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A Review Of Social Service Education Projects For People Of Native Ancestry In The Prairie Provinces With Particular Emphasis On Manitoba

A Thesis Submitted In Partial Fulfillment

Of The Requirements For The Degree Of

Master Of Social Work

By

Lawrence P. Belanger

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A REVIEW OF SOCIAL SERVICE EDUCATION PROJECTS FOR PEOPLE OF NATIVE ANCESTRY IN THE PRAIRIE PROVINCES WITH PARTICULAR EMPHASIS ON MANITOBA

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ABSTRACT

Social service education for people of native ancestry is a new and unexplored area of inquiry. Very little is known about the educational needs of this group since studies in this area have been either peripheral or non-existent. The purpose of this study is to determine what has taken place with respect to social service education for people of native ancestry in the Prairie Provinces and to make suggestions regarding possible future directions of social service education for people of native ancestry.

This study utilized a qualitative methodology and an exploratory research design to catalogue and describe social service projects for people of native ancestry in the Prairie Provinces and to determine what perceptions key people held about their involvement in the projects. In-person interviews were conducted in Manitoba with the students and staff participants of the projects and with intermediary organizations who are directly or indirectly involved in social service education for people of native ancestry.

The results of the study indicate that social service education for people of native ancestry in the Prairie Provinces is a relatively recent phenomenon of the 1970's and that in each province social service education for people of native ancestry

is at varying levels of growth and development. As well, the study supports the view that social service education for people of native ancestry should seek to prepare individuals for helping roles in a cross-cultural context.

Some of the more significant conclusions drawn from the research findings are that traditional social service education is largely irrelevant to the values, customs and needs of people of native ancestry. Social service educational curriculum must be redesigned to reflect the reality of the native communities and native people. Finally, planning for the future educational needs of this group can only be done by involving them in the planning process.

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CHAPTER I

The Problem And Study Design

There is a growing sense of awareness amongst people of native ancestry that the educational systems which replaced theirs, have failed them very badly.

> "In order to survive in the twentieth century, we must really come to grips with the white man's culture and with white man ways. We must stop lamenting the past. The white man has many good things. Borrow. Use his technology. Discover, define the harmonies between the two Cultures, between the basic values of the Indian Way and those of Western Civilization - And thereby forge a new and stronger sense of identity. To be fully Indian today, we must become bilingual and bicultural. We have never had to do this before. But, in so doing we will survive as Indians, true to our past. We have always survived. Our history tells us so!"[1]

People of native ancestry, the Indians and Métis, have indicated that they want and need access to all levels of post-secondary education. In support of this view are various publications such as Wahbung, Our Tomorrows, Manitoba Indian Brotherhood; (1971) The Red Paper, Federation of Indian Chiefs of Alberta; (1970) Education, An Interim Policy Paper, Manitoba Métis Federation; (1975) and Indian Control of Indian Education, National Indian Brotherhood (1972).

Post-secondary educational institutions across Canada, particularily in the Prairie Provinces which have the highest concentrations of people of native ancestry, have responded to this challenge in a number of ways. The resulting multitude of programs and projects,

evident in Canada since the early 1970's, are proof that efforts are underway. The task facing the various provincial post-secondary education systems is to make education more accessible and relevant by providing high quality innovative and flexible programming which is responsive to the needs, values, customs, traditions and goals of people of native ancestry.

The history of the education of people of native ancestry in Canada has been fraught with misfortune. Since their first contact with the European missionaries, the Indians, and later with intermarriage the Métis, have been the reluctant recipients of an educational system dedicated to their cultural conversion. The educational programs were invariably based on two assumptions, (1) that the purpose of education was to convert the Indian to Christianity by discouraging him in the practice of his language and culture and, (2) that European languages and cultures were superior and thus more important than that of the Indian.

Educational philosophies have undergone a process of evolution and change. People of native ancestry are being admitted to the universities and community colleges. They are graduating in increasing numbers as professionals, para-professionals and skilled workers in a variety of disciplines and trades. The post-secondary educational system does appear to be responding to the past failures of the primary and secondary levels in the education system by attempting to provide for people of native ancestry, an entry into the mainstream of an industrialized society.

The momentum for increased accessibility to post-secondary education for people of native ancestry continues to grow. Organizations representing people of native ancestry across this country are demanding a greater voice in the planning and implementation of post-secondary educational programs. In planning for future education needs, educators, organizations and concerned professionals can learn much from the efforts and experiences of past and present educational endeavours.

In the Prairie Provinces much creative effort has been expended in the training of people of native ancestry for professional and para-professional job roles in the social services. Of these endeavours, some have succeeded while others have not. Each however, is a valuable source of information which can assist educators, interested organizations and concerned professionals in the task of deciding future directions of social service education for people of native ancestry.

The Problem

Statement of the Problem

Social service education for people of native ancestry is a new and unexplored area of inquiry. Studies which address social service education for this group have been peripheral. Studies of a more specific nature are almost non-existent. As a result, social service educators are at a distinct disadvantage when they attempt to respond to the educational needs of this group.

The problem which is central to this study is to determine

what has taken place to date with respect to social service education for people of native ancestry in the Prairie Provinces. In addressing the problem, this study will extend and perhaps unify the existing knowledge base.

Present and future directions of social service education for people of native ancestry in the Prairie Provinces are not clear. Much of what is known is the result of the practice wisdom of educators and practising professionals. Very few efforts have been made to study the issues, concerns or problems in any systematic manner. More advanced research has not been forthcoming primarily because the necessary groundwork has not yet been done.

Without such research efforts being attempted in this area, it is difficult to plan the curricula and design of future programs. Not knowing what has happened in the past, what difficulties were encountered, which approaches were useful and which were not, seriously hampers the development of relevant programming. Curriculum building becomes at best a hit and miss effort.

Purpose of the Study

The purpose of this study is to review social service educational efforts for people of native ancestry in the Prairie Provinces and to set out in detail for future reference the subject-matter and training/educational methods, which were used. This study is an attempt to work towards a social service educational training approach which is relevant to the needs of people of native ancestry in the Prairie Provinces. This study will be concerned with areas

such as the content of the social service training programs and the functions that people of native ancestry are being prepared to fulfill in the social services.

More specifically, the aim of the study will be threefold:

(1) To examine the growth and development of social service education projects for people of native ancestry in the Prairie Provinces.

(2) To determine what key people in Manitoba think about the curricula and design of the programs.

(3) To make suggestions regarding possible future directions for social service education for people of native ancestry.

Significance of the Study

Academics, social service practitioners and those concerned specifically with the provision of social services for people of native ancestry will find this study significant because of its focus upon a relatively new area of social service education and because of its attention to the issue of formal education and cultural identity.

To the best of this writer's knowledge, as verified by a search of unpublished Masters Theses, there has been no previous study of social service education projects for people of native ancestry in the Prairie Provinces. In particular, this study is unique because of its focus upon four social service projects in Manitoba

and its attempt to catalogue the opinions of students and staff who were the participants. The study may also assist in helping the reader to understand the historical and contemporary context within which social service education projects have evolved. The insights obtained from interviews of key people directly involved in the projects may assist educators in designing programs and curricula which may be of more specific relevance to the needs of people of native ancestry. As well, the opinions of representatives of key organizations which are involved directly and indirectly in social service education for people of native ancestry, have been solicited and may provide a unique backdrop against which the goals and objectives of the projects can be viewed. The study also provides a useful summary of the first embryonic efforts in delivering social service education

It is hoped that this study will stimulate the reader to re-examine, question and re-think some of the basic assumptions of social service education.

Definition of Terms

In this study, various terms will be frequently used. In order to make the researcher's intentions clear, the following terms require definition:

Social Service Education: In this study the term "social service education" will be used in the widest sense to denote all levels of social service education and training (professional degree, diploma and certificate) which prepares the student for a helping role in the social service system.

Key People: In this study the term "key people" will be used to denote the participants of the projects surveyed and the representatives of the intermediary organizations.

Native: In this study "Native" refers to any person of native ancestry and includes registered Indians, non-registered Indians and Métis. The rationale for this use of the term is that in the projects investigated in the Province of Manitoba no distinction was made between those who were legally native and those who were Métis. All students were exposed to the same curriculum.

Culture: In this study "culture" refers to the totality of behaviour, values, attitudes and other characteristics of a given group in a given period. Culture is therefore the way people live. A subculture is a distinguishable set within the larger one. Native cultures can be regarded in two ways: (a) as cultural entities in themselves and (b) as a subsulture of the larger Canadian complex.

Heritage: In this study "heritage" refers to that which is handed down from one's ancestors or the past, such as a tradition or a culture. Heritage is therefore past oriented. Examples of such are the tipis (Indians) and the ceinture fléché (Métis).

Perceptions: In this study "perceptions" refers to the evaluative and expressed opinion of individuals about specific topics or events. Perceptions of informants in this study will be based on their interpretation of given events and their generalizations from specific experiences.

Education: In this study "education" will be used in the widest sense and will be defined as "the act or process of providing

either formally or informally, systematically or unsystematically, knowledge, skill, competence, or usually desirable qualities of behaviour or character in a given society".[2]

Delimitations of the Study

This study is limited to social service education projects in the provinces of Alberta, Saskatchewan and Manitoba, with a particular emphasis being placed on education projects in Manitoba. Those investigated were specifically targeted for people of native ancestry or had enrolled a majority of students who were of native ancestry.

In-person interviews were limited to the Province of Manitoba and to the students and staff of the designated social service education projects and to the designated representatives of organizations which are directly or indirectly involved in social service education for people of native ancestry. Any generalizations will be applicable only to those students, staff and representatives and perhaps to similar social service education projects and organizations.

An additional delimitation is that this study does not consider in detail the particular ethnographic differences between northern, rural and urban environments. Such differences are the subject of much detailed discussions and as a result are beyond the scope of this study.[3] This study is limited primarily to a discussion of Indian culture and the differences in areas such as, values and

beliefs which exist between it and the dominant white culture. The rationale for this limitation is that where the projects in Manitoba introduced native culture into the curriculum, it was based upon Indian culture.

Study Design

Methodological Considerations

The purpose of this study is to survey the growth and development of social service education projects for people of native ancestry in the Prairie Provinces. The primary task of the research was to design a means of acquiring information which would shed some light on the subject area.

This study is not concerned with establishing whether or not projects were effective. Such an enquiry could be more properly addressed once basic data has been obtained which clarifies questions such as what constitutes a desired outcome. Rather the concern of this enquiry is to learn more about social service education for people of native ancestry from key people who were involved in the Manitoba projects.

The literature concerning social service education for people of native ancestry is diverse and inconclusive. This study will aim to clarify some of this ambiguity by attempting to refine and develop concepts and to articulate questions and hypotheses for subsequent investigation.

The above methodological considerations suggest the need for

a research design which is flexible but yet structured enough to organize the data within a conceptual framework to maintain internal consistency. The following outline describes the approach adopted and will serve to organize the remainder of the discussion:

Research Orientation	Research Design	Research Methods	Sources of Data
Qualitative Methodology	Exploratory	(1) In-person interviews - subject - informant	(1) Open-ended Questionnaire
		(2) Mail out Questionnaire (Manitoba only)	
		(3) Bibliographic Survey Manitoba Saskatchewan Alberta	(3)(a) Reports (b) Project Documents (c) Correspondence

Research Orientation: The Qualitative Methodology

The purpose in utilizing the qualitative methodology was to determine what key people thought about social service education for people of native ancestry in the Prairie Provinces. The appropriate research design is therefore the qualitative exploratory approach:

> "It seems almost an absolute essential technique when exploring completely new fields. That is, when we have no idea of the commonalities, the category of variables which play a part in a situation, and where we are trying to formulate new concepts or new frameworks within which to carry out controlled experiments later".[4]

This study was formulative and attempted to be analytical in its identification of issues and illumination of the perceptions regarding social service education for people of native ancestry

held by the key people interviewed. The focus of the inquiry was not evaluative but rather based on the perceptions of key people. The study did not pursue subjective, evaluative, attitudes or judgments but did identify activities, opinions, and advice arising from practical experience. These insights were tapped as relevant data for the study.

Research Design: The Exploratory Approach

No research design is without its faults. Each inherently contains some strengths as well as some weaknesses. The following discussion will acquaint the reader with some of the strengths and limitations which are inherent in this particular research design.[5]

The exploratory approach is by definition open and flexible. This quality allows for the inclusion of a wide range of data rather than zeroing-in on a particular issue or concern. This approach necessitates an elastic structure, which will allow for the admission of unanticipated information and the refining of techniques of data collection and analysis while the research is in progress. One limitation to this approach is that the effort can deteriorate from research to mere information-gathering. As well, sometimes the data may be selectively acquired which tends to support the researcher's biases regarding the subject area. These biases cannot be eliminated entirely but must be recognized before as well as during the research task.

A strength of this approach is its directness, the purpose of which is to discover what people do, what they and others think, simply by asking. This kind of approach encourages the interviewee to be candid with his/her response.

Additional limitations of this approach are its inability to give evidence of cause and effect with respect to the matter under investigation. As well the approach is heavily dependent upon the willingness of the interviewee to be co-operative and sensitive to the inquiry. Additionally, the approach focuses upon how people describe the situation and how others perceive it. Factual data may become distorted.

Other considerations which may be viewed as weaknesses are subject and interviewer interaction, which may limit or influence the subject's verbal responses. Non-verbal cues such as the nodding of the head, smiling or facial expressions are examples of this type of interaction. As well, the interviewer must be wary of asking questions which may prejudice the interviewee's responses. Equally important, is the possibility that the interviewee's responses are coloured by his perceptions of how they will be perceived by the interviewer.

Research Methods and Sources of Data: Bibliographic Survey and Personal Interviews

The bibliographic research occurred before and during the other research activities. Sources of information sought out in the survey were reports of educational institutions, that is, self-

study reports, internally generated documents relating to social service education for people of native ancestry, publications and correspondence. Information was classified by subject area and analysed by extracting material which was relevant to the task focus and organizational orientation of the study. The bibliographic survey also contributed to the theoretical and conceptual framework of the other research tasks, such as, the construction of the interview questionnaire.

The questionnaires were constructed by the researcher on the basis of his familiarity and experience with people of native ancestry through past employment and undergraduate experience with a native teacher education training project. This prior experience was drawn upon to assist in the design of the questionnaire. Some selectivity was exercised based on this past experience to ensure that the questions were applicable to each group. Questions were formulated with a minimum of structure and sought a description of the phenomenon only in general terms. The interview formats were modified to account for the differing frames of reference between the subject and informant groups. Thus each group would provide differing levels of information based on their awareness of social service education for people of native ancestry. Prior to the questionnaires being administered three trial runs with social work students were undertaken to test their validity. Thus refinements were made prior to and during the interview data

collection stage.

The personal interviews were conducted with two target groups. For the purposes of this study the following definitions are used for the target groups:

(1) Subject Interviewing: This term refers to the students and staff of the social service education projects for people of native ancestry in Manitoba. These individuals provided data about themselves and their perceptions of the social service projects in which they had participated.

(2) Informant Interviewing: This term refers to individuals representing organizations which are involved directly or indirectly with the provision of social service education for people of native ancestry in Manitoba. The informants were asked to comment on how they perceived social service education in Manitoba for people of native ancestry. These individuals were in a sense, one step removed from the projects themselves.

The above two terms, subject and informant, gives recognition to the differences between the conceptual perspectives of these two groups.

The responses obtained through the interview process were classified into categories or areas of thematic concern. These categories are as follows:

(1) Subject Perceptions:

Project Purpose, Project Format, Courses Offered, Field Experience or Practicuum, Communication Between Project Participants, Student Profile.

(2) Informant Perceptions:

Goals and Objectives of the Post-Secondary Education System Respecting People of Native Ancestry; Goals and Objectives of the Social Welfare System Respecting People of Native Ancestry; and Present and Future Directions of Social Service Education For People of Native Ancestry.

Overview of the Study

The remainder of the thesis will proceed as follows:

Chapter II will examine the relationship of the social service system and people of native ancestry. The chapter will focus upon the current economic and social position of native people in Canada, particularly in the Prairie Provinces, the core values of traditional Indian culture, the core values of the social work profession and the areas of difference between the Indian and European notions of "helping". Chapter III will look at the relationship which has developed between native people and the formal educational systems to provide the background against which present efforts in social service education for people of native ancestry can be viewed. As well, the chapter will examine some of the current educational theories relating to the education of cultural minorities and will conclude with a synopsis of social service programs which have been developed for cultural minority students. Chapters IV and V will provide an overview of the origins and development of social service education in the Prairie Provinces, with specific reference to the social service education programs which have been established

for native people. Chapters VI and VII will be a presentation of the data obtained from interviews with the students and staff of the Manitoba based projects and from interviews with the representatives of the intermediary organizations. Chapter VIII will examine two alternative training models which have been utilized by government and the nursing profession to educate, amongst others, people of native ancestry. Chapter IX will present the conclusions and recommendations of the study.

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3. Examples of studies which detail such differences are: K. Woodley, An Ethnographic Study of a Typical Métis Community, (Unpublished Masters Thesis, Faculty of Education, University of Manitoba, 1977), and M.S. Egloff, W.W. Koolage, Jr. & G. Vranas, ed. by John J. Honigmann, Ethnographic Survey of Churchill: Urbanization in the Arctic and Subarctic, Working Paper No. 3, (University of North Carolina at Chapel Hill, Institute for Research in Social Science, 1968).

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CHAPTER II

Social Services and People of Native Ancestry

On virtually every scale of measurement - income, employment, education, health, - people of native ancestry rank at the bottom. While on a very different scale of measurement - welfare, mortality, poverty, crime, - they rank at the top. Lacking access to the resources they require, people of native ancestry are becoming increasingly dependent on the federal and provincial social welfare systems. Yet, despite their over-representation as clients, people of native ancestry are under-represented amongst the professional social service workers. The public and private agencies which minister to the needs of this group have generally failed to recognize this paradox and with few exceptions, have done little to help change this situation. The Canadian Council on Children and Youth state that, "In Manitoba, most child welfare personnel have little understanding of or sympathy with native culture. There are too few efforts to train staff so that they can deal with native problems or to recruit and retain workers of native origin".[1] As well, Ryant in his report on child welfare in Manitoba, points out: "Particular characteristics of Indian culture are often regarded as problems to overcome, not as factors to be accepted by appropriate revisions in the goals set for, and the ways of working with, native children with families".[2]

Social service educational institutions, which educate and train individuals for professional and para-professional roles in the social services, have tended to regard the needs of this group as being the same as the needs of other impoverished groups and as a result have stuck to training methods and curricula which are mono-culturally biased. Professionals and para-professionals who end up working with people of native ancestry are woefully unprepared for the task. Their knowledge about people of native ancestry is usually based on second-hand sources, since they themselves have probably had little or no direct contact with them as people. Most often what they do know is inaccurate. Ill-equipped, misinformed and largely ignorant of native culture, the social service worker is defeated before he starts. Worst yet, his clients will not get the kind of help they need. The Canadian Council on Children and Youth underlines this point: "We hope...to encourage greater understanding of the needs of the native child within a society which remains largely ignorant of native cultures and aspirations and largely insensitive to the problems of native citizens".[3]

The Canadian Association of Schools of Social Work in a workshop on social work education in rural and northern areas, identified the need for more qualified native graduates. They expressed a concern that the traditional educational institutions and curricula are not meeting the needs of native people. The report states: "We do not seem to be very successful at educating native people for social work in our regular campus-based programmes".[4]

This chapter is concerned with the relationship which presently exists between people of native ancestry and the social service system. There is little evidence to support the view that the relationship is positive or mutually beneficial. Rather the reverse appears to be the case, that social service institutions tend to alienate people of native ancestry from themselves and society at large, that little notice has been taken of the definite cultural differences between people of native ancestry and non-natives nor of the impact that these differences have in providing social services to them. Coupled with the effects of nearly one hundred years of paternalism by the federal government, their self-concept and personal feelings of competence have been seriously eroded.

This chapter will attempt to enlarge upon this relationship by introducing and developing in a general sense, the following four areas: The first section will provide a profile of people of native ancestry in Canada through a brief examination along such dimensions as: social and demographic characteristics, socio-economic status and social welfare, followed by an examination of a selected social problem - native involvement with the law. The statistical data used to construct this profile relates primarily to Canada as a whole. Where available, data relating specifically to the Prairie Provinces is included. The statistics quoted in this study were obtained from the most current sources available.

