooperate with her by completing the questionnaire as carefully and thoughtfully as you can (even if you agree that questionnaires are a pain) and returning it as soon as possible. Of course, the more completely and comprehensively that you respond, the better will be her final report.

If you have any questions or concerns about this matter, please call me (collect if necessary) and I will do my best to provide you with any information you require. Thank you and best wishes in all your endeavours.

Sincerely,

Harold Linklater  
Director

By the way, if you don't cooperate, I will send Penny out to give you an all-day lecture on the significant quasi-cultural imagery in Redbird's poetry and its resultant ripple effects on the rise and fall in the affairs of mankind...

Appendix G

Table 1

T - test Comparisons Between Year 1 &amp; 2 (NIEP Students)

<u>ITEM</u>	<u>YEAR</u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
AGE (Q 2)	-	14 8	2.50 2.62	1.16 .74	-0.27	.788
DEPENDENTS (Q 5)		14 8	1.93 1.87	1.14 1.13	0.11	.916
YEARS WORKING (Q 8)		14 8	2.78 3.50	1.31 .76	-1.40	.176
ED. MOTHER (Q 10)		10 6	2.20 1.83	1.23 1.17	.59	.566
ED. FATHER (Q. 10)		10 8	2.30 1.75	1.64 1.16	.80	.435
HIGHEST GRADE (Q 11)		14 8	6.00 5.62	1.24 1.19	.69	.497
YEARS ON RESERVE (Q 12)		14 8	14.78 15.75	8.53 6.78	-0.27	.787
YEARS IN CITY (Q 12)		14 8	4.43 5.00	5.53 2.88	-0.27	.790
YEARS IN TOWN (Q 12)		14 8	6.21 3.12	10.71 3.87	.78	.444
INFLUENCE (Q 16)		14 8	1.14 1.50	.36 .53	-1.87	.076
LANGUAGE DIFFICULTY (Q 20)	1 2	14 8	1.28 1.62	.47 .74	-1.32	.202
TEXTBOOK DIFFICULTY (Q 21)	1 2	14 8	2.00 1.87	.78 .83	.35	.729
HOUSING (Q 22)	1 2	14 8	2.21 2.25	.80 .89	-0.10	.924
FINANCES (Q 23)	1 2	14 8	2.28 2.00	.82 .93	.75	.463
PROBLEMS DICUSS (Q 24)	1	14 8	2.07 1.62	.73 .74	1.37	.186

Table 1, cont.

- test Comparisons Between Year 1 &amp; 2 (NTEP Students)

<u>ITEM</u>	<u>YEAR</u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
WORK LOAD (Q 25)	-	14 8	2.00 1.75	.68 .46	.92	.368
NEW WORLD (Q 26)		14 8	1.57 1.37	.76 .74	.59	.562
NOT PREPARED (Q 27)		14 8	2.07 1.62	.92 .92	1.10	.285
WRITING SKILLS (Q 28)		14 8	1.71 1.75	.82 .71	-0.10	.919
SEPARATED HOME (Q 29)		14 8	2.07 1.62	.92 .92	1.10	.285
UNABLE TO DO WELL (Q 30)	1 2	14 8	1.78 1.75	.89 .71	.10	.924
ORGANIZING TIME (Q 31)	1 2	14 8	2.28 2.25	.61 .71	.12	.902
FAMILY CONCERNS (Q 33)	1 2	14 8	2.21 2.25	.80 .71	-0.10	.918
EASE INSTRUCTORS (Q 34)	1 2	14 8	2.14 1.62	.95 .74	1.32	.201
STUDENTS HELP (Q 45)	1 2	14 8	2.43 2.62	.85 .52	-0.59	.562
CONFIDENCE (Q 53)	1 2	14 8	2.79 2.87	.58 .35	-0.39	.698
SENSITIVE NON INDIAN (Q 56)	1 2	14 8	2.28 1.50	.83 .76	2.21	.039 *
QUALITY INSTRUCTORS (Q 57)	1 2	14 8	2.36 2.25	.84 .89	.28	.781
INDIAN COURSES ESS. (Q 59)	1 2	14 8	3.00 3.00	0 0		1.00
ENOUGH INDIAN COURSES (Q 60)	1	14 8	1.57 1.75	.76 .89	-0.50	.622



Table 1, cont.