The second section will consist of a brief discussion of some core native values which are regarded as being universally accepted

by people of native ancestry and which tend to make them unique and different as a culture. The third section will be an examination of some of the core values held by helping professionals and alook at their applicability in a cross-cultural context. The fourth section will present a brief review of the practice of social services with people of native ancestry, and will be focused upon the identification of areas of cultural and value differences which impact upon the role of the helper, his relationship with native clients and the delivery of service.

The Native Population: Some Relevant Statistics

The native population in Canada is comprised of four main groups, each with a different legal status. Although for the purposes of this study, the term "native" has been used in an all-inclusive sense, it is perhaps useful to review the various legal distinctions used to define each group:

1. Registered Treaty On and Off Reserve Indian - the members of this group are natives whose ancestors concluded treaties with the Crown. To maintain this status they must either live on the reserve, have a residence, and/or return every three years to the reserve to maintain their registered status.

2. Registered Non-Treaty Indians - the members of this group are natives whose ancestors did not sign treaties but in some instances were given land. For this group, residence on the reserve is not necessary to maintain their registered status.

3. Non-Registered Indians - the members of this group are not legally defined as natives. They are not considered registered because they either refused or were not allowed to make treaties with the Crown. Included in this group are Indians who, until 1960, lost their status if they wished to obtain the right to vote in a federal election. Also included in this group are Indian women who marry non-Indians. As a result of their marriage the women and their children lose their Indian status. During the period 1955-1970, 11,136 Indians lost their status as a consequence of either of the two above-noted reasons. In a Report to the Minister of

the Department of Indian Affairs, the following comment was made with reference to Indian women. The report states: "Although the average family size is dropping, Indian women are giving birth outside marriage at four to five times the national rate. This is due partially to reluctance on their part to relinquish their Indian status by marriage to non-Indians."[1]

4. Métis - the members of this group, like the non-registered Indians are not subject to the terms of the Indian Act. Originally the term denoted a mixed ancestry of French and Indian. The term, however, in a contemporary sense can be used to denote any person of partial Indian ancestry. The Métis historically have been defined and treated as a legal entity. "The federal government, between 1870 and 1875, recognized the treaty and aboriginal rights of Métis. Métis were given land, scrip...and medical and educational subsidies, just as the "status" Indians now receive. They could also choose to "take treaty" and become registered Indians...But in 1940, the Indian Affairs Branch changed its position and refused to acknowledge the existence of the Métis as a legal entity".[2]

In 1975 it was estimated that there were more than three and a half million people of native ancestry living in Canada. Included in this group were status Indians, Métis or non-status Indians, and Inuit. The Department of Employment and Immigration stated that approximately two thirds of this number did not regard themselves as being of native ancestry. Of the remaining one third, approximately 600,000 regard themselves as Canadians of native ancestry. In the

Prairie Provinces, amongst those who regarded themselves as being of native ancestry, there were 117,158 Status Indians, 171,400 Métis and non-Status Indians and 300 Inuit.[3]

Statistics Canada estimates that as of 1976, for the Prairie Provinces, the proportion of registered Indians, non-Status Indians and Métis with respect to the total Indian and Métis population in Canada was as follows: Manitoba, registered Indians accounted for 14.6 percent, while non-Status Indians and Métis accounted for 20.7 percent. For Saskatchewan, the figures are 15.0 percent and 21.7 percent respectively while in Alberta the figures are 11.9 percent and 15.0 percent.[4]

In the Prairie Provinces there are 171 bands, located on 323 reserves, covering an area of approximately 3,405,523 acres.[5] In Manitoba, the major cultural affiliations are Algonkian in the north and Plains in the south. Their linguistic affiliations are Ojibway or Saulteaux and Cree respectively. In the provinces of Saskatchewan and Alberta the major cultural affiliations are Plains and Algonkian. The major linguistic affiliation is Cree.[6]

Social and Demographic Characteristics

Population Growth

Statistics Canada estimates that in 1901 there was approximately 127,941 registered Indians in Canada. This represented about 2.4 percent of the total population of Canada. The figure also represents an estimated loss of 100,000 Indians since the first European set foot in this country.[7]

Between the period 1881 - 1970 the registered Indian population rose from 108,547 to 250,781 respectively although in terms of percent of the total population their numbers fell from 2.5 - 1.3 percent respectively.[8] Figures released by Statistics Canada indicate that the registered Indian population grew from its 1970 level to 287,000 in 1976.[9] In addition, there are an estimated 300,000 Metis and non-status Indians living throughout Canada.[10] The most up-to-date figures released by the Department of Indian Affairs(1980) places status Indians at 300,000, non-status Indians at 500,000 and Métis at 500,000. The report states that the Indian population has increased 40 percent in the last 20 years.[11] During the 1960 - 1976 period the rate of population growth for Indians was almost two time's greater than the rate for the rest of Canada. Consequently, in 1976, 54 percent of registered Indians were 20 years of age or under as compared with approximately 36 percent for the remainder of the Canadian population.[12]

One possible consequence of this rapid population increase will be increased pressure exerted on the reserves and native

communities, forcing an outward migration to the larger urban centers. Figures for registered Indian populations living on and off the reserve verify this trend. Between 1966 and 1967, the number of registered Indians living off the reserve increased by 81 percent while the increase in the on-reserve population was only 15 percent. "In addition, between 1961 and 1976 the population of persons living in urban areas who reported a native mother tongue increased from 0.7 percent to 1.5 percent".[13]

Frideres suggests two reasons for the shift in the residential patterns of Canadian Indians, primarily from rural to urban settings. "Unskilled employment is easier to obtain...and large 'Indian ghettos' are being built up in various centers...Winnipeg, Toronto, and Edmonton. Once a sizeable...ethnic group resides in an area, it becomes easier for other members...to move to that area".[14] The Department of Indian Affairs supports this view adding "high unemployment rates and poor social conditions on reserves have forced Indians to move to urban settings. About 30 percent of the total population of 300,000 now live off reserves".[15]

The age distribution statistics for registered Indians on and off the reserve indicates that for the age group 0-24 there is little difference between the two groups. For the age group 25-34 there is approximately 4.2 percent more members of this group living off the reserve, while the age group 35+ is roughly equal.[16] The under representation of the 25-34 age group on the reserves seems to support Frideres' hypothesis and accounts for the absence of the

group with the most earning potential.

With specific reference to the registered Indian population, Statistics Canada indicates that if the high fertility rates as evidenced in the period 1960 - 1976 were to continue, the population of registered Indians would be approximately 400,000 by 1985.[17]

Birth and Mortality Rates

According to figures released by the Department of Indian Affairs, for the period 1911 - 1969, the crude birth rate for registered Indians rose from 25.5 per thousand births to 41.0 in 1969. In actual numbers births rose from 2,647 in 1911 to 7,950 in 1969. The birth rate for native women as a group is almost twice as high as the overall birth rate for Canadian women. Of particular interest is the fact that Indian women on the Prairies have a fertility rate which is almost twice that of women in the same region while Indian women in Eastern Canada have fertility rates roughly equal to their white conterparts.[18]

> "Indians in the eastern provinces have birth rates not unlike the overall provincial rates....Indians on the central plains, however, are characterized by extremely high birth rates and high mortality rates. For example, one band in northern Saskatchewan alone contributes 10 percent of all Indian births in Canada".[18]

Infant mortality rates in 1955 for Indians were 103 per 1,000 live births whereas it was 31 for the whites. In 1960, the figures had decreased to 79 and 27 per thousand respectively. In 1968, the infant mortality rate for Indians again dropped to 62 while for the white, infant mortality rate dropped to 20.1 per thousand.[19]

Statistics Canada indicates for the period 1960 - 1975, the infant mortality rates for registered Indians declined by approximately 50 percent as compared with 48 percent for the entire Canadian population. "The infant mortality rate of registered Indians, however, was still two and a half times the Canadian rate".[20]

Adams et al., states that amongst the Indians and Eskimos the infant mortality rates are striking when compared to the rest of this country's population. They state:

> "The infant mortality rate in 1968 was 21 per 1,000 live births for all Canadians, 49 per 1,000 for Indians, and 89 per 1,000 for Eskimos. Among Indians as a whole, infant mortality has declined during the past decade from three times the national rate to just over twice the rate. ...in 1968, 56 percent of all Eskimo deaths, and 35 percent of all Indian deaths, involved children under five years old."[21]

Grescoe, in 1977, indicates that the infant mortality rate for the registered Indian and Inuit was 39.2 per thousand, almost three times the national average.[22] The most recent figures released by the Department of Indian Affairs indicate that "despite improved medical services, babies between the ages of four weeks and one year still die at twice the national average. Indian babies under 28 days die at rates 60 percent higher than the national average".[23]

The Manitoba Indian Brotherhood in 1971 indicated that the mortality rate for Indian infants was twice as high as that for the general population of Manitoba.[24] The overall mortality rates for

Indians in 1960 was around 11 per thousand, while in 1964 it decreased to 9.3. The national average in 1965 was 7.6. Frideres states the following regarding the mortality rates:

> "The expected average life span of an Indian in 1970 was 34 years (33.67 for males, 36.82 for females) while for the average white, the expected life span was nearly 72 (69.04 for males, 75.60 for females). However, if the Indian passes the first two years of life the expected life span for males and females rises to 50 and 53 years respectively....Indians...on the average live nearly 40 years less than their white counterparts".[25]

Grescoe indicates that the Indian's life expectancy is about eight years less than the rest of the population,[26] while the Manitoba Indian Brotherhood (1971) states:

> "Mortality among young (Indian) adults is four times that of the general population. The Manitoba Indian population's morbidity rate from tuberculosis is appalling in itself, and ten times that of the general population (including Indians)."[27]

The most recent statistics on mortality released by the Department of Indian Affairs indicates that "suicides by Indians aged 15 - 24 are three times the national average, death rates among young and old Indians are two to four times greater and there are more violent deaths".[28]

The above-noted data suggests that there are some identifiable trends occurring amongst the Indian population. First, the past, present and future trends in population growth suggest that continued growth is a certainty. Second, while the statistics are still appallingly high, the death rate is in a downward trend. With increased population growth and decreased mortality, the number of working age individuals will increase substantially. The Department

of Employment and Immigration estimates that within the next ten years the percentage of status Indians of working age will increase faster than during any previous period:

> "On December 31, 1975, 150,723 or 53.3 percent of the status Indians were of working age. The 55 to 64 year olds who will be leaving the work force in the 1975-85 decade, numbered 11,362 or 4.2 percent of the total population. The 5 to 14 year olds who will come of working age in the same period numbered 83,506 or 29.5 percent of the status Indian population.
>
> If the same age distribution prevails among the Inuit and the Métis, there will be a Canadian native working-age population of 386,500 by 1980 and of 451,000 by 1985 compared to 320,000 in 1975, an increase of 131,000 in a decade".[29]

Third, the data suggest a continued and developing trend toward urban migration, away from the rural and northern settings, which because of their fixed size, poor economic base and lack of opportunity, fail to retain their indigenous labour force. The effect of this will be to further weaken the already fragile reserve system. Concomitantly, pressures on all levels of urban resources will inevitably increase. If the increased demand for opportunities in employment and education, for example, are not met, there will most certainly be increased pressure on the social welfare system as well as considerable unrest amongst the urban native and non-native population.

Socio - Economic Status

Income

In 1966, Hawthorn et al., in a survey of income levels amongst registered Indians in Canada, determined that the per capita income per year for Indians was approximately $300, as compared to approximately $1,400 for Euro-Canadians. The yearly earnings per worker showed a similar discrepancy with $1,361 for Indians as compared to $4,000 for Euro-Canadians.[30]

Bowles et al., indicated that for an Indian family unit income in the period 1966-67, approximately 62 percent had an annual income of $2,000 or less as compared to less than 1 percent of Canadian taxpayers who had a taxable income below $1,000. As well, approximately 17 percent of Indian families had an annual income of $3,000 and over as compared to less than 16 percent of Canadian taxpayers who had incomes below $3,000.[31]

Income levels when broken down by province tend to reinforce the above-noted data. For the year 1967, only three provinces had more than 20 percent of their native populations with annual incomes of $3,000 or more (Quebec, Ontario and British Columbia). For the whole of Canada, 40.5 percent of the reserve Indian families had incomes of $1,000 or less; 43.0 percent had incomes of $1,000 - $3,000; and 16.5 had incomes of $3,000 or more. For the Prairie Provinces (1967), (Manitoba, Saskatchewan and Alberta) the figures were:

	$1,000 or less(%)	$1,000-3,000(%)	$3,000 or more(%)
Manitoba	60.8	34.3	4.4
Saskatchewan	57.3	35.8	6.9
Alberta	33.2	50.3	16.5 [32]

If we were to gauge these incomes against the standard set by the federal government as a measure of poverty in 1967 ($3,500), the above figures show that approximately 83 percent of the native people living in the Prairie Provinces could be considered living in poverty.

The direct implication of these figures is that a high percentage of the native population must depend in whole or in part on social assistance to survive.

Occupation - Employment

People of native ancestry, particularly the status-Indian and Eskimo, are substantially over-represented in the lower levels of the occupation hierarchy, that is, the primary and unskilled occupations. Conversely, this group is consistently under-represented in the white-collar occupations.

Over a 30 year period (1931 - 1961), native people have made few gains. In 1931, native people were over-represented by +45.3 percent in the primary and unskilled occupations, in all other occupations they were under-represented. In 1951, the same situation existed with a slight increase in the primary and unskilled occupations (+47.0 percent). In 1961, native people were over-

represented in the personal service occupations by +1.3 percent, the primary and unskilled occupations by +34.7 percent and in the agricultural occupations by +6.9 percent. With respect to these findings, Frideres states:

> "The under-representation increases for low prestige jobs and decreases for higher status. Similarily, the over-representation (of British born Canadians) for occupations in the professional and financial category since 1931 increased from 1.6 percent to 2.0 percent. The (figures) seem to substantiate that "the rich get richer and the poor get poorer".[33]

The Survey of Métis and Non-status Indians conducted in 1976 by the Native Council of Canada and the Canada Employment and Immigration Commission concluded that the participation rates for the above groups were almost as high as that for non natives, approximately 59 percent as compared to 61 percent respectively. In spite of this comparable participation rate, Métis and non-status Indians have an unemployment rate of more than four times that of the non-natives. The survey also reported that only 15.5 percent of this group (Métis and non-status Indians) were employed for the full year while 48.5 percent worked at some time during the year.[34]

With respect to occupations, the survey reported that Métis and non-status Indians were largely represented in occupations considered to be of low pay, low prestige and subject to a declining rate of demand for labour:

> "service occupations, 16 percent; construction, 13 percent; clerical, 10 percent; forestry and logging, 6 percent; product fabricating, 6 percent; and transportation and transport mechanics, 5 percent".[35]

The Department of Indian Affairs and Northern Development, in a survey undertaken in 1973 established that the general rate of unemployment on reserves was 48 percent. They state:

> "Unemployment is known to reach as high as 95 percent in some native communities....A 1971 DREE survey established that only 4 percent of the on-reserve work force in Manitoba earned $4,000 or more compared to 49.7 percent for the workers of that province as a whole".[36]

The unemployment rates of Indians on reserves in the Prairie Provinces as determined by the above-noted survey were: Manitoba 44 percent, Saskatchewan 44 percent, and Alberta 68 percent.

Education

The data relating to the educational attainment of people of native ancestry show that they are far below that of other Canadians.

In 1963 approximately 71 percent of the native population were attending federal schools. In 1966, 52 percent were attending federal schools and 48 percent provincial. By 1971, 61 percent of the Indian children were enrolled in provincial schools.[37]

Hawthorn et al., indicates that the drop-out rate for native children for a twelve year period (1951 - 1962) in Canada was:

> "94 percent loss of school population between grades one and twelve. The national rate of drop-outs for non-Indians is approximately 12 percent".[38]

Dosman supports the findings of Hawthorn and cites the progress of Treaty Indian students in the schools of Saskatchewan in 1969. He cites the Saskatchewan Provincial Task Force on Education:

> "A total of 10,010 Treaty Indian students were in schools in Saskatchewan in February (1969)...the most revealing aspect of the enrolment figures is the sharp and continuous decrease in enrolment beginning as early as grade 3 and continuing on with increasing speed until, with Indian students, only .5 percent are in grade 12 and in northern Saskatchewan only .3 percent".[39]

For the year 1971, the school enrolment figures for federal and provincial schools in Saskatchewan indicate that the streaming-out trend is still occurring. In 1971, in the Province of Saskatchewan, there were 87 Treaty Indian students in Grade 12.[40]

The most recent figures for Canada indicate that the national picture is not very much improved:

> "the proportion of registered Indians aged 14-18 going to school declined by 12 percent between 1972 and 1975 and the number of mid-year dropouts tripled (3.1 percent to 19.6 percent) between 1974 and 1977, suggesting that the needs of many native students are not being met".[41]

Between the years 1948 - 1976, the number of registered Indians enrolled in universities in Canada rose from 9 to 2,071 respectively.[42] For Manitoba alone, if native people were proportionately represented at the post-secondary level, they would account for approximately 1,100 students.[43]

In 1971 the educational attainment of Indians and Inuit of working age was principally in the category, grade 8 or less; 79.6 percent fell in this category; 15.0 percent had some high school; while 5.4 percent had some post-secondary education as compared to 27.2 percent for the general population of Canada.[44]

In 1976, the percent of non-status Indians and Métis with

grade 8 or less was 49.8 percent; some high school 47.7 percent; while 2.5 had some post-secondary education.[45]

The high dropout rate amongst Indian students appears to be a continuing trend. The consequences of this trend are difficult to assess with accuracy. What seems assured is that without increased levels of education native people will continue to be regarded as a pool of cheap labour.

Social Welfare

The following three sub-sections will be considered: living conditions, levels of social assistance and patterns of ill-health.

Living Conditions

Generally housing for native people is of low quality. Frideres in discussing housing for native people in Canada (1970), indicates that 50.5 percent of the housing on Indian reserves ranges from fair to poor, while 49.5 percent is described as good. For each of the Prairie Provinces the figures are roughly the same as the national average.

In respect to other details on native housing such as: electricity, sewage, running water and indoor plumbing: Manitoba, Ontario and Saskatchewan have the lowest standards.

> "The data...show that over 90 percent of the housing in the Maritimes has electricity (compared with 23 percent in Saskatchewan) and 20 percent have indoor toilets (0.9 percent in Alberta)".[46]

For the period 1968-69, in Manitoba almost 20 percent of the homes had one room while in Saskatchewan 15 percent of the homes had one room. For the same period, 10 percent of the homes

in Canada had one room with an average of 5.5 persons per household.[47]

The Manitoba Indian Brotherhood in a survey (1971) of reserve housing found that 50 percent of the homes had 0 - 500 square feet while 41 percent had 501 - 1000 square feet and 4 percent were 1001 square feet and over....The survey indicated that 50 percent of the housing had been built between 1961 - 1970, while 18 percent had been built before 1950. They state:

> "81 percent of the homes occupied by Indian people are overcrowded (Dominion Bureau of Statistics defines overcrowding as when the number of persons living in the dwelling exceeds the number of habitable rooms).... Overcrowding is also a phenomenon contributing to certain social, interpersonal situations. Bearing in mind that one of the three principle causes of death of registered Indians is violence (homicide and suicide) and accidents, the problem of overcrowding takes on serious additional implications".[48]

According to the most recent figures (1975) with respect to housing conditions on Indian reserves, 51.4 percent were in good repair; 28.2 percent required major repairs; 11.9 percent had 1 - 2 rooms; 57.2 percent had 5 or more rooms; 81.2 percent had electricity; 34.1 percent had running water; 32.7 percent had indoor toilet; 26.8 percent had indoor bath and 33.1 percent had telephone.[49] The most recent figures (1980) indicate that 11,000 homes are urgently required...only 2,200 new units are being built each year. Almost 20 percent of reserve homes contain two families and more than 50 percent have no running water or sewage disposal.[50]

The substandard homes of many of Canada's native people directly affects their physical and mental well-being. Overcrowding

is a serious problem and is almost certainly a contributing factor in the high mortality rate of native people. In addition to the overcrowding and lack of amenities, native people like most other Canadians regard their home as the center of their lives, a tangible symbol of security. Without the basic forms of amenities and supports the home may be a symbol of unhappiness, insecurity and despair.

Levels of Social Assistance

Status Indians are deemed to be the responsibility of the federal government with respect to social assistance. The federal welfare program consists of: social security and public assistance; agreements with the provincial and private social agencies; and community development. Benefits provided for under the second category may vary from province to province.

In 1967, both governments spent $18 million on social assistance and $25 million in 1970. Child maintenance costs almost doubled in those three years to over $8 million.[51]

A survey of public assistance for all provinces (1966) indicates that in Manitoba 51.3 percent of the Indian resident population were welfare recipients as compared to Saskatchewan with 60.3 percent and Alberta with 38.0 percent.[52] Adam states:

> "In a province (Saskatchewan) with a population of only 955,344 people welfare spending is now over $20 million."[53]

According to figures released by Statistics Canada in 1978, the percentage of Indians receiving social assistance in Canada for the period 1972-73 was 56.9 percent and 54.8 percent in 1973-74.

The following is a breakdown for the prairie provinces:

	1972-73	1973-74
Manitoba	78.2	78.5
Saskatchewan	75.9	73.3
Alberta	72.9	70.4 [54]

As well the number of registered Indian adults in care for Canada rose from 102 in 1959-60 to 433 in 1973-74; to 389 in 1976-77. The cumulative cost over the entire period was $6,651,000. The number of Indian children in care rose from 4,617 in 1965-66 to 7,823 in 1972-73; to 6,908 in 1975-76.[55] The operating and maintenance costs of social welfare programs for registered Indians in the Prairie Provinces for 1976-77 were: Manitoba$22,186,000; Saskatchewan$19,263,000; and Alberta$17,981,000. The total expenditure for Canada was $110,230,000 of which$59,430,000 was expended in the Prairie Provinces.[56] In 1978-79, the government spent $240 million on social support programs.[57]

The economic plight of Canada's registered Indian population is staggering. Particularly when you consider that the figures do not take into account non-status Indians, Métis or Inuit peoples. Frideres indicates that the phenomenal costs of social assistance is not keeping pace with the need. Consequently, "Indians are going to receive proportionately less than Indians received a decade ago".[58]

Patterns of Ill Health

The physical well-being of native people is directly affected by factors such as housing conditions, income and nutrition. Amongst the native people of Canada there are patterns of ill-health which suggest that these maladies are the diseases of the poor.

In 1976, the number of native admissions to hospital was almost two and a half times that for Canada and the number of hospital days for natives was double the Canadian rate.[59] Hospital admissions' records document that there are particularly high rates of hospitalization for infectious and parasitic diseases (including intestinal infections and tuberculosis: and diseases of the respiratory system (pneumonia, influenza, bronchitis, emphysema, asthma, etc.,) With respect to diseases of the respiratory system, admission rates are approximately 11,000 per 100,000 for natives as compared to approximately 1,800 for all Canadians: child-birth and complications of pregnancy are approximately 8,100 admissions for natives as opposed to 4,200 admissions for all Canadians; accidents and violence account for approximately 6,000 admissions for natives as opposed to approximately 800 admissions for all Canadians: diseases of the skin, approximately 1,800 admissions for natives as compared to 200 admissions for all Canadians. The only admission rates which were higher for all Canadians and lower for natives were cancer and diseases of the circulatory system.[60] The most recent statement on Indian health is contained in a report released by the Department of Indian affairs. The report states, "While tuberculosis rates have dropped dramatically since 1960, the high incidence of respiratory

ailments, infections, parasitic and digestive diseases may relate to poor or unsanitary housing and living conditions. Furthermore improvements in health care systems may not yield significant improvements...And the 15 - 45 age group, which will become the largest component of the Indian population in the next five years, is the most susceptible to physical and social ills, including suicide, violent accidental death and alcohol....The...large portion of infant death rates can be attributed to poor housing, lack of sewage disposal and running water".[61]

Grescoe in commenting on the health of Canada's native people suggests that the patterns of ill health are closely related to the patterns of poverty, housing and hygiene.

> "In any accounting of the reasons for the generally grim health conditions of our native peoples, poor housing and poor hygiene must stand high on the list. New homes for white Canadians average 1000 square feet, but 90 percent of Indian homes are less that size. What's worse, 70 percent of Indians have no running water in their houses, 90 percent use outdoor toilets, 60 percent have no organized garbage disposal. Diseases have infinite opportunity to breed and spread."[62]

Grescoe further elaborates on the components of the pattern of ill-health. He states that when he visited the Winnipeg Children's Center about 40 percent of the 145 patients were native, including nearly all the infectious-disease patients.

> "shigella, for instance, a bowel disease nourished by poor hygiene and primitive toilet facilities, which causes diarrhea, cramps, high fever and vomiting. The children don't die of shigella. But some, weakened by hepatitis, have died from gastroenteritis and pneumonia".[63]

The patterns of ill-health are taking their toll amongst Canada's native peoples. Accessibility is severely restricted either because of geographic distance, the lack of qualified medical personnel, the increased emphasis which is being placed on institutional as opposed to public/community-based health care, or the suspicion and distrust with which native people regard the impersonal and bureaucratized medical/health care system. With accessibility restricted and their own traditional native medical practices eroded, the health of native peoples clearly must become a priority for all.

A Selected Social Problam

A number of social problems can be correlated to the conditions of native people. Such problems include alcoholism, the breakdown of the extended family and conflict with the law. The following is presented as an illustration of the statement that native people are in fact over-represented as clients of the social welfare system. This section will examine the criminal justice system and suggest factors which may contribute to the present situation.

Native Involvement with the Law

The number of Indians, juveniles and adults, male and female, who are incarcerated in this country, is extremely high. Their over-representations in penitentiaries, provincial jails and industrial schools, suggests that factors other than guilt or innocence may be at work within the criminal justice system. The presence of extra-legal variables in the decision-making process has been the subject of much debate and is suggestive of one possible explanation for

their over-representation.[63]

Nagler indicates that the cultural differences between native and non-native societies may be the source of the problem.

> "Like many other immigrant groups, Indians recently arrived in the city are so confused by the conflict between the teachings of their elders and those of the white man that they tend to set aside the whole problem of morality as meaningless or unsolvable. This absence of generally accepted values among Indians leads to chaos".[64]

The Law Reform Commission of Canada, in its 1974 brief entitled the Native Offender and the Law, suggests that the disproportionate number of native offenders especially in the Prairie Provinces is due primarily to their large concentrations in that region and to their consumption of alcohol. They state:

> "An observer of the Canadian penal system will immediately sense that there is an immense social problem concerning the Native offender. A disproportionate number of Native persons are charged with offences. There are too many Natives in jail, often for non-payment of fines. There seems to be a great connection between the use of alcohol and the commission of offences by Natives".[65]

Dudzic, et al., in a study of the over-representation of Indian and Metis juveniles detained at the Manitoba Youth Centre for the year 1974 cited the following as reasons for the high rate of admissions: the basic problem of visibility - appearance of nativeness, makes these children more readily identifiable, and therefore subject to prejudicial reactions of Canadian society, and the police in particular; increased consciousness of militancy among native youth and parents and the resulting disrespect for authority; the urbanization of natives to "core areas" of the city and their lack of sophistication in the commission of offences which are easily solved; the predominance

of single parent families and the lack of parental control; the lack of resources in rural and northern areas and the tendancy to export community problems.[66]

Hagan in a study of the effects of bureaucratization upon decision-making in the criminal justice system in rural and urban communities in Canada, concludes that extra-legal variables, in particular, the role of probation officers in rural jurisdictions, serve to sentence Indian offenders more severely, without the justification of correlated legal variables, than Indians in urban communities. It appears on the basis of his study that extra-legal variables such as ethnicity, employment, prior record, visibility have less impact on sentencing behavior of judges in a more bureaucratized and routinized setting associated with urban areas, large criminal justice systems and high levels of demand on court resources. He concludes:

> "Probation officers in rural areas, as contrasted with those in urban communities, sentence (through pre-sentence reports) Indian and Métis offenders severely, without the justification of correlated legal variables (i.e., prior record, offense seriousness, and number of charges). In addition, native offenders are more likely to be sent to jail in default of fine payments in rural, than in urban jurisdictions".[67]

The Métis and non-status Indian Crime and Justice Commission Report stated that the disproportionate number of native (Métis, non-Status, Status, Inuit) prisoners in Canada's jails is primarily as a result of the colonial relationship which exists between them and the dominant society. They state:

> "As a supposedly conquered people we have been denied and effectively kept out of the institutions and frameworks that would be considered as having a positive effect on the national fabric. Being denied an economic base has kept us at or below the bottom rung of the socio-economic ladder, ...Unless we as native people are accepted as a distinct culturally vibrant society we will always be relegated to being second class citizens...The only answer will be ... to build more institutions".[68]

Adler indicates that no other minority group in Canada has had such high levels of contact with the law. In 1976, native people constituted 2.5 percent of all Canadians but made up more than 8.5 percent of the persons incarcerated in federal penitentiaries. In the Western Provinces, natives make up about "20 percent of federal inmates in Alberta and one quarter of those in Manitoba and Saskatchewan. In addition, over one-third of all persons serving sentences in Alberta correctional institutions were of native descent".[69] The most recent assessment by the Department of Indian Affairs indicates that "juvenile deliquency amidst Indians is almost three times the national average while the percentage of Indians in prison is much higher than their proportion of the population."[70]

The Métis and Non-Status Indian Crime and Justice Commission Report concluded that 90 percent of the inmates interviewed had been intoxicated at the time of the offence and that the crimes were not on the whole premeditated or profit seeking but rather impulsive, of a lashing-out behaviour. As well, most offences were committed in urban areas with less than 16 percent being committed on reserves. This is particularly interesting given that 70 percent of the urban offenders were migrants from reserves or rural native communities.

As well, 57 percent of the inmates surveyed were unemployed at the time of the offence.[71]

In Manitoba during the period 1966 - 1971, the percentage of native admissions to provincial correctional institutions rose from 39.4 in 1966 to 50.9 percent in 1971. The following is a breakdown for Manitoba for 1971, 1972 of the percentage of Indian and Metis to the total, admitted to the province's various institutions.

	Percentage of total	
	1971	1972
Headingly	32.0%	33.4%
Brandon	43.0%	45.8%
Dauphin	61.2%	57.6%
The Pas (male)	67.4%	81.0%
The Pas (female)	98.8%	91.2%
Portage	79.2%	68.0%
Vaughan St. (male))	58.8%	25.4%
Vaughan St. (female))		46.2%
Provincial Total	50.9%	45.3% [72]

The figures for Saskatchewan are similar but slightly higher than Manitoba, while those of Alberta range from 30.8 percent in 1965 to 23.4 percent in 1971.

Native people are definitely at risk with the legal system, particularly if they happen to live in the Prairie Provinces. Their over-representation at all levels of the criminal justice system should cause all persons directly or indirectly involved in the system to seriously re-examine what they are doing with native clients

and how they are contributing to their victimization. It is of particular interest to note that the majority of probation officers employed by the Department of Community Services and Corrections in Manitoba are professionally trained social workers. The study cited, (Hagan) calls into question the role that professional social workers are playing in the criminal justice system, particularly in the rural courts, and the impact that their skills, training and cultural biases are having upon the lives of native people.

Conclusion

This section has attempted to discern some of the salient characteristics of Canada's native people. On all measures investigated native people are consistently on the bottom. These statistics are supportive of the belief that the institutionalized systems of helping are not working, that they are culturally-biased and tend to further alienate, dominate, and dislocate native people as a matter of course.

Traditional Native Culture: A Discussion of Core Values

In this discussion of Indian values, the reader should bear in mind that there are many differences among the Indian peoples in language, customs and levels of acculturation. Yet despite these differences, there are certain common values possessed by Indians in varying degrees. The purpose of this discussion is to identify and describe some of the basic values of Indian peoples.

Webster defines a value as a "social principle, goal or standard held or accepted by an individual, class, or society".[1] In other words "values" are living attitudes and help to define and direct the behaviors of individuals and groups so that their outward actions are consistent with their internal beliefs.

Indian Wisdom: A Synopsis of the Indian World View

Many of the traditional values and attitudes in Indian society stem from a concept known as Indian wisdom. Good Advice from Indian Wisdom is a term which is used to describe the fundamental value from which most other Indian values flow. "To the Indian person the man most admired is one who can give you good advice and he will always help if he can". He is the "good man" because he can give what no other person can give - good advice flowing from his Indian wisdom.[2]

Indian wisdom is intimately related to a belief that all of reality is one, related, holy, and God-permeated. All things, including man, are judged by what they are inside, and not by what they appear to be or possess.[3] In the unity of one, each thing

retains its uniqueness, it is and always remains, individual. Indian Wisdom, of the oneness of everything, is not a concept built on Western rationality but is understood through the use of intuitive and contemplative skills which are aimed at grasping the essence of things.

In Indian Wisdom the oneness of everything is expressed by the circle. All things in nature resemble the circle, the seasons move in a circle, all life comes from earth and returns to earth, the circle begins again. People dance and sit in a circle as a symbolic expression of their oneness. All things in the universe are different parts making up a "one thing".[4]

All things are related through their "essence". In spite of outward appearances, all things whether animate or inanimate are bonded in a common relationship through their essence. Man then should always seek to maintain a harmonious relationship with all things.

Each thing by its very existence is holy and therefore has intrinsic power or holiness. Unlike the Western cultural custom of bestowing "holiness" from without, Indian wisdom posits that the thing is "holy" from within and cannot be imposed from without.

All things have power whither it be the force of the flow of water in a brook or a rock simply enduring. Man then can "tap into" that power by contemplating an object in nature - a bird, a tree, a fish, and share in its power. Such is the role of the

vision quest, to assist the young tyro in tapping into this power and thus obtain a guardian spirit for life.

The Indian believes that all things have an intelligence, that they talk to one another and emanate their powers. The constant intellectual pursuit of the Indian is to get inside things and to perceive them as they are and not to perceive by their external appearance. Knowledge to the Indian then is based on the understanding of this hidden world, a world of another dimension. This constant effort to get in touch with the essence of things makes the Indian less concerned with the external appearances of things, including man. His focus and constant search is upon this inner contact. This attitude is in direct conflict with Western beliefs regarding the emphasis placed on externals to denote things such as success and conformity.

The essence which is contained in all things is in essence God. The Indian believes that God is everywhere and in everything. "He is behind them, above them, below them, in front of them and in them. To walk in awareness of and in harmony with this reality is to walk in beauty".[5]

Indian Wisdom, is a world view which sees all things as one, related and holy with God everywhere and in all things, the Indian is other-worldly in that he responds to levels of reality largely hidden from the non-Indian eyes:

> "This makes profound differences in the manner in which the Indian perceives and reacts to other people as well as in his models of human success. What the Indian looks

> for and admires in a person is his inner qualities judged by Indian standards: Is he filled with wisdom (enabling him to give good advice), and is he generous and helpful? These are some of the greatest of the Indian values".[6]

The Indian world view is in its totality a value and belief system. This view is inculcated in the young particularly in his interactions with other Indians and is transmitted through non-verbal cues, voice tone, and innuendo. The implications upon Indian behavior is that he will come to see his world within the context of this Indian world view. The Indian attitude toward wealth and success will differ markedly from the mindless - consumption ethic of most middle-class Canadians. The Indian role model of success is not the up and coming professional who drinks Dewar's scotch or the hard working girl who banks all of the money she earned on her paper route. The Indian model of success is a person, who has lived a long time and is wise. In Indian society, there is respect and veneration for age,not youth. In Sioux for example, the word wicahcala means "really a man" or a "real man". Since he is no longer strong and handsome, what makes him "really a man" is his knowledge and wisdom which are the true qualities that the Indian people admire most in a man. This principle applies equally to women.[7]

Indian Values

The taxonomy of Indian values varies among writers. However, the following are presented as examples of Indian values which tend to be regarded in the literature as 'core values'.

Adjustment to or Harmony with Nature

To the Indian, all men are related, they are all brothers. From this perspective, it is important to get along with others and to help one another out. This attitude is too often confused by non-Indians as an indication of shyness, as being non-aggressive, or disinterested in competition. Rather, it is reflective of the Indians' profound belief in the Brotherhood of Man. "The Indians always called the white man "brother" in all his dealings with him ...never "master", or "your Majesty".[8]

The Indian derives this belief from his world view that he is a living part of all of nature, the whole of which is greater than any part. Thus it is the individual's responsibility to adjust himself to the whole. As a result, the Indian believes that he must be sensitive to and adjust himself to each individual part so as not to disrupt the harmony of the total environment.

This attitude towards adjustment, non-interference, harmony and balance, cautions the Indian to rearrange nature just enough to get along. In stark contrast to this is the non-Indian attitude that nature must be conquered, used and exploited. Man must dominate nature in order to determine his future. The Indian on the other hand only seeks to control himself. Since he can only exert this inner control now, the Indian's emphasis on meaningful living is on the now.[9]

The Indian's attitude of "relatedness" is based in and strongly supported by the extended family. Through the living of

their lives among relatives, the attitude was easily transferable to other individuals, not related by blood. Among the Sioux, a child could have two, three or four mothers and fathers to look after and love him. All the sisters on his mother's side were called mother and all men on his father's side were called father. The belief in the adjustment to nature or the extended family was reinforced within his/her kinship group. It is through verbal, non-verbal and unconscious cues that this attitude which is peculiarily Indian is learned.

Sharing

The value of sharing arose from a world view in which all things are believed to belong to everyone and from a historical experience in which sharing was necessary for survival. The concept of private property as we know it today extended only to personal objects such as weapons, clothing and medicine bundles. Amongst the Dakota or Sioux the word woiyowaja, literally translated, means "I have a right to what is yours if I need it and you have a right to what is mine if you need it".[10] Whatever an Indian did, he did for the group. All members of the group shared in both his fortunes and misfortunes. The fundamental reason behind this was that strength and security laid in the group, not outside of it. To the Indian, security flows from the psychological assurance that there are others who can help him out, who will share what they have should he need it. In contrast to this, is the non-Indian who values saving as a virtue in itself and who derives social distinction and

security from accumulating possessions for some future need. Sealey indicates that the word saving does not exist in Cree. He states:

> "In the language of the Cree, ...there is no word for "savings" with exactly the same meaning as in the English language. There is a word for "hoarding" and, like the English word, it carries the unfavourable connotation that one is selfish and unwilling to share food and belongings with others. This...of course, posed a danger to the survival of the group".[11]

The attitude of sharing poses a particular dilemma for the urban Indian who has adopted the nine to five routine and lives basically from payday to payday. For him, resources are limited and the traditional value of sharing becomes a source of conflict between himself and his extended family, particularly with older relatives. The constraints of urban life, such as paying rent, hydro, and buying food makes it more difficult to be as free with resources to the same extent as was practised in the past. It is important to understand that the traditional value of sharing was not based on the idea of a "free for all". There was a priority established, one shared with his family first, then relatives, then friends. A reversal of this order was seen as a failure in responsibility toward others.

Consistent with the concept of sharing is another area of shared action, namely, praise and shame. Traditional Indian behavior is based on the belief that when one person did something that was good or bad, the whole group shared in the praise or shame. Thus, traditional Indian behavior emphasizes encouragement and support of all individuals, because the whole group shares in their praise. This value of mutual support through sharing can be contrasted to the non-

Indian value of competition, the individual pitted against the group. This "social darwinism" produces few winners and many losers and is not based on the idea that people count first and that group or cooperative effort is productive.

Individual Freedom

The Indian value of individual freedom also is rooted in the Indian world view and a historical experience in which individual freedom was essential for survival. Knowledge and understanding was a very personal thing since the Indian's intellectual thrust was the understanding of the natural and human phenomena that confronted him. As long as he was satisfied with what he know, nothing else mattered. "Since the source of this understanding was the person's mind, then the action and result of this precious quality was always respected for what it did for the individual and was never questioned".[12]

Out of this reverence for the freedom of thought developed the principle of non-intervention. Since a person used his free will to follow his own conclusions about things, no attempts were made to call his judgments and actions into question:

> "An individual, even a child, came to his own decisions freely from within himself, utterly uncoerced from without. It was the responsibility of elders to set up the best possible stimuli in the form of advice to guide the individual to a wise decision, but in the guiding stimuli there was no coercion or threat of the "You do this or else!" nature".[13]

Socialization to the notion of individual freedom began as soon as the child left the mother's lap. Children were allowed to

experiment, parents would provide advice to guide them but the child had to make his own decisions. "To interrupt a child...or force it to do something against its will but "for its own good", are contrary to all precepts of Indian child-rearing".[14]

Children were never punished for the decisions they did make. Within the world view of the Indian - this would be forcing one person's will on another. Punishment came in the form of the inner humiliation from mistakes made in not following advice, coupled usually with ridicule from significant others - peer group and elders. Learning to follow the advice of others with more experience such as the elders, was understood as an important element of individual freedom. It was for this reason that the elders were revered. From their wisdom they could give in their advice the guidelines for survival and self-fulfillment:

> "Thus...the traditional, old-time Indian definition of the value of individual freedom was: following advice, you yourself decide to do the right thing to survive at the best level possible for you".[15]

The right to make a decision, free of any manipulation or coercion is a core value of Indian people. Learning to profit from the wisdom of others with more experience is an important element of individual freedom. Advice from others provides a framework or guide, the individual is always first and foremost responsible to himself for the decisions he makes, for the goals he commits himself to. The decision made is always made from within, not from without.