T - test Comparisons Between Year 1 &amp; 2 (NTEP Students)

<u>ITEM</u>	<u>YEAR</u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
LEARNED INDIAN (Q 61)	-	14 8	2.28 2.87	.82 .35	-1.91	.071
INTER ACT (Q 63)		14 8	2.28 1.75	.99 .71	1.34	.196
CONFIDENT (Q 69)		14 8	2.71 2.87	.47 .35	-0.84	.411
ROOTS (Q 70)		14 8	2.50 2.75	.76 .46	-0.84	.410
RELATION NON INDIAN (Q 71)		14 8	2.07 1.50	.73 .76	1.74	.096
BAD EXP. NON- NATIVE (Q 72)	2	14 8	2.28 2.25	.82 .89	0.10	.925
RATING AS STUDENT (Q 79)	1 2	14 8	3.00 3.00	.96 1.07		1.00
PROG. RATING (Q 81)	1 2	14 8	1.93 1.87	.62 .83	.17	.865

Table II

T - test Comparisons Between Group I &amp; Group II

<u>ITEM</u>	<u>GROUP</u> <sup>a</sup>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
AGE (Q 2)	-	22 14	2.54 2.21	1.01 1.05	.94	.352
DEPENDENTS (Q 5)		22 14	1.91 2.28	1.11 1.33	-0.92	.364
YEARS WORKING (Q 10)		22 14	3.04 3.21	1.17 0.89	-0.46	.649
ED. MOTHER (Q 10)		16 9	2.06 2.22	1.18 1.09	-0.33	.742
ED. FATHER (Q 10)		18 7	2.05 3.00	1.43 1.53	-1.45	.160
HIGHEST GRADE (Q 11)		22 13	5.86 5.23	1.21 1.36	1.43	.162
YEARS ON RESERVE (Q 12)		22 14	15.14 7.93	7.78 5.70	2.99	.005 **
YEARS IN CITY (Q 12)		22 14	4.64 8.14	4.67 5.45	-2.06	.047 *
YEARS IN TOWN (Q 12)		22 14	5.09 5.43	8.85 6.54	-0.12	.903
INFLUENCE (Q 16)		22 14	1.27 1.21	.48 .43	.38	.703
LANGUAGE DIFFICULTY (Q 20)		22 14	1.41 1.21	.59 .58	.97	.338
TEXTBOOK DIFFICULTY (Q 21)		22 14	1.95 1.21	.78 .43	3.23	.003 **
HOUSING (Q 22)		22 14	2.23 1.36	.81 .63	3.40	.002 **
FINANCES (Q 23)	1 2	22 14	2.18 1.64	.85 .74	1.94	.061

<sup>a</sup> Group I = NTEP Students  
Group II = Comparison

Table II, cont.

t - test Comparisons Between Group I &amp; Group II

<u>ITEM</u>	<u>GROUP<sup>a</sup></u>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
PROBLEMS DISCUSS (Q 24)	-	22 14	1.91 1.28	.75 .47	2.78	.009**
WORK LOAD (Q 25)		22 14	1.91 1.21	.61 .43	3.71	.001**
NEW WORLD (Q 26)		22 14	1.50 1.43	.74 .65	.30	.769
NOT PREPARED (Q 27)		22 14	1.91 1.50	.92 .65	1.44	.158
SEPARATED HOME (Q 29)		22 14	1.91 1.50	.92 .65	1.44	.158
UNABLE TO DO WELL (Q 30)		22 14	1.77 1.50	.81 .76	1.01	.321
ORGANIZING TIME (Q 31)		22 14	2.27 1.57	.63 .65	3.22	.003**
FAMILY CONCERNS (Q 33)		22 14	2.73 1.57	.75 .65	2.69	.011*
EASE INSTRUCTORS (Q 34)		22 14	1.95 1.43	.90 .65	1.90	.066
STUDENTS HELP (Q 45)		22 14	2.50 2.78	.74 .43	-1.31	.199
CONFIDENCE (Q 53)		22 14	2.82 2.93	.50 .27	-0.76	.455
SENSITIVE NON INDIAN (Q 56)	2	22 14	2.00 2.57	.87 .65	-2.11	.043*
QUALITY INSTRUCTORS (Q 57)	1 2	22 14	2.32 2.71	.84 .61	-1.52	.137
INDIAN COURSES ESS. (Q 59)	1 2	22 13	3.00 2.31	0 .48	6.83	.000**

<sup>a</sup> Group I = NIEP Students  
Group II = Comparison

Table II, cont.