Bravery

The Indian value of bravery was closely linked to the needs of survival and self-esteem. To be able to sneak into an enemy's camp unarmed and steal their horses was considered an act of bravery, as was a man considered to be brave when he risked his life in the hunt to support his family. The act of being brave was an important psychological predisposition which served to bolster the Indian in an uncertain environment. Without the notion of bravery it would be difficult to realize the other values of individual freedom and survival. The Indian who took the most risks, provided the most food or security for the group was also considered to be the bravest man.

The Indian was culturally conditioned to show no fear in the face of uncertainty. Consequently in threatening situations, the Indian takes on an impassive stance, seemingly without emotion:

> "It is in strange or threatening situations that he will show no fear until the situation is evaluated. Bravery is the act of facing a hard thing without showing fear or running from it. In order to have true bravery, fear must be present. It is the overcoming of the fear that makes the act of bravery admirable".[16]

The value of bravery is still very much alive today. With few avenues open to the Indian for the gaining of self-esteem, acts of bravery are quite commonplace, for example, in their confrontations with the law, the courts, or the social welfare system. Taunting the system with their individuality and refusal to conform are also considered acts of bravery.

The above values of adjustment to or harmony with nature,

sharing, individual freedom and bravery are presented as examples of the basic values of Indian societies. There are however other characteristics where the Indian and non-Indian societies differ. The following list of comparative characteristics devised by Sealey (1980) will serve to focus more precisely on the areas of discontinuity between the two. The reader should be mindful that the lists are not exclusive since members of both groups have been acculturated towards each others value systems to differing degrees. As well it should be kept in mind that there are areas of value similarity, such as (Humanitarianism, Equality, Freedom, Democracy,) where the only area of difference is in the degree to which the value is exercised. For example in the non-Indian society the humanitarian value of sharing is exercised within limits, people are assisted only enough to get them on their feet, whereas in Indian societies these kinds of limitations are not imposed.

Comparative Characteristics

	Euro-Canadian or Specialist Society		Metis, Indian or Generalist Society
1.	Specialist urban, multi-ethnic and industrialized society.	1.	Generalist, undiversified societies.
2.	Commercial.	2.	Sharing pattern of living and food gathering processes still largely practised.
3.	Mastery over nature. (Intensive resource use).	3.	Harmony with nature. (Extensive resource use).
4.	Future orientation.	4.	Present orientation.
5.	Scientific explanations.	5.	Non-scientific explanation, such as by mythology and supernatural.
6.	Competition for survival.	6.	Cooperation for survival.
7.	Impersonal sharing.	7.	Personal sharing.
8.	Work to get ahead.	8.	Work to sstisfy present need.
9.	Individuality and collegiality.	9.	Group and community oriented.
10.	Clock watching (precision).	10.	Seasonal time (imprecision)
11.	Action (attack a problem).	11.	Patience (wait for problem to disappear).
12.	Nuclear family.	12.	Extended family.
13.	Group behavior codes.	13.	Individual behavior codes.
14.	Talk out conflicts.	14.	Repress conflicts.
15.	Societal enforcement of formal rules of conduct.	15.	Ethic of non-interference.
16.	Interdependence of groups as well as other countries.	16.	Cultural and social separation of communities and rest of country.

Comparative Characteristics (continued)

	Euro-Canadian or Specialist Society		Metis, Indian or Generalist Society
17.	Literate society	17.	Functions without benefit of full literacy.
18.	Children kept dependent and carefully controlled	18.	Children made independent and few controls.
19.	Has developed individual and group controls for alcohol and other drugs.	19.	Has not developed such controls.
20.	View change as positive and natural.	20.	Reluctant to change established practices.
21.	Talking society.	21.	Silent society.

In conclusion, there are values which are pecularily Indian. These values are unique and have developed as a result of the combined forces of historical experience and the Indians way of viewing the world. Indian people regard these values as basic, living attitudes. Therefore it is important that they be respected and taken into consideration at all levels of social service interaction.

Goldstein, et al., attest to the assertion that the native way of life is still alive and not wholly vanished. He states: "an underlying residue of an essentially hunting and gathering type of culture with its more or less characteristic value and organizational configuration still survives..."[18] Particularly in more remote areas, "these traditional elements are more than a residue and retain a genuine vitality".[19]

Professional Core Values and a Cross Cultural Context

Much has been written in social service educational material regarding the importance and pre-eminence of values.[1] Most authors have assumed the adoption of professional values is a pre-requisite for the professional helping role and that the socialization towards these 'core values' is primarily, if not solely, the result of professional education.[2] Few authors have recognized that professional values may be more related to one's social origins than to professional education.[3]

> "Research concerning social values espoused by clients and practitioners of health professions has focussed relatively little upon cross-cultural variation in value orientations. Although limited evidence points to cross-cultural differences in client symptology, virtually no emperical data exist regarding cross-cultural variations in relevant values held by professionals."[4,5]

Greenwood and Pumphrey, observe that certain core value orientations are partial determinants, while Feldman, Frankel, McLeod and Meyer, point to core value orientation as being indicators of professional status.[6]

> "For the social work profession, in particular, value considerations are of prime importance since they serve, in part to define basic goals and means of social work intervention. ...Professional value structures are of singular importance, similarily, when the profession's technological capabilities are relatively fragmentary or limited as is the case with present day social work. Value considerations inevitably tend to guide practitioner activity when, on the one hand, potent helping knowledge is lacking or absent, or on the other, when practitioners are vested with extensive authority which enables them to exercise virtually total control over clients".[7]

The origin of 'values' per se is social, that is to say that they are the expression of what society considers 'ought to be'.

That social work values are derived from a particular social/ cultural situation, this must be acknowledged. Perlman stresses the point when she states:

> "It is necessary as a prologue that we recognize and understand that the very existence of social work in the special forms it has taken in this country* is the expression of some ultimate values. We did not make ourselves up. We were, and are, created by our society that says "we hold these human welfare values to be essential". Social work, then, is our society's invention of an instrument, publicly and privately forged and supported, by which its avowed goals for human welfare may be realized. Social work's specialness then, is at the level of proximate instrumental values. Our specialness lies in the particular knowledge, skills, and resources that we have developed or organized by which the overreaching values may be drawn upon, reached for, and actualized."[8]

Brill, in a discussion of the dominant values of American society, suggests that these values have their origins or roots in at least four different sources. These include: "(1) the Judeo-Christian doctrine with its concept of the integral worth of man and his responsibility for his neighbor; (2) the democratic ideals which emphasize the equality of all men and man's right to "life, liberty, and the pursuit of happiness"; (3) the Puritan ethic which says that character is all, circumstances nothing, that the moral man is the one who works and is independent, and that pleasure is sinful; and (4) the tenets of Social Darwinism which emphasize that the fittest survive and the weak perish in a natural evolutionary process that produces the strong individual and society."[9]

Williams, in a substantial study of values in the United

* Emphasis mine

States, was able to determine some of the predominant or major value orientations in operation. The study recognizes the difficulties of value studies with reference to differences such as geography, religious, ethnic, racial and occupational subgroups. However, he argues that the results of the study represent the major value orientations in the United States. He describes the following value orientations as "value-belief complexes": (1) achievement and success, (2) activity and work, (3) moral orientation, (4) humanitarian mores, (5) efficiency and practicality, (6) progress, (7) material comfort, (8) equality, (9) freedom, (10) external conformity, (11) science and secular rationality, (12) nationalism-patriotism, (13) democracy, (14) individual personality, (15) racism and related group-superiority themes. In the analysis of his findings, Williams differentiates "values" from "knowledge" by describing what in his view are the four basic qualities of values: (1) they have a conceptual element - they are more than pure sensations, emotions, reflexes, or so-called needs. Values are abstractions drawn from the flux of the individual's immediate experience; (2) they are affectively charged: they represent actual or potential emotional mobilization; (3) values are not the concrete goals of action, but rather the "criteria" by which goals are chosen; (4) values are important, not "trivial" or of slight concern.[10]

Rokeach defines values as "a type of belief, centrally located within one's total belief system, about how one ought or

ought not to behave, or about some end state of existence worth or not worth attaining".[11] In this same vein, Maroles and Sheafor say of values that "they are at the heart of each person's view of how life ought to be, and they serve to guide that person's action toward these ends".[12]

McLeod and Meyer, utilizing a comprehensive review of the value positions as set forth in the social work literature, constructed a list of nine value dimensions which, in their opinion, represent an attempt to reduce the philosophy of social work to its minimum elements. The following social value dimensions emerged from their study. The first-named refer to the value position set forth in the literature. The second is considered to be a contrasting position, and therefore, one unlikely to be accepted by social workers:

1. Individual worth versus System goals.
2. Personal Liberty versus Societal control.
3. Group responsibility versus Individual responsibility.
4. Security-Satisfaction versus Struggle-Suffering-Denial.
5. Relativism-Pragmatism versus Absolutism-Sacredness.
6. Innovation-Change versus Traditionalism.
7. Diversity versus Homogeneity.
8. Cultural Determinism versus Inherent Human Nature.
9. Interdependence versus Individual Autonomy.[13]

Spindler notes that traditional values of American society appear to be undergoing a process of transformation and adaptation. The basis of his statement is a study of several hundred students ranging in age from nineteen to fifty seven years. The results of

his study indicate that previously held values (traditional) are changing. He submits a list of five dichotomized values: (1) puritan morality versus sociability, (2) work-success ethic versus relativistic moral attitude, (3) individualism versus consideration for others, (4) achievement orientation versus hedonistic, present-time orientation, and (5) future-time orientation versus conformity to the group.[14]

There have been very few empirical studies of social workers' values. There are, however, two studies of particular interest and relevance to this inquiry (Bye and Feldman).

Bye, operating on the assumption that the 'core values' of social work, such as, belief in personal worth and in client self-determination, are universally recognized hallmarks of the profession everywhere, conducted a review of reports by teams of social workers representing twelve countries (United States, Denmark, Finland, Sweden, Norway, United Kingdom, Canada, Switzerland, France, Netherlands, Brazil and Chile). Bye concluded that the belief in personal worth and in self-determination was stressed by all although the practise of such values may vary somewhat depending upon the cultural context. These core values were considered to be capable of transcending national boundaries and as being relatively immune to cultural conditioning.[15]

Feldman, on the other hand, conducted a study of values which were particularly identified with American social work, such as diversity and heterogenity and which stem in part from Judeo-Christian

ethics common to the Western World. Feldman attempted to demonstrate that a relationship exists between the social origins of professionals and the formation of professional values and that these values are reinforced or altered by postgraduate practice experiences. He states:

> "In heterogeneous populations attuned to rapid social change, professional value standards may constitute relatively prominent stable and inclusive frames of reference for professional conduct. However, in homogeneous societies unaccustomed to rapid social change and oriented towards universalistic and sacred social values, socialization towards professional value orientations may tend to be gradual, arduous, and incomplete, especially if such orientations should conflict with traditionally accepted values".[16]

In his study, Feldman selected two groups of social workers, one group from the United States of America, the second from Turkey. The results of his study indicate considerable cross-cultural variation in the value orientations of social workers:

> "For each of the nine values studied, the proportion of Turkish social workers favouring the value is smaller than that of their American counterparts. For all but one value (Group Responsibility), the proportionate differences far exceed accepted levels of statistical significance. The study further indicates that the majority of Turkish social workers tend to favour the polar values of Societal Control and Homogeneity whereas considerably larger proportions of their American counterparts express a belief in Personal Liberty and Diversity".[17]

With regard to the results of the Bye study which claimed that personal liberty and individual worth were basic hallmarks of the profession, the following findings by Feldman seem of particular interest:

> "Neither American nor Turkish social workers clearly adhere to the former value. Indeed, substantially larger proportions of Turkish social workers favour the contrasting value, Societal Control. Similarly, the data do not show clear acceptance of the latter value by Turkish social workers. American social workers, however, tend to favour Individual worth".[18]

Feldman's study refutes the previous belief that 'core values' can be regarded as universal attributes of social work professionals and supports his original hypothesis that social work practitioner values are determined by the broader socio-cultural context and not by the professional education process.

> "No matter how wide their acceptance elsewhere, most of the "core values" studied cannot be regarded as universal, nor likewise as ubiquitous attributes of social work professionals".[19]

In conclusion, the foregoing review of social work literature, with its emphasis on core values in a cross-cultural context, is of particular relevance to this study since it calls into question the commonly held belief that the core values of the social work profession are not reflective of one particular culture or society but rather are universally applicable to all people, to all cultures, everywhere. The study conducted by Feldman strongly suggests that the values of the profession are largely reflective of the socio-cultural context in which they operate and are not solely derived through the process of professional education. This point is of tremendous significance with respect to the preparation of people of native ancestry for helping roles in the social service system since the previous section demonstrated that the core value system of traditional native society may be dissimilar to that of the

dominant European oriented society. The main questions which arise then are: Whose social origins should be reflected in the core values of the social work profession and, if the core values of the profession do not represent the social origins of people of native ancestry, what then is the purpose of the educational experience? Can the profession then fulfill its commitment to such goals as the enhancement of individual self-worth and identity?

Social Service Practice and People of Native Ancestry

The purpose of this section is to review a sampling of the literature which has been written by people knowledgeable in the practice field and to ferret out issues regarding the provision of social services to people of native ancestry.

There has been little documented discussion by academics and practitioners in the helping professions on the subject of the provision of social services for people of native ancestry. What has been written is fragmented and based primarily on conjecture and opinion derived from professional experience. Though the subject area is underdeveloped and lacks a unified body of knowledge, there is however a recognition that the traditional helping relationship must be redefined and sensitized to the needs and culture of people of native ancestry.

Collier argues that social service practice in an industrialized, urban environment is different from social service practice in a rural environment, particularly with regard to people of native ancestry who are by and large, still adhering to a hunting and gathering economy. When social service workers make interventions into the lives of foragers they are simultaneously intervening in a number of areas, (kinship systems, extended families, customs, rules, taboos and obligations) which are quite dissimilar from those in the industrial-urban environment. Collier states:

> "The theoretical paraphernalia that guides us through our jobs in industrial society does not apply very well, if at all, in native villages or small prairie towns".[1]

Likewise, Miller in an elaboration of the demographic characteristics of the Canadian rural environment states that, "native Indians are still primarily a rural people".[2]

The social service professions, specifically Social Work, has its historic roots in the industrial - urban economy. Its theoretical framework is buttressed against other social control institutions such as the criminal justice system and the social welfare system. The people of non-urban environments find little in the profession which they can identify with, moreover have little inclination in that direction. Collier states: "Social Workers find it hard to represent the interests of rural people because most rural people do not come from the same sources, do not share the same cultures, and do not understand or like the theoretical foundations of Social Work as it stands today".[3]

Heinemann indicates that there is a great deal of mistrust and suspicion of the social service profession by people of native ancestry. The roots of this mistrust lay not only in the role the profession has played historically, that is, as an extension of the social control apparatus but also in the way it attempts to exercise its function. Traditional social work approaches based on the medical or illness model fail to meet the needs of people of native ancestry because they provided "help" within the legal, social and institutional structures which were relevant to the Euro-Canadian society. As well the jurisdictional separation between federal and provincial governments, with the perpetual "nit-picking" and "buck passing" seems to reinforce the perception that social service professionals do

not really care. An additional factor leading to a mistrust of the profession is that many of the first contacts people of native ancestry have had with social service professionals is at the court and prison level. Heinemann states:

> "Native people tend to come into contact with the social service system in the most undesirable circumstances.... In addition, the usual kinds of standards and yardsticks applied to white people were also applied to the native and were often not understood by them".[4]

Heinemann suggests that the task facing the social service profession is to help develop and strengthen the social and cultural heritage of the people of native ancestry and their communities in a manner which is not paternalistic or based on the values of the white community. The problems of "native communities and native people are not individual maladjustment problems, but the problems resulting from a conflict between the values and cultures of two different societies".[5]

Wax and Thomas in a study of Indian interaction described the principle of noninterference or non-intervention, as a basic relationship rule among Indian people. This principle is rooted in the belief that a person makes responsible decisions based on his own good judgment. To interfere in this process would be to insult that person's intelligence. Wax states: "The Indian society is unequivocal: interference of any form is forbidden, regardless of the folly, irresponsibility, or ignorance of your brother".[6] Wax speculates that this principle may be related to the cultural definition of success or failure and the resulting attitudes which reinforce the definitions. An

Indian child receives no praise or reward for good behavior since his behavior reflects only on himself and not on his parents. He is simply behaving as he is expected to behave. Bad behavior is shamed, which, in an Indian community is a grave punishment. Thus Indians learn not to intervene since in terms of success or failure they are only answerable to themselves.[7]

The non-Indian however is caught between two ideals: on one hand he believes that people have a right to self-assertion but on the other hand, he believes he must be his brother's keeper. The white, inbued with a sense of righteousness in helping the downtrodden and backward, is responding to his Christian duty. Good Tracks states: "Anglos say they prize freedom, minding one's own business, and the right for each person to help himself, yet they also think it right to be their brother's keeper, to give advice and take action in their brother's best interest - as interpreted by the Algo, in and by the Anglo social context".[8]

Wax indicates that non-Indian children are taught by their parents and in their social interactions with playmates that success in life will depend on how skillful they are at influencing and manipulating others. The "human relations" approaches to management is one such example of this belief. This approach is based on the belief that the person who is the most flexible, the most agreeable, and the most persuasive influencer will get the job done. As a consequence of the heterogeneity of our society, to be an effective influencer is a key component of the "success pattern". The idea of influencing and coercion are such an intricate part of our

language structure that it is difficult to communicate without being coercive. "The Indian child is trained...to react to even the mildest coercion...with bewilderment, disgust, and fear".[9] As well, since Indian parents refuse to respond to the interfering demands of their children, Indian children consequently have little opportunity to use the "coercive and aggressive oral and verbal techniques available to children in other cultures".[10]

Good Tracks indicates that traditional Indian societies were organized on the principle of voluntary cooperation. Consequently, within those societies the use of force to coerce individuals was not used. Indian children were taught that complete and absolute noninterference was the norm, all other behavior which was coercive, and interfering was regarded as abnormal behavior, while Anglo children learn early in their lives that another's business is their business, that manipulation and interference are normal positive behaviors in relationships with all others. "They continue to improve their manipulative skill throughout their lives as they study psychology and apply it to marriage counselling and psychotherapy".[11]

Good Tracks in describing the role of the social service professional with native people indicates that from the Indian client's viewpoint the worker is expected to "perform the superficial and routine administrative functions of his office". The Indian client, he states "does not allow or desire the worker to have any insight into his inner thoughts". The Indian's conception of the worker's role is obviously at odds with the worker's own perception of himself as a professional with position, status, knowledge, skills, etc. To the

Indian, these attricutes of the non-Indian community "do not give him license to practise intervention among Indian people". For the Anglo professional, Good Tracks states, "it will never be necessary to perform "social work intervention" and interfere with an individual or the community norms. The people will incorporate the worker into their functional system. He will perform social work in agreement with the native system rather than try to intervene on the basis of a foreign system. Otherwise he would alienate the people".[12]

Spence provides some basic ground rules about how anyone coming into a native community should proceed. He suggests that above all we should be ourselves and not try to be like the Indian or vice versa. First, he suggests that the worker should not regard his convictions, knowledge, expertise as being superior or more "right". Second, the worker must learn that maintaining harmony in social relationships is important, since all men are related through Brotherhood. Avoid frankness since this tends to disrupt this harmony. Third, avoid quick expressions of opinions and ideas. To the Indian this is a sign of disrespect, indicating that not much thought went into the answer. Fourth, accustom yourself to the conversation patterns of those around you. If silence and contemplation are the norm don't engage in endless jibberish because of your anxiety in dealing with the unfamiliar. Fifth, be eclectic in your approach and with the methods you use. Always be mindful that your habits and patterns of thought are derived in a non-Indian culture.[13]

Lewis and Ho, point out that although social service workers are generally sympathetic with the plight of the Native American Indian, they have been unable to ameliorate their situation. They point to the following reasons why social workers have failed in this task.

"(1) lack of understanding of the Native American culture,
(2) retention of stereotyped images of Native Americans,
(3) use of standard techniques and approaches".[14]

The authors contend that this lack of understanding is related to the socio-economic differences which exist between the white middle-class helpers and the Native American client. Social service workers, as members of the larger community, are subjected and socialized into accepting the same stereotypic images of the Indian which are popularized in the mass media and educational learning materials, for example, history texts depicting the Indian as a "savage". Additionally, social service workers fail the native because the attitudes, skills, methods and techniques they bring to a situation are largely ineffective and culturally biased. The authors cite as an example, the concept of "social work intervention" since it diametrically opposes the native cultural concept of noninterference. Additional areas of difference are concepts such as sharing time, acceptance of suffering, and optimism. In working with a native client, these differences in culture must be realized. The worker must be familiar with the native view that good will triumph over evil and that one must be patient and respectful. "If the worker fails to do this, he is liable to make false assumptions, thus weakening his ability to serve his client effectively".[15]

Lewis and Ho indicate that the relationship a worker establishes

with a native client will be contingent upon particular beliefs. He should "never think that the Native American is primitive or that his culture and background are inferior".[16] He should be aware that native people regard any intervention such as social intervention with disfavour. Their culture strongly opposes and precludes interference with another's affairs. "Social workers usually are forced to use culturally biased techniques and skills that are insensitive to the Native American culture and, therefore, are either detrimental to these clients or, at best, ineffective".[17]

Social work interpersonal techniques such as direct facial and eye contact and the excessive concern and display of feelings and inner emotions are examples of such culturally biased techniques. A native person "considers such behavior - covert or overt to be rude and intimidating....He shows respect by not staring directly at others. Similarily, a worker who is excessively concerned with feelings on the part of the client should be aware of another trait. A Native American will not immediately wish to discuss other members of his family or talk about topics he finds sensitive or distressing".[18]

Other approaches often used in working with native people are family counselling and group techniques. In the case of family counselling, the native "cultural emphasis is to keep family matters inside the family".[19] With respect to the use of groups, the group approaches are highly insensitive to the cultural orientations of native people. "Native Americans consider such group behavior to be false; it looks and sounds real but lacks genuineness, depth, and real commitment".[20] The use of groups to pressure members who are silent will shorten the

group's existence, cause alienation and withdrawal from future group activities:

> "In view of the vast cultural differences between Native Americans and other ethnic groups, especially whites, it is doubtful that a heterogeneous grouping of members will produce good results. Similarily, group activities that are action oriented may be contradictory to Native Americans who view the compulsion to reduce or ignore suffering as immaturity".[21]

Sealey indicates that the helper often operates from a position of misinformation about the person of native ancestry and tends to see his client in stereotypic terms, for example, labelling a Metis student as an Indian because of skin pigment and hair colour. This misinformation will be a serious limitation to the effectiveness of the counsellor:

> "The counsellor's key to understanding these apparent anomalies is to learn more of the complex history of persons of native ancestry. With this knowledge will come an appreciation of the sociological forces that moulded the thinking of native peoples in the past, that continue to work upon them in the present, and that are exemplified in the client who has the problem. The physical features cannot be used as an indicator of a culture."[22]

White people on the basis of superficial observations of native people often believe myths such as: Indians and Metis live for today and do not think about tomorrow; Indians and Metis do not work hard; Indians and Metis are a silent people. These myths, if they are believed by the counsellor and incorporated in his approach, are possible reasons for the lack of success which results.

Sealey also suggests that counsellors should focus more on clarifying the unity between the values of a rural native society and those of a white urbanized society, such as the difference in the

way they experience work:

> "Perhaps the most useful effort the counsellor can undertake is to help the client come to a realization that the values of the two societies are fundamentally the same. It is the outward manifestation of the values that are different and often confusing".[23]

This process of identifying common bonds between the two cultures will help the client "to see himself as a part of an ongoing process of change. He, and everyone else, must continue to make suitable adaptations".[24] As well, it will provide him with the knowledge and introspection necessary for him to make decisions.

Harris, in a discussion of his counselling experiences with native Canadians, states that the essential components in such a counselling relationship are skill, insight and empathy. He disclaims the suggestion by Indian leaders that only an Indian can counsel another Indian:

> "The basic concepts of counselling,...apply as well to the Indian counsellee - non-Indian counsellor relationship as they do to any other counselling relationship. Only the specific interface experiences may be somewhat different at times because of the extremes in life styles and the effects of poverty and alcohol.... A counsellor with skill, insight, and empathy can be of more use to an Indian counsellee than another Indian who may lack skill, insight, and empathy".[25]

Harris comments on the different orientations of the Indian and the non-Indian towards his environment. Recognizing this difference, he indicates that counselling skills should not be used to rearrange the client's environment but rather to assist him to fit into his world with a minimum of stress to himself and to the world:

> "Most western cultures assume that the individual can make his place in the world. Much educational and vocational counselling is devoted to assisting the counsellee to acquire the skills, knowledge, and employment to create his

own fulfilment.

The Anishnawbe, on the other hand, seems to want to accept his world as he finds it."[26]

Harris says of the counselling relationship, that it must seek to assist, but at the same time must allow the native Canadian to "be". He feels that the questions "Who Am I?" and "Where am I going with life?" are as relevant to the Anishnawbe as they are in all counselling relationships. Harris feels that the counsellor must also be aware of some of the complicating factors in his counselling relationship with the native Canadians, such as, the client's relationship with the Department of Indian Affairs:

"He, the counsellor, needs, also, to be aware of his own deep feelings about alcohol, the effect of poverty and deprivation, and the effect of always being 'different'".[27]

Harris concludes by stating that the counselling relationship with Indians has many unique factors:

"The first may be the culture shock the counsellor must face in relating to experiences that the counsellee apparently takes in his stride. Violence, hunger, neglect and death head a long list of experiences seemingly accepted by the counsellee. Equally shocking may be his aesthetic gentleness, in spite of all the hurt".[28]

This brief review of the practise literature reinforces the view that understanding the heritage and cultural background of native clients is an important aspect of the helping relationship.

Conclusion

From a review of the literature, it can be concluded that the past and present relationship between the social service system and people of native ancestry, has been and continues to be problematic.

People of native ancestry are by far the single largest ethnic group receiving social services in this country. This fact alone supports the view that the social service system is out-of-step with the needs of native people. This situation is of particular significance for the Prairie Provinces since the largest concentrations of native people are found in this region. Yet, despite their obvious over-representation as clients of the system, there are few native people employed as professional service givers. Neither the social service system, nor the social service educational institutions have addressed this situation with sufficient concern or resources to correct the imbalance. Where questions such as culture and values have been considered, they are often regarded as potential drawbacks or blocks to the goals and objectives of the social welfare system or to professional training.

The statistics relating to native people in Canada are illustrative of certain trends and conditions which are of importance to social planners and social service educators. The number of native people, in particular, Status Indians, is expected to rise dramatically in the near future.[1] Indian women, particularly in the Prairie Provinces, have the highest birth rates of any other group in Canada. The

rapid population increase is expected to put increased pressure on the limited resources of the reserves and to result in an increased outward migration to the larger urban centers. As well, the number of working age individuals (natives) will increase substantially, thus placing additional pressures on the urban job markets. The inevitable dislocation of those who are unemployed may result in the increased need for support services since the existing services may be overburdened.

The overall conditions of native people in Canada have shown little improvement over the last one hundred years. Despite the expenditure of millions of dollars for various social service programs and the professional staff to deliver them, there has been little substantive change in the overall situation of native people. They are still the poorest, the worst educated of all minority groups in Canada. Consequently, in the Prairie Provinces, 83 percent of the native people live in poverty. Despite comparable participation rates in the job market, native people have the highest unemployment rates. This survey of the conditions of Canada's native people underlines the fact that their situation is unique as compared to the rest of the population and that the present social service system has failed to respond to their particular needs.

The training of professional social service workers has primarily been within the context of the prevailing social service system. The core values which the profession subscribes to are derived from and are reflective of that system. The core values of traditional

Indian society, which place emphasis on the "inner person" have little in common with the core values of the dominant culture which emphasizes aspects such as competition and the accumulation of wealth. The literature supports the conclusion that the core values of traditional native society are significantly different from the core values of the dominant culture. As well, the literature casts doubt on the previously held assumption that the core values of the social work profession are universally applicable across cultures. Given this doubt, it can then be anticipated that difficulties will develop if the practice of social work and its training does not take value differences into consideration.

The literature suggests that the techniques, methods and strategies of intervention which non-natives have acquired through professional social service education are largely irrelevant to the culture of native people. Basic concepts in traditional social service practice such as the belief in intervention, the use of persuasion in the form of language and behavior to promote change and the favouring of the majority, are not meaningful within the cultural context of native people. The preparation of social service workers for practice with native people pays little or no attention to questions such as the different value systems between the profession and native people. Furthermore, the social service profession appears to assume that either these differences are not worthy of mention or do not even exist.

The preparation of social service workers "pays lip service" to the common condition of native people and the fact that they are its largest client group. As well, the situation of native people is interpreted as being the result of individual maladjustment problems rather than stemming from differences which are historical, economic, political and cultural in nature. There has not been sufficient effort to redefine the role of the social service professional so that it is more understanding of the core values of native culture. Without this sort of basic recognition, it is difficult to conceive how the social service profession is contributing to the social development of native people.

In summary the following points emerge from the literature:

1. The traditional social service system and the traditional social service training programs must respond to the conditions of native people by providing them with meaningful programs and qualified staff.
2. The conditions of native people should be viewed within the context of a social service system which is culturally biased.
3. It is not possible to work towards the enhancement of a native person's identity and sense of self-worth by denying or omitting his culture and heritage. The social service system has in effect done just that.
4. Traditional native society has a distinct moral, philosophical and value base which differs from that of Judeo-Christian society.

5. The social service system and the professional service givers must be willing to tolerate differences in culture, beliefs, etc. if it is to remain true to its general commitment of bettering the human condition.

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CHAPTER III

Education and People of Native Ancestry

Education plays a vital role in every society. It is the chief vehicle for the transmission of any society's beliefs, values, and culture. Therefore, where education does not support the social institutions of a particular people, the existence of that society will be threatened. Education, then, can be either a destructive or constructive force depending on who controls it, who directs it and the purposes to which it is put. This chapter will be a discussion of the subject of education from a number of perspectives. The first perspective will be historical, focused upon the role education played in traditional Indian societies and later when it was replaced by the Euro-Canadian educational systems. The second perspective will be cross-cultural, focused upon a discussion of various educational approaches which have been adopted in the education of cultural minorities. The third, will be on professional education, focused specifically upon the experiences of social service educational institutions with professional programs for members of cultural minorities. It is hoped that this combination of perspectives on education will provide a useful background against which present efforts in social service education can be better viewed.

This discussion will proceed in general terms and will not attempt to describe the experiences of any one particular tribe or group. Although history has treated various groups differently, such as the status Indian and the Metis, it is submitted that the educational themes and issues outlined in this chapter apply in general terms to all people of native ancestry.

Traditional Indian Educational Systems and Euro-Canadian Educational Systems: An Historical Perspective

People of native ancestry have known two educational systems: theirs, the traditional Indian educational system and the educational system of the Euro-Canadian. The history of their relationship with these two systems is lengthy and complex. The purpose of this section is to briefly survey the development of these two educational systems and to examine the role that education has played in the growth and development of native society.

The traditional Indian educational system, which predates the presence of the first European, was an important social institution. It was premised on secular and ethical principles and was highly integrated with other important institutions such as the family, the religion system, the informal helping system and survival skills. The educational system was the primary means of perpetuating, reinforcing and extending the native culture in a hostile environment.

The Euro-Canadian educational system was brought to Canada by the French and the English as early as the 1600's. Coupled with the combined forces of religion, commerce and the military, the traditional Indian educational systems soon gave way to the role of logic, rationalism and commercialism. Under the Euro-Canadian educational system the schools took on a religious emphasis and became the focal point for the conversion and assimilation of the

Indian. The lack of progress with schools on the reserve subsequently spurred the development of industrial schools in Manitoba in 1883. When this attempt failed, the federal government introduced the boarding or residential schools in 1885, which endured until 1945.

The Euro-Canadian educational system will be examined in general terms under two headings. The first heading, the "civilizing phase" will cover the time period commencing in 1867, while the remaining heading, the "integration phase", will deal with the period commencing in 1951.

Traditional Indian Educational Systems

Traditional Indian societies were very much like other societies of the day. They had well developed cultures, social structures for the regulation and control of behavior, socio-economic systems for the survival of their societies as well as a highly developed social welfare system. Each tribe had developed to meet its own needs, systems of ethical, moral and religious thought, which served to guide the organization and development of their society. The major difference which existed between the Indian society and that of the European was that it was basically informal. There were no cities, no cobbled-

stone roads, no bureaucracies, but then, there was no need for these things.

One social institution which looked different from that of the European was the traditional Indian educational system. Simply because it looked different, it was presumed not to have existed. That traditional educational systems played a vital role in Indian societies, there can be no doubt. Evolving over countless centuries, the educational system had been integrated into virtually every aspect of traditional Indian society. Like a spider's web, each strand was linked to another, each a necessary part of the whole. The following is a brief survey of traditional Indian educational systems.

Cardinal, commenting on traditional Indian education states:

> "In the old days the Indian people had their own system of education. Although the system was entirely informal and varied from tribe to tribe or location to location, it had one great factor going for it - it worked. The Indian method, entirely pragmatic, was designed to prepare the child for whatever way of life he was to lead - hunter, fisherman, warrior, chief, medicine man or wife and mother ...His identity was never a problem. His education had fitted him to his society; he knew who he was and how he related to the world and the people about him".[1]

Clutesi, also reinforces this view of traditional Indian education:

> "Before the white man came, the teaching of the Natives of this country was quite different. So much so that I likened it unto day from night, as light from dark. His creed, his doctrine, his philosophy of life was to give, to provide, to bestow, upon his fellowman. From early childhood this teaching was hammered into his very heart until it was engrained into his mind, yea, instilled into

his blood. He grew up with this as his sole aspiration, his goal in life. Moreover, he carried it out".[2]

Jenness, in a discussion of the traditional educational system of the Carrier Indian, elaborates on two periods prior to and after their contact with the Indians of the west coast. He describes the former as "simple in the extreme":

> "The loose organization of society...and the simplicity of their religious doctrines, affected the young... Both boys and girls grew up during their early years free and untrammelled. As soon as they were old enough the boy followed his father and uncles to the chase, the girl helped her mother and aunts in all the domestic duties of camp life. Knowledge of religious matters and of the duties of social life was acquired by observation and from occasional folk-tales told mainly by old women at odd moments of the day and night".[3]

As the children reached their teens each received instruction of a different kind:

> "The girl learnt from her female relatives all the restrictions that would surround her for the remainder of her life, the periodical seclusion, the foods that were henceforth forbidden to her and the precautions she must observe in handling the weapons of the hunters. The boy too was forbidden certain articles of food from the age of about twelve. Some two years later he was sent out into the woods to seek his medicine. But from the moment he returned his probation ended".[4]

Jenness notes that as the Carriers moved westward into the Skeena River Valley, they came into contact with other Indians who were less mobile and lived in fixed habitations. One of the effects of these two societies coming into contact with each other was a change in the education of the Carrier children. He indicates that there was no change in the purpose of education, the results it sought were the same as the old system:

> 'Every boy was trained to be a successful hunter, so that he could provide for all the needs of his household and community; and every girl to become a useful wife and a fertile mother, so that the houses might be filled with children and the village maintain its prosperity and strength".[5]

The effect upon the education of the children was that it was systematized and "divided into two parts or courses, which ran concurrently...One was a secular education, the other ethical and religious".[6]

Secular training, or "geretne", related to instruction in manual tasks and was usually taught by the parents and grandparents. The second form of training was religious. The method of instruction was usually given by the head of the long house after the evening meal.

> "Nearly every story carried with it either the explanation of some phenomenon...or else a moral..; for instruction went hand in hand with instruction in manners and morals".[7]

Havighurst describes the traditional education system of the Hopi, in much the same manner as does Jenness. He indicates that amongst the differing cultures of American Indian tribes, although they used different forms of education, they were all alike in that they were informal and given through "parents, other relatives, the old people of the tribe, religious societies, hunting, and war, and work parties".[8]

Similarily, the educational instruction amongst the Hopi Indian was also broken down into two courses, one secular, the other moral. Sun Chief of the Hopi tribes describes his secular

education as a child:

> "Learning to work was like play. We children tagged around with our elders and copied what they did. We followed our fathers to the fields and helped plant and weed. The old men took us for walks and taught us the uses of plants and how to collect them. We joined the women in gathering rabbitweed for baskets and went with them to dig clay for pots... In this way we grew up doing things".[9]

Amongst the Hopi, moral education was taught in two ways. Before a child attained the age of six or seven years old, he received his moral education from the "Katcinas", who were villagers disguised as supernatural beings. After that age children received moral instruction through initiation in various religious mysteries.

Heckewelder, states that all tribes of Indians in North America had their own system of education, which sought to instruct the young for their future roles:

> "...the young were instructed in their coming labours and obligations, embracing not only the whole round of economic pursuits - hunting, fishing, handicraft, agriculture, and household work - but speech, fine art, customs, etiquette, social obligations, and tribal folklore. By unconscious absorption and by constant inculcation, the boy and woman became accomplished man and woman. Motives of pride or shame, the stimulus of flattery or disparagement, wrought constantly upon the child, male or female, who was the charge, not of the parents and grandparents alone but of the whole tribe".[10]

Heckewelder, supports Havighurst's contention that parents were the medium of instruction. This appears to be according to Heckewelder, a common theme for all tribes in Canada:

> "Everywhere there was the closest association, for education, of parents with children, who learned the names and uses of things in nature. At a tender age,

> they played at serious business, girls attending to household duties, boys following men's pursuits... the range of instruction being limited only by tribal custom".[11]

As well,

> "Boys and girls alike are carefully instructed by their elders, not only in household arts and hunting methods, but also in the code of ethics, the traditions, and the religious ideas pertaining to the tribes".[12]

Jenness, in speaking of the parent-child relationship, stresses the seemingly unlimited freedom that Indian children were allowed by their parents. This level of freedom was a necessary component of what he termed "a primitive system of education":[13]

> "In the southern parts of Canada, children of both sexes...had more freedom than white children at this period, playing in the open air the whole day, although every house and tent had open door. There was no wall-paper they could damage, no books they might deface...They were exempt, too, from the discipline of corporal punishment that seems inseparable from civilized life, for an Indian parent, however provoked, rarely dreamed of inflicting a hasty push or blow. The smallness of their communities made every individual's life an open book to his neighbours and compelled every adult to take an active interest in each child whether his own or another's. So from their earliest years the children felt the full pressure of public opinion".[14]

Traditional Indian education, with its informality and division between secular and religious/ethical instruction was, according to Jenness, common to most parts of Canada although "not always organized in so definite a system".[15]

The end of the Indian child's education was marked by the coming of adolescence which to most Indians signified far more than the mere transition from childhood to maturity. It was a time when "the supernatural powers that controlled the

phenomena of nature drew near the individual and often marked out his destiny".[16]

Sealey describes the specific rites that attended a Saulteaax child's entrance into the stage of puberty:

> "Girls were isolated in a small wigwam and upon completion of the first menstrual flow were accepted into the tribe as mature women, ready for marriage. A boy was not considered an adult until he has been possessed by a spirit and had proven his ability as a hunter...The chief purpose of these dreams was to acquire a guardian spirit which would bestow knowledge and power on its possessor".[17]

Of the puberty rights, Jenness states:

> "In many parts of Canada both boys and girls spent part of the period in seclusion fasting and dreaming to establish communion with the unseen world,"[18]

Brill, in a discussion of the Prairie and Plains Indians describes the "Vision Quest" as a rite which was aimed at the well-being of the individual. It differed from other rites and rituals (such as corn rites and buffalo rites which signified economic prosperity) which were largely focused on the well-being of the social group.