T - test Comparisons Between Group I &amp; Group II

<u>ITEM</u>	<u>Group</u> <sup>a</sup>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
ENOUGH INDIAN COURSES (Q 60)	-	22 14	1.64 1.78	.79 .70	-0.58	.567
LEARNED INDIAN (Q 61)		22 14	2.50 1.64	.74 .74	3.38	.002**
INTER ACT (Q 63)		22 14	2.09 2.07	.92 .92	.06	.951
CONFIDENT (Q 69)		22 14	2.77 2.78	.43 .58	-0.08	.939
ROOTS (Q 70)		22 14	2.59 2.14	.67 .77	1.85	.073
RELATION NON INDIAN (Q 71)	2	22 14	1.86 1.93	.77 .73	-0.25	.804
BAD EXP. NON-NATIVE (Q 72)	1 2	22 14	2.27 2.28	.83 .73	-0.05	.962
RATING AS STUDENT (Q 79)	1 2	22 14	3.00 2.50	.98 .02	1.47	.150
PROGRAM RATING (Q 81)	1 2	22 14	1.91 1.57	.68 .65	1.47	.149

<sup>a</sup> Group I = NIEP Students  
Group II = Comparison

Table III

T - test Comparisons Between Group I &amp; Group III

<u>ITEM</u>	<u>GROUP</u> <sup>a</sup>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
AGE (Q 2)		22 14	2.54 2.93	1.01 .62	-1.27	.212
DEPENDENTS (Q 5)		22 14	1.91 2.50	1.11 1.34	-1.44	.160
EXPERT ON INDIANS (Q 49)		22 14	2.09 2.57	.97 .76	-1.57	.126
NTEP VS. REG. (Q 51)		22 14	2.32 2.14	.84 .95	.58	.565
COMPLETE UNIV. DEGREE (Q 53)		22 14	2.23 1.93	.75 1.00	1.02	.313
IMPORTANCE NTEP (Q 58)	1 3	22 14	2.77 2.50	.43 .76	1.38	.177
INDIAN COURSES ESS. (Q 59)	1 3	22 14	3.00 2.78	.0 .426	2.38	.023 *
ENOUGH IND. COURSES (Q 60)	1 3	22 13	1.64 1.85	.79 .90	-0.72	.476
LEARNED INDIAN (Q 61)	1 3	22 14	2.50 2.28	.74 .73	.85	.400
REG. VS. SET APART (Q 62)	1 3	22 14	1.54 1.71	.80 .73	-0.64	.527
INTER ACT (Q 63)	1 3	22 14	2.09 2.71	.92 .73	-2.14	.040 *
STANDARDS LOW (Q 64)	1 3	20 14	2.25 1.93	.85 .83	1.10	.281
BETTER NAT. TEACHER (Q 65)	1 3	21 14	2.57 2.50	.60 .76	.31	.758
SPECIAL TEACHERS (Q 66)	1 3	22 14	2.64 2.57	.73 .51	.29	.773

<sup>a</sup> Group I = NTEP Students  
Group III = NTEP Graduates

Table III, cont.

- test Comparisons Between Group I &amp; Group III

<u>ITEM</u>	<u>GROUP</u> <sup>a</sup>	<u>N</u>	<u><math>\bar{X}</math></u>	<u>SD</u>	<u>t-VALUE</u>	<u>PROB.</u>
NTEP BETTER TEACHER (Q 67)	-	22 14	2.77 2.57	.53 .51	1.13	.268
ANY ELEMENTARY SCHOOL (Q 68)		22 14	2.64 2.43	.58 .85	.87	.389
CONFIDENT (Q 69)		22 14	2.77 2.50	.43 .85	1.27	.212
ROOTS (Q 70)		22 13	2.59 3.00	.67 .0	-2.20	.035*
RELATION NON INDIAN (Q71)		22 14	1.86 2.36	.77 .74	-1.89	.067
BAD EXP. NON-NATIVE (Q 72)	3	22 14	2.27 2.00	.83 .68	1.03	.310