> "The lone hunter and warrior was, in the daily situation that he faced, dependent upon spirits who could sustain him. For this purpose there were a host of lesser spirits, mostly in the guise of animals and birds. These spirits were achieved in dreams and visions".[19]

Jenness, indicates that the Ojibwa (Ontarios) of Parry Island, call these "lesser spirits 'mandios'" meaning intermediaries of the Great Spirit. They believed that the Great Spirit imported the "mandios", "as soon as the soul and shadow were sufficiently awake to understand and appreciate them. Consequently,

they carefully trained their children to make them receptive of these "blessings". They encourage their children to dream, and to remember their dreams".[20]

Within the traditional education systems of most tribes there was provision for higher education. Ritzenthaler, et al, in discussing the Medicine Lodge Society of the Woodland Indians of the Western Great Lakes, describes their primary ceremony, the Midewiwin. The ceremony is called for either by someone who had been ill or who had dreamed that he should "go through" the Midewiwin and proceeds only if the priest tells him to go through:

> "(The candidates) were given secret preliminary instructions, were advised about their conduct during the ceremony, were informed about the ritual and told a portion of the origin tale, and were taught those songs, meanings, and secrets of the Society related to the "degrees" they were taking. They were also given a sweat bath".[21]

Sealey, in discussing the Midewiwin amongst the Saulteaux of Manitoba, describes it as a religious society restricted to intellectually superior members of the tribe." He states that the Midewiwin also had practical functions which it served such as, fostering cultural unity, preserving traditions, healing sicknesses and educating its members.[22]

Ritzenthaler in discussing the Chippewan preoccupation with health indicates that there are recognized four levels of degrees or proficiency amongst the Mide priests:

"First degree...mink, otter, muskrat, or beaver
Second degree...owl, or hawk
Third degree...snake and fox, or wildcat paw
Fourth degree...bear paw, or cub bear"[23,24]

Ritzenthaler states that the number of medicines which candidates are told about may vary from two to forty:

'This is quite different from the situation described by Kohn in 1860 who met one Chippewa who estimated that he had traded forty packets of beaver skins for medical knowledge in the Midewiwin. Kohn figures he had thus invested some $30,000 in his medical education".[25]

Jenness notes that amongst the Ojibway of Parry Island, the Mede (members of the Midewiwin) were not regarded as genuine medicine-men but rather as scorcerors or witches. This attitude stemmed from the belief that the Mede derived their power "from a purely human knowledge of the effects of various plants, not from a vision conferred by the supernatural world".[26]

The Ojibway of Parry Island did recognize the concept of higher learning but believed that this knowledge had to be imparted through a vision. The Parry Island Objibway recognized "three professions(which)were mutually exclusive...

and received...in a vision...They were:
(1) Wabeno: the healer and charm-maker;
(2) Ojiskiu: the conjuror;
(3) Kusabindugeyu: the seer".[27]

Parents could assist their children in these professions by encouraging expectations of different types of dreams, by regulating the manner of their fasting, and by placing them under the tutelage of established medicine-men.[28]

The foregoing supports the view that prior to the coming of the white man there was, amongst the tribes surveyed, established educational systems, each with a specified purpose, direction and method. Despite the variations in the educational systems (such as the less rigid system of the migratory tribes of the Plains and the more structured system of the sedentary tribes of the West Coast), there does appear to be some universal aspects amongst those systems.

One universal appears to be that the content of the education is both secular and religious/ethical. The ethics and values which guided secular instruction are intimately interwoven with the deeply religious view of man and his world. There is little indication that the Indian was interested in using education and knowledge to detach himself from the world in which he lived, to attain a position of impartiality, common to many professions today. The mind, body and soul were seen as one. The purpose of the content and the educational process was to educate the total person, utilizing a total, unified, organic approach.

> "The essential thrust of an Indian philosophy of life, its dominant note, is that it is personalistic. Or... holistic, humanistic, or existential - these terms can be used interchangeably.
>
> Personalism means that Indian philosophy is person-centered. It does not focus on the person as an object, but on the total person as something living, as a subject in a dynamic state of being - becoming. The traditional Western scholastic affirmation that 'the subject and object of education is the total man in the whole of his environment for the whole of his life' applies completely to the Indian on this continent."[29]

The second universal appears to be the role of native elders as the embodiment and personification of knowledge. Education was with and through the elder. He was, in his mannerism, speech, behavior, personality, the personification of education. He was the being-in-becoming, the self-actualizing man. He alone could teach the young the meaning of native behavior and explain its psycho-cultural basis.

A third universal is that traditional Indian education appears to be based on a common philosophy of learning.

Traditional Indian education makes no artificial difference between the mind and the body. It educates the individual as a total person and focuses on the development of both the mind and the body simultaneously. Traditional education is directed toward the development of both the left and right hemispheres of the brain. Western education has emphasized the development of 'the left brain', the seat of intellectual analysis, linear thinking, and language. The development of the right side - the seat of metaphorical and symbolic perception, the area of intuition - has been neglected. Traditional Indian educational processes addressed themselves to both sides of the brain, not consciously, but they did so nevertheless. "A functioning native mind involved both hemispheric functions, not one to the forced exclusion of the other".[30]

Traditional Indian education is intimately tied to and dependent upon traditional child-rearing practices. As Jenness pointed out "Freedom went hand in hand...with a primitive system of education".[31] Although Jenness was obviously making a value judgement on the level of the educational system, he did nevertheless recognize that the aspect of freedom was an essential part of the system of learning. Couture reaffirms this principle:

> "It is my observation that these (native childbearing practices) foster free individuals and develop children who take full responsibility for what they do and what they become. This learning occurs because parents give their children the emotional and physical room to make mistakes, to fail, and to succeed. Such practices are person-centered".[32]

A fourth and final aspect of traditional Indian education is its focus on orientating individual decision-making behavior to consensus. This approach was based on the belief that the individual was important, unique and worth the effort:

> "Traditionally, Indians did not make a group decision until everyone present indicated his feelings and thoughts...Such a process rides on the bedrock value of the importance of the individual as a responsible person. It was because of this process that native groups were able to resolve that standing paradox of how an individual might best become his unique self, while at the same time being responsible and intensely involved in communal interactions and mutual support systems. This process works only to the extent that the underpinning value remains that of the worth and uniqueness of the individual person".[33]

This section has attempted to dispel one of the common myths about the Indian, that he was uneducated and needed to be

civilized. The following section will discuss the historical development of the relationship between native people and the Euro-Canadian education system. The purpose of the discussion is to provide a background against which present efforts in social service education can be viewed and to suggest how past events impact on the present.

Euro-Canadian Education and People of Native Ancestry*

The Civilizing Phase (1867-1951)

The arrival of the white man brought many changes to traditional Indian society, many of which threatened its very existence. One change which has had a profound impact upon all Indian peoples was the introduction of the Euro-Canadian educational system. As a result, the influence of the traditional Indian education system was greatly reduced. Since the aboriginal educational system did not remain intact, the culture did not flourish or spread.[1]

Similar processes of acculturation were noted to have taken place in other parts of the world. The East India Company in 1813, was successful in convincing the British Parliament that the introduction of Western education into India was an "obligation derived from the duty of Great Britain to promote the interests and heppiness of the native inhabitants".[2] The subsequent act, the East India Act, which provided statutory support for education was based on two primary objectives.

> "the establishment of a new kind of "moral order" in India, replacing the Hindu "superstitions" that oppose the acceptance of Christianity and its prescribed code of ethics; and the introduction of Western European culture...in the form of the arts, philosophy, and science, through the medium of English instruction".[3]

Charles Grant, a missionary and leading protagonist of the plan, predicted that this policy "would silently undermine, and at

* This discussion applies in general terms to both Indians and Métis in Canada until 1940 when the Department of Indian Affairs declined to offer even limited educational services to the Métis. For a detailed account of the education of Indians and Métis people in Manitoba, see D.B. Sealey, "The Education of People of Native Ancestry in Manitoba."

length subvert, the fabric of errors", in Indian society.[4]

A similar tone is noted in an excerpt from the Letter Books of the Hudson Bay Company dated 1683, in which the Company's policy concerning instruction of the Indians is delineated:

> "1st - In the first place Wee do strictly enjoyn you to have public prayers and reading of the Scriptures or some other religious Books wheresoever you shall be resident, at least on the Lord's days. And also to order the several chiefs in each Factory under your command to do the same, that wee who profess to be Christians may not appear more barbarous than the poor Heathens themselves who have not been instructed in the knowledge of the true God, that is what we have formerly directed, and have sent over the proper books for the use in the Factory, to wit, the Common prayer Book, the Bible and the Book of Homilies which contains choice and well approved Sermons for Instruction. But wee understand there hath been little or no use made of them heretofore, wch neglect wee desire you will reform for the future, that wee may more reasonably expect the blessing of God to attend your endeavours and to prosper ye interest of ye Company".[5]

As well, in 1836, the Hudson Bay Company in its "Standing Rules and Regulations" included instructions to all Chief Factors, Chief Traders and Clerks regarding the Companies promotion of moral and religious improvements amongst the servants of the Company as well as for the Indians:

> "That for moral and religious improvement of the servant, and more effectual civilization and instruction of families attached to the different Establishments, and of the Indians, that every Sunday divine service be publicly read, with becoming solemnity, once or twice a day, to be regulated by the number of people and other circumstances, at which every man, woman and child resident, will be required to attend, together with any of the Indians who may be at hand... As a preparative to education, that the mother and children be always addressed and habituated to converse in the vernacular dialect (whether English or French) of the Father".[6]

Hodge notes that the spiritual welfare of the Indian was a subject of concern to the various nations which colonized America. Nations, such as France and Spain, made the Christianization and civilization of the Indians a part of governmental policy, and the missionary was frequently the pioneer and diplomatic ambassador. While in the English colonization, although prescribing to the same philosophy, the task was usually left to individual philanthropists or voluntary organizations.[7]

Cardinal elaborates on the Christianization - civilization theme which has been a consistent factor in the relationship between people of native ancestry and the education system. He notes that the coming of the white man and missionaries resulted in the introduction of values and concepts of life which were in many cases antithetical to the Indian way of life. He points to two institutions which were introduced by the missionaries - religion and formal education:

> "The introduction of these institutions...drastically changed the old way of life. The missionaries promulgated a completely foreign culture with values which in many cases, generations later, still are foreign to the Indian".[8]

The introduction of European style education and the promulgation of differing forms of Christianity has not followed a uniform pattern in the history of Canada. It has been gradual, spanning a period of approximately three hundred years, beginning in Eastern Canada and gradually moving west, following the fur trade.

This acculturation process has had considerable impact on all aspects of Indian life. The introduction of the rifle and steel traps has diminished the supply of game and the traditional economic base. As well the increased complexities of the white man's society with its emphasis on materialism and not personalism, served to undermine the old social bonds of the community. One consequence of this process was the breaking down of the old educational systems.[9]

In the pre-Confederation era, 1763 - 1867, the responsibility for Indians rested with the military when in 1830, it was passed into the hands of the Government of Upper Canada. In 1867, when Confederation was achieved, the responsibility for all matters pertaining to Indians passed from the Imperial Parliament in England to the Federal Government of Canada.

Surtees indicates that the Indian Department, which was originally a recruiting agency of Indians for service in war time, was given the task of civilizing the Indians. Since they were no longer needed as allies or considered to be of any economic benefit, they needed to be civilized so as not to obstruct the path of progress:

> "It was hoped that teaching the Indians to farm, read, and accept Christianity would wean them from their traditional pursuits and their traditional beliefs. In this way, the Indians would cease to behave like Indians and would adopt a settled, Christian life with all the European values. Indians, therefore, became the special proteges of the Indian Department, which was to guide them along this road to civilization".[10]

In the Eastern Woodlands of Canada, the tone and pattern for the civilization and Christianization of the Indian had been firmly established before 1830:

> "The benevolent and paternal reserve system, which began at that time, was gradually extended as Canada's territory was expanded to its present boundaries. Eventually all of the tribes of Canada were drawn into the system, which in its basics remains unchanged".[11]

In the period 1848 - 1867, several colonial governments passed legislation dealing with aspects of Indian education. Some governments made provision for the establishment of Indian schools or allowed Indian children to attend schools that had been provided for non-Indians:

> "There was no widespread concern for the Indian people among the local residents and the new nation was too occupied with other matters. In a few instances where the population was sparse, the enrolment of Indian pupils was essential to the establishment of provincial schools and this did lead to limited acceptance of them in the common schools, but as these areas became more heavily settled, the Indians became a less significant part of the population and were no longer needed or welcomed..." [12]

Under the terms of the British North America Act of 1867, it was generally agreed by the provinces that the education of Indians was a Federal responsibility. "Treaties 1 through 11 all make specific commitments on the part of the Federal Government to provide either teachers or schools for each reserve mentioned in the treaty".[13] The Annual Report of the Indian Department for 1870 indicates that in addition to the provinces of Ontario and Quebec, there were three department run schools in Nova Scotia, and one in New Brunswick.

In the Indian Act of 1880, with reference to education, it reaffirms the Federal Government's responsibility for education and simply states that the Band Councils would have the authority

"to choose the religious denominations of the teacher, provided that provisions be made for a Protestant or Roman Catholic separate school should the minority on the reserve desire it".[14] Under the terms of the original act of 1876, however, the school costs were to be paid for from the sale of Indian lands.

Sealey states that the effect of the 1880 Act was to give schools a religious emphasis:

> "As most bands were not Christian, however, the particular church proselytizing in the area was usually requested by the Government to operate a school".[15]

During this time period, the Indian Affairs Department was becoming more centralized in its structure and began to take on an aggressive assimilative posture with respect to the Indian, a position which was quite contrary to public statements of the then Minister of the Interior, David Laird, 1873-1876.[16] Such a position was evident in the following statement of the Deputy Superintendent General of Indian Affairs:

> "The use of the tent and the wigwam shall be discouraged as much as possible and every effort should be made to induce them to abandon their old habits of life and to adopt those of the white man".[17]

The schools were to be the means of discouraging the Indian from his traditional ways. The results of this policy were to bring limited success. This is evidenced in the following statement of the principal of St. Joseph's School who reported:

> "Among the four tribes...not one Indian is willing to part with his young children or to allow them to remain here for any length of time. Therefore it is advisable and necessary to bring pressure in some way to bear upon these Indians who refuse their children, as by threatening to deprive them of their rations".[18]

The response to this letter (as cited in Sealey) was:

> "It would be highly desirable...to obtain entire possession of all Indian children after they attain the age of seven or eight years, and keep them at schools of the industrial type...Were such a course adopted "the Indian question" would probably be effected sooner than it is likely to be under the present system".[19]

The on-reserve day school system as noted above, received little support from the Indian parents. Mindful that this situation was working counter to the department's policy of assimilation, they commissioned Nicholas Flood Davin "to study the Industrial Schools Common in the United States and make recommendations concerning their adoption in Canada".[20]

The results of Davin's study was a recommendation that the day schools should be continued. However, he added that the role of the church should be expanded since he believed that it was the Christian base which he had observed in the schools studied which had counted for their success. He also recommended that industrial schools should be built in Manitoba and the North West Territories and that they should be denominational.[21]

Sealey indicates that in order to ensure the success of his plan, Davin recommended to the Minister of the Interior that "those parents who sent their children to school regularly should be rewarded by receiving additional rations of tea and sugar. Special rewards should also be given to children attending regularily".[22]

The Industrial Schools which Davin had recommended

ultimately failed, principally because parents were unwilling to part with their children. In response to the lack of success of both the day school and the Industrial school, the Department of Indian Affairs developed an alternative option known as the Boarding or Residential School.

McLean in commenting on the Indian problem, that is, the civilizing of the Indian, takes note of the difficulties inherent in the task:

> "Political and ecclesiastical leaders earnestly desire the speedy and permanent civilization of the Indian race,...
>
> The work of civilizing the Indian race is surrounded by innumerable, but not insurmountable, hindrances, because therein is implied the full transformation and development of the nature of the individual, the complete overthrow of religious, political and social customs, and very many changes in the domestic relations of the people".[23]

The residential or boarding school represented the primary means of educating Indians for approximately sixty years, (1885 - 1945). Residential schools were built so as to serve a number of reserves at the same time. Upon the construction of the residential schools, the previously operated reserve day schools were closed and the parents were forced to enroll their children.[24] Attendance at the residential school always meant that the child would be separated from the parent, sometimes at considerable distance and for extended periods of time. This process of 'compulsory education' was facilitated by the passage of the Indian Advancement Act of 1894, which granted the Government the authority to establish boarding or industrial schools to which Indian children could be committed by justices or Indian Agents "up to the age of eighteen".[25]

The residential schools were a joint venture of church and state. The Federal government was responsible for the lions-share of the financial support, while the various churches were responsible for a portion of the expenses and the instruction of the children.

The system of instruction adopted by the churches was based on one-half day of classes and one-half day workrelated tasks, which were invariably related to agricultural pursuits. The income which was generated by the students' endeavours was used to supplement the income for the upkeep of the schools.[26]

McLean elaborates on the success that the Reverend J.H. Wilbur, had amongst the Yakima Indians with respect to his missionary philosophy, that the plough and the Bible go together in civilizing Indians. McLean states:

> "This idea is practically forgotten by the majority of persons interested in the Indians. The one sole idea presented by our white Christian brethern and sisters is the conversion of the red men, and seldom are the questions asked: "Are the Indians adopting the customs of the white men" Are they learning to toil as we do for their daily bread? Are they imbued with the principles of loyalty and justice? Do they appreciate the educational efforts put forth and avail themselves of the means used for the civilizing of their race?" Hand, head and heart training must go together in elevating the Indian race. By a just combination of influences relating to these objects, there will result true development".[27]

McLean further elaborates on how the individual missionaries could be more effective in furthering the aims embodied in the educational philosophy of "Religion, Education, Self-support -

The Bible and the Plough". He states:

> "Missionaries toiling for the welfare of the Indian race are confronted with customs different from their own, and these must be studied, so that wise measures may be adopted for the silent overthrow of all those that are injurious to the advancement of the red man. The sudden change that comes over the mind and heart of the Indians by submission to the Divine, compels a rejection of many customs that are detrimental to their ultimate civilization. Still there are some that remain that must be gradually undermined by the introduction of influences and counter-customs, before the end is reached which we desire".[28]

During the residential school era there was no question of allowing Indian students to attend the same schools as whites. The avowed purpose of the residential school system was the Christianization and the cultural conversion of the Indian. The ultimate goal was his assimilation into the larger Canadian complex. One of the most blatant examples of the assimilation policy is a letter which was written in response to a qualified Indian teacher's application for a job at a school on an Indian reserve near Chatham, Ontario:

> Chatham, Ontario
> Dec. 1, 1918.
>
> The Deputy Minister,
> Education Department,
> Toronto.
>
> Dear Sir,
> Re: the Indian Student, Clifford Tobias, I beg to say that his academic standing might be sufficient, especially if his term standing in High School were uniformly good. But he could not teach them Horticulture and Agriculture. I would not advise putting any Indian in charge of an Indian School. These children require to have the "Indian" educated out of them, which only a white teacher can help to do.

> It would be much better to select a white, returned soldier of equal or higher attainments, and make an effort to provide a home for him on the Indian Reserve, near the school.
>
> An Indian is always and only an Indian and has not the social, moral and intellectual standing required to elevate these Indian children, who are quite capable of improvement.
>
> Your obedient servant.[29]

There are a variety of views with respect to the role that the residential school system played in the development of Indian people. The following examples will serve to demonstrate the point.

Sealey admits that the residential schools did much to breakdown and erode the traditional family unit particularly by separating the parent and child for long periods of time. He states:

> "A major problem, not realized at the time by educators, was that boys and girls growing up in an institution failed to learn normal child-rearing practices which traditionally had been absorbed through role modeling. When these institutionally-raised young people matured, married and had children, many were inept in the social skills generally described as "parenting". They did not know how to guide children for they had no role models."[30]

Sealey points out that it is important to look at the development of residential schools within the broader Canadian context of the times. He concludes that "there can be little doubt that the residential schools made a significant contribution. That the human costs to parents, young people and communities were horrible is not to be denied!"[31]

Sealey points out the strengths of the residential schools:

> "A strength of the residential schools was that they were bastions of good health practices at a time when Indians on the reserves were still fighting tuberculosis, measles and other European diseases. In addition, students were

> assimilated to a great extent, both socially and linguistically. Lastly, competency in agricultural skills for boys was developed, while girls became adequate housekeepers in the European sense:.[32]

Cardinal asserts the opposing view, that the residential school system had little to contribute to Indian people and was in fact a dismal failure. He contends that the role of the missionaries was similar to that of the police, the Hudson's Bay Company and the Indian agents, that is, to facilitate pacification and exploitation of Indian lands:

> "The first schools created by the missionaries were residential schools. This system was considered functional because the nomadic life of the Indian prevented his permanent establishment at one location...
>
> In addition to turning out pious little Christians of their own sect, and there was fierce competition among the sects for bodies which might presumably be turned into souls, the schools served the purpose of keeping the parents under the influence of the church concerned...
>
> They alienated the child from his family; they alienated him from his own way of life without in anyway preparing him for a different society - worst of all, perhaps, the entire misconceived approach, the illogical (to the Indian children) disciplines enforced, failure to relate the new education in any pragmatic way to their lives turned children against education, prevented him from seeing or appreciating the benefits of a real education".[33]

The residential school system continued as the principal means of educating Indian children until the Indian Act was again revised in 1951. From that point on, the focus of Indian education was upon integrating the Indian child into the various provincial school systems.

The Integration Phase (1951 to the present)

Between the period 1867 - 1951, the provincial governments in Canada had played no major role in the education of Indian people. All educational matters were the exclusive concern of the federal government and the participating churches. A turning point in the government's policy with respect to the Indian came after the Second World War. Kaegl comments on this period:

> "The government and the public became aware of the Indian minority in their midst. The Indian communities had become less isolated and their numbers were growing...contacts between the Indian communities and the outside world were increasing. The old policy of isolation was no longer viable. The old educational system or philosophy had helped to perpetuate the Indian people's isolation. It had attempted to train them for life on the reserves and it had failed to prepare them to live in the rapidly expanding technological society of Canada".[34]

The Hawthorne Report also comments on the difference in policy with respect to Indian education before and after the Second World War. The Report states:

> "The policy of the federal government with regard to Indian education has evolved considerably since the Second World War. Before this time, education was not considered necessary for Indians in general. Only those living near cities or towns were able to profit from it. It was felt that those living in isolated areas had no need of education to continue their traditional way of life within the reserve system. Reserves, according to the theory of the time, were to be kept free from the influence of the modern industrial world. As a result, the system of education made available to the Indians left a great deal to be desired. Few schools existed and the level of education which they offered was low. Only a few hundred Indians, a number later increased to several thousand, attended school with any degree of regularity".[35]

In 1948, a Joint Committee of the Senate and House of Commons studied the question of Indian education policy. The Committee recommended that the old system of segregated, residentially based schools should be eliminated. In its place, it was suggested that the government pursue a policy of integrated education, where the Indian child would be introduced into the provincially financed public school system. The basis for this approach was initially provided for by the Federal Government in 1947 when it adopted a policy entitled "A Plan to Liquidate Canada's Indian Problem in Twenty-Five Years".[36] The Joint Committee advocated the Joint School Program, premising it on the belief that the best future of the Indian people lies in their integration with the rest of Canadian society.[37]

In 1951 the Indian Act underwent major revisions. One of the revisions permitted the Federal Government to enter into tuition agreements with local boards and master agreements with the provinces for the education of Indian children. The results of these agreements became known as the Joint School Program.[38] Sanderson comments on the Joint School Program:

> "Of course, the intent was clear. First, sign the joint agreements; second, transfer authority for Indian education to the provinces; finally, with education transferred, transfer all other responsibility for Indians to the provinces".[39]

Kaegl indicates that the focus of the Program was upon the complete social integration of the Indian child and parent. The

Joint School program was the principal means to attain that goal:

> "The Federal Government entered into negotiations with provincial governments and school boards in order to develop this system of integrated schools. The Federal Government agreed to pay for the increased costs of school boards which would accept Indian students. Indian parents were and are being continually encouraged to send their children to joint schools...
>
> The educational role of the residential school is being slowly phased out".[40]

Sim comments on the notion of integrated schools as they eventually developed in Ontario. He states:

> "Creation of 'integrated schools' for Indians is the present policy of Canada, as it has always been for Ontario. This is actually a policy of assimilation, under the misleading title of integration. Integration unites elements of unequal size and strength in mutually enhancing new combinations. Assimilation destroys the weaker partner, thus losing the qualities of the smaller element to the general good. The destroyer has lost the enlivening qualities that go with diversity: the destroyer, which is the agent of assimilation, must live with his guilt. This is the tragedy of North America. The poor, the Negro, the Indian are objects of continuing concern because values of conformity and coercion, anathema as they are to the liberating force of education, have crept into the school. Where the state superimposes manpower values and training techniques in the school, there is a corresponding loss in human potential. The fundamental character of education is forgotten".[41]

The results of the Joint School Program by 1967 indicated that approximately 50% of the Indian school population attended integrated schools. The Hawthorne Reports, commenting on these figures, states:

> "School integration is thus the distinctive feature of the new philosophy and is the result of an attitude radically different from the old paternalism of government officials. It is a logical part of the new policy of integrating Indians with Canadian life".[42]

Sims, in discussing the integration policy in Ontario schools, indicates that there is little support for this policy at the community level. One of the principal problems of the policy is its failure to recognize discrimination as being a counterproductive force in the Indian child's personal and academic development:

> "Indian Affairs officials report that Indian parents are unanimously in favor of integration, and that only a few are opposed. They seriously believe this to be true on the basis of reports filed by their own personnel. The comments received on the restricted probe we made last year for the Provincial Committee on the Aims and Objectives of Education in Ontario Schools, showed that the support was less than enthusiastic. Integration is accepted in principle for it is considered superior to the old residential schools, but one hears too much complaint about discrimination, and too many complaints about the methods used to secure agreement among Indian parents".[43]

As early as 1966 there was considerable evidence mounting that the integration approach which emphasized equal treatment of Indian students was not working. The overall effect of the policy appeared to be one of streaming Indian students out of the school system rather than through it. The Hawthorne Report documents the effects of the integration policy over the period 1951 - 1962:

> "In a period of twelve years, 8,441 Indian students out of 8,782 did not complete high school...the gross figures indicate that there is a 94 percent loss of school population between grades one and twelve. The national rate of drop-outs for non-Indians is approximately 12 percent... Samples taken throughout the provinces show that approximately 80 percent of Indian children repeat grade one".[44]

The Manitoba Indian Brotherhood reports similar trends with respect to the retention rate of Indian students in integrated schools in Manitoba. The report states:

"Of those children who entered school in 1951-52, only 1.9% reached Grade Twelve compared to 33.9% for all of Manitoba. Of those who entered school in 1957-58, 5.4% of the Indians reached Grade Twelve compared to 60.5% of other Manitobans. Based on past trends, a projection of those Indian children who started school in 1967-68 and should be in Grade Twelve in 1980 indicates that 10.8% will make it compared to 90.0% in Manitoba.

This is a shocking illustration of the monumental failure. The gap is as great as if we had never entered the field of academic education. With only 10% of our students reaching Grade Twelve compared to 90% for Manitoba, it is a complete disaster".[45]

Davis et.al., in a study of retention rates for treaty students attending integrated schools in Northern Saskatchewan found that Indian students have a less successful school career than all other Northern students in the same schools. He states:

"If we compare the failure rate for all Northern students with that for Indian students, it appears that Indian students are failing twice as often as the Provincial school population in the Northern Métis-Indian settlements. In grade 1, 48.9 percent of the Northern students fail, but 72.1 percent of the Indian students fail. In grade 11, 21.4 percent of the Northern students fail, but 34.6 percent of the Indian students fail. And so it continues through each grade".[46]

Similarily, the same pattern emerged for the Federal Indian Day and Residential schools in Saskatchewan. As of January 1961, there were 760 students in Grade 1 as compared to 17 students in Grade 12.[47]

In the province of Alberta, for the years 1966-1967, Indian students comprised 72.4% of the total elementary enrollment, while 6.2% comprised the total Senior High enrollment.[48] Similarily,

for the period 1969-1970, the combined enrollment for Federal Indian Day and Residential Schools indicate that there were 1205 students enrolled in Grade 1 as compared to 134 students enrolled in Grade 12.[49]

The Manitoba Métis Federation, in a study conducted between May - September, 1979, estimates that for one Winnipeg School the dropout rate for Indian and Metis students is approximately 80 percent.[50]

The foregoing figures have served to establish some of the trends which have become apparent in the education of people of native ancestry since the early 1950's. One of the side effects evident in these trends is the resulting absence of Indian numbers at the post-secondary level. Balfour, in a discussion of the problems of post-secondary education for Manitoba Indians and Metis, cites the number of people of native ancestry to attain admission to professional education:

> "For the first time in the history of Manitoba, native people are being encouraged to enter professional education; but with very few exceptions, they are limited to teaching.... By 1971, only .3 percent of the total Canadian Indian population had earned university degrees; that is, about 600 people. Yet none of these obtained a certificate for professional studies. Apparently no Indian reached this level".[51]

One factor which tended to limit the numbers of Indians reaching post-secondary levels, particularily professional education, as recently as 1945, was the preparation they received in the residential school system. Students were ill-prepared to

enter the mainstream of professional education because the residential school system, with its separate curriculum with a religious orientation and emphasis on agriculturally oriented skills such as animal husbandry, was simply not seen as an avenue to higher education. Its primary purpose was to stream Indian students into a rural, agriculturally-based lifestyle as opposed to an urban-technologically based lifestyle:

> "In 1953, only thirteen Indians were attending university in Canada. Nearly twenty years later, one hundred and fifty-six were enrolled".[52]

According to the 1972 Summary of Enrolments prepared by the Manitoba Department of Colleges and Universities Affairs there were 17,553 full-time students enrolled. Of that number, 215 were students of native ancestry:

> "If the Indians were proportionately represented in Manitoba universities (in 1972) in accord with their proportion in the total population, we would find approximately 526 Indians enrolled or three percent. Metis enrolment would be about the same, which would mean more than 1,000 native people in university or about six percent".[53]

In 1972, according to the Canada Year Book, Indian students accounted for .6% (394) of the total student population in Canada attending universities and colleges.[54]

In recent years, Indian leaders across Canada have indicated that they are dissatisfied with the present educational system. They are in disagreement with the federal government's policy of integrated education, and cite the horrendous drop out rates as proof of its inappropriateness for the needs of Indian people. In

response to the government's 1969 "White Paper on Indian Affairs", the National Indian Brotherhood and the Provincial Brotherhood offered a counter proposal entitled Indian Control of Indian Education. This policy statement rejects the Joint School Program and advocates local control over all aspects of the educational process with the federal government providing the necessary financing. The policy was accepted by the Minister of Indian Affairs on February 2, 1973, who in turn directed the Department of Indian Affairs and Northern Development to implement its proposals.[55]

The proposal submitted that Master agreements between the federal and provincial governments violate the principal of Local Control and Parental Responsibility if they are agreed to without involving and consulting the Indian parents whose children are affected. The proposal recommended that:

> "Where Bands want to form a school district under the Federal system, necessary provision should be made in order that it has the recognition of provincial education authorities".[56]

The movement toward local control has been gaining momentum since the policy was accepted by the Minister in 1973. Its effect has been primarily felt at the primary, and secondary levels, with some reserves gaining local control of their own schools. Within the context of increased control over Indian education, there are post-secondary institutions, such as the Blue Quills Native Education Council in Alberta, and the Indian Cultural College in Saskatchewan, which are examples of Indian Control of Indian Education becoming a reality.

Indian control of Indian education is not a new idea. The Cherokee Indians of Oklahoma were one of the two tribes in the United States to successfully operate an Indian controlled formal educational system. Their experience is described in the following transcript:

> "A constitution which provided for courts, representation, jury trials and the right to vote for all those over 18 years; a system of taxation which supported such services as education and road construction; an education system which produced a Cherokee population 90 percent literate in its native language and used bilingual materials to such an extent that Oklahoma Cherokees had a higher English literacy level than the white populations of either Texas or Arkansas; a system of higher education which, together with the Choctaw Nation, had more than 200 schools and academies, and sent numerous graduates to Eastern colleges; and publication of a widely read bilingual newspaper. But that was in the 1800's before the Federal Government took control of Cherokee affairs. The record of the Cherokee today is proof of the tragic results of 60 years of white control over their affairs; 90 percent of the Cherokee families living in Adair County, Oklahoma are on welfare. The median number of school years completed by the adult Cherokee population is only 5.5; 40 percent of adult Cherokees are functionally illiterate; Cherokee dropout rates in public schools is as high as 75 percent. The level of Cherokee education is well below the average for the state of Oklahoma, and below the average for rural and non-white in the state. The disparity between these two sets of facts provides dramatic testimony to what might have been accomplished if the policy of the Federal Government had been one of Indian self-determination. It also points up the disastrous effects of imposed white control".[57]

The history of the education of people of native ancestry in Canada is indeed complex. This discussion has attempted to provide the reader with a general framework to assist in an understanding of the history of Indian education and to provide a context within which present educational efforts can be viewed.

Education and Cultural Minorities: A Cross-Cultural Perspective

This section will attempt to do two things. First, to present to the reader a brief synopsis of the literature pertinent to the area of cross-cultural education. Second, to sensitize the reader to some of the views and issues which have been generated by educators, anthropologists and concerned individuals in the debate on formal education and cultural minorities.

Cross-cultural education, as an area of social service inquiry or research, has received scant attention. A cursory survey of the literature will verify this as fact. As a result, this section will focus its attention on information derived from disciplines, such as education and anthropology. The experiences and knowledge derived from these disciplines are valuable sources of insight for social service educators and practitioners who work in cross-cultural settings.

Cross-cultural education means many things to many people. The following anecdote is one example of cross-cultural education and is being cited as a means of establishing a context for the remainder of the discussion:

> "An educational psychologist sets out for Australia to test the intelligence of the aborigines. He expects to be able to account for their "backwardness" by showing that their intelligence is not up to standard. He arrives in Australia with his IQ tests under his arm, rents a Land Rover, and sets out across the outback to find his subjects. As he drives through the desert, his Land Rover fails him. His supply of water runs low, and he sets out on foot in growing desperation; eventually he collapses in the barren land. Two

> passing aborigines come upon him shortly thereafter. Scooping sand not two feet from where the psychologist's head lies, they expose a spring and give him water. Revived, he signals that he is hungry, and one of the aborigines throws a stone, kills a rabbit, and feeds the psychologist.
>
> The point of the story, of course, is that the Western educational psychologist very visibly failed an aboriginal intelligence test".[1]

Before commencing a review of the literature, it is necessary to introduce the reader to some of the often used terms in cross-cultural education and to define their meanings within the scope of this review.

1) Culturalism/Ethnocentrism: In this review the terms "Culturalism and ethnocentrism" can be used interchangeably and refers to a belief that one's culture is superior to another.

"Ethnocentrism is the point of view that one's way of life is to be preferred to all others".[2]

2) Mono-Cultural/Melting Pot Cultural Concept: In this review the terms "mono-cultural and melting pot cultural" essentially mean the same thing, although the term "melting pot cultural" has become synonymous with the United States. These terms refer to a belief in the creation of a new nativistic culture.

3) Pluralism-Multi-Cultural: In this review the foregoing terms refer to a belief that no one culture is superior to another, that all cultures are valuable and should be allowed the same rights and privileges as any other culture.

There are a variety of viewpoints amongst practising educators and scholars about the education of cultural minorities. These viewpoints have ranged from favoring programs which are mono-cultural

and assimilationist, controlled by the dominant society, to programs which are minority operated, mono-cultural, anti-assimilationist in nature, to programs which are multi-cultural/pluralistic, responsive to the needs and wishes of a given community.

In Canada and the United States, there is a growing dissatisfaction with the educational system as it relates to the cultural minority and the poor. At the same time, there is a growing body of statistics and research which has focused attention upon the "educationally short-changed sectors of the population".[3] While most are agreed that a problem does exist, there is however no agreement about what the problem is.

Gumpert, et al., in discussing intellect and cultural deprivation, indicate that from an anthropologist's point of view, the concept of "intelligence", as it relates to an individual's ability, can only be understood in the particular cultural setting in which it is observed. With specific reference to intelligence testing in the United States, success is measured by the performance of tasks in ways associated with a Western European life style - particularly that of the American middle class. Those from other cultures who cannot perform well on such culture bound tests are labelled among other things as "culturally deprived". They cite Cole, et al.,:

> "Every culture has its myths. One of our most persistent is that nonliterate people possess something we like to call a "primitive mentality" (because it is) different from and (therefore) inferior to our own...The same stereotype is likely to be applied to ethnic minorities living in the West".[4]

Gumpert et al., indicates that anthropologists have long

wrestled with the problem of viewing other cultures from a Western perspective as being inferior or primitive (particularly those with a hunter-gatherer economy) and their members as being inferior mentally. The authors reinforce the hypothesis that intellect is relative to a particular cultural situation and cannot be compared across cultures without taking this into account. They state:

> "It is possible evenly likely, that the idea of cultural deprivation is a consequence of our misunderstanding, our ignorance, of the way the culture (or subculture) works with respect to the intellectual functioning of its members. In typically ethnocentric fashion, we condemn without expending the energy necessary to understand; our immediate impulse is to strike down these cultural differences, and substitute ours for theirs".[5]

Johnson, in a discussion on the 'culturally disadvantaged' states: "There have been many attempts to formulate an accurate descriptive term for the groups of people that concern us here. While all terms are inadequate in one way or another, culturally disadvantaged is the term accepted and used by most educators. Other terms sometimes used are: culturally deprived, culturally different, socially different, educationally deprived and culturally handicapped".[6]

Johnson's definition of the term culturally disadvantaged is "anyone who cannot participate in the dominant culture or one who is handicapped in growing up to live a competent and satisfying life in American society or the person who has difficulty in school because of his background".[7]

Johnson provides further depth and scope to the definitions by expounding on some of the characteristics common to all disadvantaged

persons. These characteristics or limiting factors are, in his opinion, shared in varying degrees by culturally disadvantaged persons:

> "They have an experiential background that does not fit the expectations of a middle-class-oriented curriculum. They come from a rural background. They are economically impoverished. They are caught up in self-perpetuating spiritual, moral, aspirational, educational, and economic poverty cycles. They feel rejected by society. They have a poor self-concept. They are agressive. They do not adhere to the values of the dominant culture - often, they are unaware of these values. They live in a negative environment that is ugly, crowded, filthy, noisy, and disorderly. They have a poor attention span. They have a conceptual development that does not fit the expectations of a middle-class-oriented curriculum. They are linguistically handicapped".[8]

About the American Indian, Johnson states,

> "American Indians...their cultural background is so completely different from that of the dominant culture, that of all disadvantaged groups that they are probably the least prepared to participate...(of) the inhibiting factors that the Indian carries from his cultural background, the most significant is an entirely different value system: the value system of American Indian culture is opposed to the highly competitive, specialized American value system".[9]

Forbes, on the other hand, is very critical of the cultural deprivation response, seeing it as being a means of focusing the blame back onto the minorities while, at the same time, expounding a mono-cultural approach to minority education.

> "The concepts of 'culturally disadvantaged youth and culturally deprived youth' have been coined and they serve to suggest that the minority group pupil and his family are at fault. The pupil and his subculture should be manipulated, this line of approach suggests, while the traditional school is, in effect, a finished product which has served majority group pupils well and should, therefore, not be seriously challenged. Minority groups must adjust, must conform, must change while the schools and their programs are basically sound and need no fundamental revision".[10]

Forbes states that the origins of the 'cultural deprivation' approach run deep in American history and represent a continuation into the present of a White Anglo-Saxon missionary urge. Another term for this is "cultural imperialism". The history of the American Indian is an example of this particular approach.

> "On the assumption that American Indian groups were "backward" or "savage", young Indians were taken away from their parents and indoctrinated in white middle class cultural values. The Indian child was assumed to have no culture, except in terms of "savage" customs which had to be uprooted. The middle-class missionaries, secular or otherwise, were to civilize the aborigines by "giving" them a culture".[11]

In its place, Forbes advocates an approach which is multicultural in focus and premised on the basic assumption that all individuals and their cultural uniqueness must be respected. In addition, he suggests that in order for education to become relevant to cultural minorities, those who control it must be willing to be flexible and establish a rapport with the entire community which it serves.

Grant, in analyzing the relationships between anthropology and education, also lends support to the idea of multicultural education. He defines multi-cultural education as a "continuous systematic process that will broaden and diversify as it develops. Equally important, however, is the content of multicultural education, the core of which is respect for all people regardless of their differences - in fact, the recognition and prizing of diversity".[12]

Grant states that multicultural education neither advocates nor tolerates "the heating up of the old "melting pot" nor the

creation of multi "monocultural" educational programs".[13]

Grant bases his opinions on the belief that anthropology and education have a common concern; the transmission of culture and that although all people do not share the same culture, they nevertheless do have some things in common.