<sup>a</sup> Group I = NTEP Students  
Group III = NTEP Graduates

Table IV

Chi-Square Comparisons Between Group I &amp; Group II

ITEM	ALTERNATIVE	GROUP I	GROUP II	$\chi^2$	PROB.
		(n = 22)	(n = 14)		
SEX (Q3)	MALE	31.8	57.1	1.33	.248
	FEMALE	68.2	42.9		
NATIVE STATUS (Q 6)	STATUS INDIAN	90.9	64.3	3.92	.141
	NON-STATUS	4.5	14.3		
	METIS	4.5	21.4		
SPEAK LANG. (Q 7)	YES	90.9	50.0	5.61	.018 *
	NO	9.1	50.0		
READ LANG. (Q 7)	YES	31.8	.0	3.68	.055 *
	NO	68.2	100.0		
WRITTEN LANG. (Q7)	YES	31.8	.0	3.68	.055 *
	NO	68.2	100.0		
ELEM. SCHOOL	ENJOYED - WELL	36.4	46.2	3.49	.480
	ENJOYED - AVG.	36.4	46.2		
	NOT IMP.	4.5	7.7		
	UNPLEASANT	13.6	.0		
	OTHER	9.1	.0		
HIGH SCHOOL (Q 15)	ENJOYED - WELL	27.3	21.4	.795	.939
	ENJOYED - AVG.	31.8	35.7		
	NOT IMP.	13.6	14.3		
	UNPLEASANT	13.6	21.4		
	OTHER	13.6	7.1		
PERSON INFLUENCE (Q 17)	MOTHER	41.2	.0	8.99	.174
	FATHER	11.8	18.2		
	GRANDMOTHER	.0	18.2		
	GRANDFATHER	.0	.0		
	OTHER RELATIVE	11.8	9.1		
	TEACHER	11.8	18.2		
	OTHER	11.8	9.1		
	COMBINATION -- MOTHER/FATHER	11.8	27.3		
WHY PROGRAM (Q 19)	STEADY JOB	4.8	42.9	21.16	.001**
	SERVE PEOPLE	47.6	.0		
	LEADERSHIP	14.3	.0		
	UNEMPLOYED	.0	28.6		
	UNCERTAIN	19.0	21.4		
	COMBINATION	14.3	7.1		

Table IV, cont.

## Chi-Square Comparisons Between Group I &amp; Group II

<u>ITEM</u>	<u>ALTERNATIVE</u>	<u>GROUP I</u> (n = 22)	<u>GROUP II</u> (n = 14)	<u>X<sup>2</sup></u>	<u>PROB.</u>
RATING AS STUDENT (Q 79)	EASILY	4.5	21.4	3.31	.508
	HIGH STANDING	18.2	21.4		
	WILL COMPLETE	59.1	42.9		
	STRUGGLE	13.6	14.3		
	COMBINATION	4.5	.0		



Table V

Chi-Square Comparisons Among Group I, Group II &amp; Group III

ITEM	ALTERNATIVE	GROUP I (n = 22)	GROUP II (n = 14)	GROUP III (n = 14)	$\chi^2$	PROB.
MARITAL STATUS (Q 4)	SINGLE	50	64.3	28.6	9.38	.311
	MARRIED	49.9	21.4	64.3		
	SEPARATED	4.5	.0	7.1		
	DIVORCED	.0	.0	.0		
	WIDOWED	.0	7.1	.0		
	OTHER	4.5	7.1	.0		

Table VI

## Chi-Square Comparisons Between Group I &amp; Group III

<u>ITEM</u>	<u>ALTERNATIVE</u>	<u>GROUP I</u> (n = 22)	<u>GROUP III</u> (n = 14)	<u>X<sup>2</sup></u>	<u>PROB.</u>
SEX (Q3)	MALE FEMALE	31.8 68.2	42.9 57.1	.100	.752
NATIVE STATUS (Q6)	STATUS INDIAN NON-STATUS METIS	90.9 4.5 4.5	85.7 7.1 7.1	.234	.890
SPEAK LANG. (Q7)	YES NO	90.9 9.1	57.1 42.9	3.86	.049*
READ LANG. (Q 7)	YES NO	31.8 68.2	35.7 64.3		1.000
WRITE LANG. (Q7)	YES NO	31.8 68.2	35.7 64.3		1.000