Murdock enlarges on this notion when he suggests the existence of a universal cultural pattern.

> "the assumption that all peoples now living or of whom we possess substantial historical records, irrespective of differences in geography and physique, are essentially alike in their basic psychological equipment and mechanism, and that cultural differences between them reflect only the different responses of essentially similar organisms to unlike stimuli or conditions".[14]

Margaret Mead lends support to the notion of cultural diversity and its role within the education system.

> "Lest this seem too bold a statement, consider the fact that if you sow the fields of an entire country with only one kind of seed, you can have a failure for the whole country of its entire crop".[15]

Yamamoto, also supports the concept of cultural diversity in education. He states, "In fact, the myriad ways of this structuring, and restructuring process (of life space) are what is represented in the concept of culture. These efforts are through the diverse means of technologocal development and economic deployment of material resources, creation and uses of symbol systems (language, arts, beliefs - values, rituals, etc.), and generation and maintenance of social institutions (familial, schooling, healing, religious, commercial, warfare, political, legal, etc.)".[16]

Dodge suggests one way of recognizing diversity is to eliminate the stereotypes which perpetuate the misconceptions and misinformation about minority people. This is particularly true in the case of the American Indians who are typically portrayed as savages and belonging to one large tribe.

> "In all probability the most harmful stereotype results from the dominant society's tendency to present all of the Indian's faults and none of their virtues. This process of defamation condemns the Indian people to a status of inferiority in intelligence and adaptability".[17]

Rivlin and Fraser in a discussion of ethnic labelling and mislabelling criticize teaching strategies which are based on the identification of the particular characteristics of students more precisely their differences, that is, intelligence, reading levels, family background. They criticize this approach primarily because of its individual rather than social orientation. "Psychological and sociological research are demonstrating that learning is an aspect of social psychology rather than of the individual's psychology. In a sense every classroom in the country is crowded because each person brings not only himself but also his friends, his family, his community, and the culture into which he was born and is being raised".[18]

Rivlin and Fraser also support the idea of diversity or multiculturalism in education. "Pupils from other cultures bring customs and values that can enrich our own. We should appreciate the humanistic orientation of a Chicano who judges a man by the way he treats

others rather than by his wealth....The cultural values and customs of another ethnic group may be different from our own without necessarily being either superior or inferior to ours. It is not the responsibility of educators to evaluate other cultures, but to understand them so that they may better understand and teach those coming from those ethnic groups".[19]

Locke, et al., in a discussion of the American Indian and education, enlarge on the theme introduced by Rivlin and Fraser, that no single teaching strategy can be adopted for students of any ancestry. Speaking about the more than 300 tribes of Indians in America, "In addition to linguistic differences, cultural characteristics vary greatly among the many tribes. Even neighbouring tribes may have totally different world views, complex belief systems, social structures, governance and political systems, oral histories, ceremonies, arts, music, dance and material cultures. Sex and age behavior expectations also differ widely among the tribes.

Thus, educators can no more adopt a single teaching strategy for members of the many culturally-different Indian tribes than they can adopt a single teaching strategy for students of any ancestry".[20]

The authors point to the fact that Indian children are being taught by their own people, they must learn two cultures, their own and that of the dominant culture. "One is the path of the tribal - specific culture, including value systems which often are diametrically opposed to the value systems of the dominant society. The

Indian child will be inclined to accept this tribal - specific path of knowledge as the good and right way of knowledge for him - or her - as a tribal member. The second path to be learned is that of the dominant society where the value systems (intrinsic to contemporary non-Indian America) of individualism, acquisitiveness and mercantilism prevail. These latter values must be learned by Indians as social and economic survival skills and not as values to be internalized. The Indian values of concern for the group, and generosity and disdain for material possessions are reinforced constantly in tribal ceremonies. Youngsters are expected to emulate persons who exemplify such values".[21]

Persons of native ancestry, who have to attend mono-cultural, mono-curriculum based educational institutions, because no options exist, will find it difficult to learn and to sort out the two value systems simultaneously. Particularly "when school curriculum, the media, and teacher behavior and attitudes usually give positive relevances to the dominant culture's value systems".[22]

In support of the concept of multicultural education the authors challenge the teacher to suspend their ethnocentrism and be willing to accept and "appreciate values and perceptions of the world that differ from their own".[23]

Locke, commenting on the postsecondary education system and its failure to correct and reverse its history of non-progress with respect to native people, cites an attrition rate of 74 percent for Indian students during their first year of college. She views this

failure as an expression of the ethnocentric adherence of educational institutions to the holy grail of middle-class values.

Postsecondary education for American Indians in the United States is education for displaced persons. That educational system is still a system devised for people who are non-Indian and who ascribe to the imported values and modes of behavior of European people. It is audacious to assume this kind of majority education based on Judeo-Christian values will work for peoples of different value systems. It is audacious to assume that non-Judeo-Christian peoples should accept it or try to modify themselves to accommodate it".[24]

Locke criticizes the liberal position that educational breakthroughs have been made simply by ensuring that Indian students are being taught by Indian people.

> "There is (still) a pervading domination of accredition by non-Indians who refuse to allow much variance in the sacrosanct European-imported educational system. Doesn't Indian post-secondary education at established and traditional colleges and universities usually mean that we are allowed some American Indian counselors to encourage us to hand in there so that we can compete with one another and with the majority society?...Doesn't it mean that we are talent searched, upward bounded and financial aided to learn to internalize and assimilate the "American" values of mercantilism, individualism, and acquisitiveness?"[25]

Fundamental institutional changes have not been made.

> "A few Indian counselors and tutors have been hired. There has been some frantic activity to hire a few token Indian faculty members and to establish "Indian" programs by hiring "scholastically qualified" students to the Campus so that compliance in Affirmative Action Programs can be documented. As a result, we have fragmented Indian programs across the nation, with our few Indian faculty and students fighting lonely battles against the near impenetrable walls of majority educational systems".[26]

Freire asserts that all human beings regardless of how uneducated they may be, are capable of looking critically at their world. He contends that if one were to provide the proper tools for these persons, they would be able to perceive their personal and social reality, the contradictions in it and ultimately deal with it.

Freire is very critical of traditional educational systems which in his opinion seek to make the oppressed like the oppressor. That is, the function of the educational system is politically determined by the class interests of those who control its purpose and direction. He states:

> "One of the basic elements of the relationship between oppressor and oppressed is prescription. Every prescription represents the imposition of one man's choice upon another, transforming the consciousness of the man prescribed to, into one that conforms with the prescriber's consciousness. Thus, the behavior of the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor".[27]

Those who control the guidelines of the prescribed behavior of the oppressed are educators, administrators and power interests. They are the oppressors. Freire suggests that they do not see themselves as the oppressors, as long as they are not challenged by the oppressed. However, once the oppressed perceive the reality of oppression, they are in a position to challenge the status-quo of the oppressors. Of the oppressor Freire states:

> "Discovering himself to be an oppressor may cause considerable anguish, but it does not necessarily lead to solidarity with the oppressed. Rationalizing his guilt through paternalistic treatment of the oppressed, all the while holding them fast in

> a position of dependence will not do....To affirm that men are persons and as persons should be free, and yet to do nothing tangible to make this affirmation a reality, is a farce".[28]

Freire defines oppression as occurring "only when it prevents men from being fully human".[29] Education then becomes an act of oppression when it denies or ignores those things in or about people which make up their identity, that is, their history, culture, religion, values, etc.

Sealey, in a discussion of Race, Education and Culture, deals with some of the misconceptions which have often been used to justify ethnocentric attitudes. He points to notions such as the belief in an "Elect".("Some divine being is assumed to have created them and given them a language and a set of customs that are superior to all others",[30]) and the notion of racial purity. Sealey argues that there is no factual justification for either of the notions of an elect or race.

> "Differences so slight that they would be unnoticed in other species have been the basis for persecution, discrimination, deportation and genocide amongst humans".[31]

Sealey, cautions educators to be wary of the "elect" and "race" pitfalls and encourages them to see beyond what they are looking at and not to get caught up with instant solutions to the "Indian problem." He states that educators should stress the commonalities of mankind and "teach (students) the facts of race and the contribution different races, ethnic groups and nations have made in contributing to modern civilization".[32]

He concludes his remarks by urging educators to ensure that students are made aware that no one race has a monopoly on intellect or cultural achievements.

> "In the past teachers have taught history as a function of European society and thus earned the gratitude of the national establishment. Now that Native Communities are taking control of education a great danger is that history will be taught as a function of Native societies in order to gain popularity with the local establishment".[33]

Cardinal asserts that Indian education must be based on two educational principles. These principles as set out by the National Indian Brotherhood in their policy statement entitled, Indian Control of Indian Education, are Parental Responsibility and Local Control of Education.

> "(While) we assert that only Indian people can develop a suitable philosophy of education based on Indian values adapted to modern living...We want education to give our children a strong sense of identity, with confidence in their personal worth and ability...We do not regard the educational process as an 'either-or' operation".[34]

Cardinal and the National Indian Brotherhood appear to be advocating a position of cultural recognition. It is difficult to state at this point in time whether or not these positions are in fact facades for ethnocentric, mono-cultural programs.

> "Unless a child learns about the forces which shaped him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to his image he has of himself as an Indian".[35]

The Manitoba Indian Brotherhood's position is similar to that

of the National Indian Brotherhood in that they are concerned about the cultural narrowness which is evident in the educational institutions serving their people. They are highly critical of the policy of educational integration.

> "We are subjected to programs designed for the majority urban, middle-class society....Particular needs are not being met. This arises, in part, from the fact that too often only the standard curricula and materials...prepared for all schools is being used. More serious is the fact that many of the teachers are of middle-class backgrounds and bring with them their values. They impose these values upon their students. They are not sufficiently experienced or knowledgeable in cross-cultural situations and are therefore, not alert to adapting curricula the better to meet their students' needs".[36]

The Hawthorne Report views the situation from another perspective. It admits that the Indian child has not done well in the school system. It essentially views the problem as the failing child and not the failing system.

> "Preliminary studies indicate that their motivation to do well in school drops during their stay there. They fail to reach their potential as scholars".[37]

The report acknowledges that the school system wants the Indian child to be like the middle-class child but suggests that both value systems are non-contagonistic.

"Each is undoubtedly fitting in different ways for different situations".[38]

In contrast to the position of the National Indian Brotherhood, the Hawthorne Report, advocated a continuation of the integration policy with some modifications to the structure of the system.

> "It appears possible for his special needs to be supplied within provincial school systems and most desirable that the benefits of attending school with other Canadian children be retained. The goal of making school better for the failing and unhappy Indian child appears to be approachable in a number of ways in which parents, home, teachers, classroom procedures, other pupils and parents, curriculum and administrative arrangements might all figure".[39]

This review of selected literature has attempted to summarize some of the present ideas held amongst educators on the subject of cross-cultural education. Although the sources are not specifically related to the social services and to native people, it is believed that they hold relevance for the subject of social service education for native people by highlighting some of the attitudes, philosophies, and beliefs which have helped to shape the development of cross-cultural education and may have unwittingly contributed to the failure of cross-cultural educational programs.

Social Service Education Programs For Cultural Minorities

This section will briefly summarize the views of social work educators who have been identified in the literature review.

Social work educators in both Canada and the United States, have only recently identified the need for more involvement of cultural minorities in social service educational programs. The reasons for this recognition are probably related to a wide range of conditions and circumstances. The purpose of this review is to examine the available literature to determine as much as possible what social work educators think are the pertinent issues with respect to social service education for cultural minorities. Thursz and Rothenberg made the following distinction between the educationally disadvantaged and the ethnic minority student:

> "A distinction must be established between the educationally disadvantaged and the ethnic minority student. The two are not synonymous and it is a serious error to use these terms interchangeably. Many students from ethnic minority groups meet all the requirements established by a school of social work and, indeed, bring superior educational qualifications. On the other hand, educationally disadvantaged students are students of all races and ethnic backgrounds who generally come from schools which have provided them limited educational experiences and who have suffered severe economic pressures and lack of opportunity in areas of intellectual and social development. Schools of social work need to address themselves to both groups of potential students".[1]

Farris states that there are paradoxically, many commonalities between the profession of social work and the lifestyles and values of American Indians. Yet, despite these rather obvious strengths there has been little effort on the part of social work educational

institutions to reach this group.

> "The social work profession generally has been a one-way ethnic street for the American Indian...The lack of Indians as professional social workers, faculty, and students in schools of social work is an irrefutable indictment against the track record of social work and social work education for the American Indian".[2]

The Council on Social Work Education's Ad Hoc Committee on the Commission on Ethnic Minority Groups (1971) concluded with respect to ethnic faculty in schools of social work that there were systematic barriers to their recruitment, retention and promotion. They concluded:

> "as a general rule, social work faculties are not an equitable reflection of the ethnic minorities within the communities they serve...There is a wide variation in the proportions of ethnic minority faculty in the various academic ranks... There is also a wide variation between schools in the proportions of ethnic minorities on their faculties".[3]

Farris contends that the existing administrative and academic requirements fail to recognize the uniqueness of the Indian's cultural knowledge as being educationally equal and even superior to that of many current formal educational requirements:

> "The Indian's abilities ordinarily are not reflective of the traditional types of education, skills, and experiences that meet formal educational requirements. The Indian has the skill and knowledge that cannot be taught or learned in conventional educational settings. This may be an unpopular position with many social work educators, but it cannot be stressed strongly enough that this innovative kind of transitional criteria is critical if more Indians are to enter the profession".[4]

Farris bases his argument for the inclusion of Indian culture in the curricula of social work schools on the view that the

educational needs of the American Indian is very much a product of white America's history of institutional racism:

> "The social work profession unfortunately reflects America's dominant white, middle-class racist values that are not compatible or relevant to the needs or life-style of the American Indian".[5]

Social Work, in his view, has failed to understand the American Indian. As well, there has been a situation of benign neglect by the profession in accepting, understanding and utilizing the Indian culture as it relates to the practice of social work. This is particularily disheartening given social work's commitment to core values such as respect for inherent dignity and worth of the individual and the complimentary core values of Indian culture such as a reverence and respect for nature and its interlocking relationship with man:

> "Historically, clinical social work practice has been essentially Freudian-oriented in a methodology that is incompatible with the Indian life-style and culture. Social work has failed to grasp the diagnostic implications of the Indian's strong controlling culture and familial feels in such areas as child rearing, privacy, self-determination, consensus, decision-making processes, and so on".[6]

Thursz and Rothenberg contend that social work education has a moral commitment to the disadvantaged student. They believe that the disadvantaged student has a positive contribution to make to the profession given their background and life experience:

> "He may bring to his professional service insights developed out of direct experiences as a member of the target population, an ability to communicate with persons whose lives and milieu he shares, an intelligence and a capacity to learn, and a great deal of personal strength tested in the battle for survival in

an environment that often impairs human capacity".[7]

Hutton, in a submission to the Council on Social Work Education Task Force on Structure and Quality in Social Work Education, expresses a similar view, that the curriculum must begin to anticipate changes in the need for and nature of social work practitioners:

> "We need to provide too for other possible changes in outcome - some of these are not yet known to us but others are perhaps visible - three emerging changes occur to me as I write, one, modifying our professional role so that we become resource people to self-help groups. This (is) particularily important as we move to assist large segments of the population who may have different cultural or ethnic backgrounds from the social worker himself".[8]

Brager supports the concept of "indigenousness" as a valuable quality for workers delivering social work services:

> "The "likeness" of indigenous worker to clients may facilitate rapport with them and encourage them to use the agency's program, whether it provides individual services or community action. The social climate of the service may be affected significantly by drawing persons from and of the community, representative of the style, values, needs and wants of the community".[9]

Billingsley, in discussing some of the obstacles to minority group involvement in social work education, cites as an example the attitudes and perception of faculty members:

> "How does a group such as a faculty go about changing... its collective conception of another people it considers inferior? It is partly an intellectual process which responds to fact and reason. It is partly an emotional catharsis derived from deeply emotional encounters. It is partly a social process which responds to social interaction and restructured situations".[10]

Thursz and Rothenberg cite other issues which schools of

social work must be willing to deal with before any real progress can be made. They contend that first the school and its faculty must recognize their moral obligation to the disadvantaged group will put them in a position which currently runs counter to the present trend in education. The aim today is towards academic excellence as characterized by emphasis on admission of students with superior undergraduate grade-point averages, the use of predictive tests, and concern for the reputation of the undergraduate institution where the student obtained his first degree. Secondly, admitting minority or disadvantaged students does not lead to a lowering of practitioner standards. Schools, however, must recognize at the outset if new money or special funding cannot be located, that it must be willing to deal with realities such as a re-ordering of priorities:

> "In the absence of special funds and a staff to develop a program for the educationally disadvantaged student, other program developments within a school may have to be delayed or suspended".[11]

Thirdly, schools should be mindful that giving priority to mobilizing resources does not guarantee success of the program nor does it guarantee that the investment of resources will result in superior as opposed to competent students:

> "Related to this are the problems attendant on the possibility of failure within this group...There will be failures, and the reasons for the failures will need to be documented. The basis for dropping the student from the program (and vice versa) will need to be precise rather than ambiguous".[12]

Another pivotal issue relates to the degree of special status

and separateness of this group within the student body of the school:

> "These special programs may lead to the isolation of this group from the rest of the students. While (they) will need extra help,...it would be destructive to them and to the school as a whole to isolate them and brand them".[13]

Equally important to the successful completion of the program will be the quality of the faculty members participating in the program as counselors and teachers. As well, the authors recommend that:

> "The total faculty should be knowledgeable about the program and should be involved in some aspect of its implementation - such as recruitment, selection, counselling, or assessment - so that it does not become a segregated program within the school".[14]

Billingsley points to other issues which may affect the success of a program for minority and/or disadvantaged students such as students' preconceived notions of what a social worker is. However much the social work role is valued by the larger society, to them, it represents"neither the range of opportunities in social work, nor the highest level of professional development, attitude and skill. Even students do not have this particular, limited, image of the profession, their conception is often vague and sometimes unfavourable".[15]

Leon describes some of the essential ingredients for a viable social work education program for minorities:

> "A viable program should (1) be flexible and voluntary, (2) be geared toward meeting the needs of students as identified by them, (3) be led by graduate students.., (4) be focused upon alleviating the anxiety generated by becoming a professional and heightened by being admitted as conditional, (5) be designed to redirect energy formerly used in coping

with anxiety to engage more fully in the learning process, (6) provide the opportunity for the understanding of course material in a nonthreatening atmosphere, and (7) provide opportunity for individual help with organization of papers and research projects".[16]

Billingsley, as well, describes what he feels are necessary types of activity to overcome obstacles which would threaten the viability of a social work program for a minority group. He recommends:

"(1) special recruitment of minority group students encouraging them to attend; (2) special counselling and advising of these prospective students; (3) changing the requirements for admission to the School, making them more flexible for these students; (4) developing special, extra tutorial and other academic assistance for students who might need this help; (5) developing special extra sources of financial support; (6) calling on the assistance of minority group students, faculty, fieldwork supervisors in agencies, and other professionals to help with interpretation and recruitment efforts; (7) hiring more minority group faculty; (8) offering courses on the history, culture, and conditions of minority groups".[17]

Farris, also recommends some corrective measures. He suggests that mere recruitment of a few token Indians as students or faculty is not adequate. As well, he is mindful that the task of developing remedial education programs for Indians will not be easy, nor will it adequately compensate for major deficiencies in their early education. He recommends that the schools of social work implement the following:

"(1) have specialized individual and group counselling for Indian students by Indian faculty and other qualified persons; (2) provide special training in the use of libraries, writing papers, research, and so on; (3) create special intensive educational programs of fieldwork experiences with American Indians and other minority groups throughout the

world, for example, an international minority student exchange program between North American and South American Indians; (4) develop part-time courses; (5) provide extensive tutorial assistance and remedial courses as indicated; (6) develop bilingual educational programs appropriate to the learning needs of Indian students".[18]

Auerbach, although he does not spell out specific adjustments for social work programs, states that:

"Planned action is necessary to assure the qualification of more minority students is needed to remedy the injustices and change the pattern of racism and prejudice that is still inherent in this country's system of higher education".[19]

Billingsley, in discussing the development, growth and progress of a social work program for black students at the University of California at Berkeley stated that there were a number of consequences which resulted from the program. One area he cited is the effects upon the traditional curriculum:

"One of the major consequences of increasing the number of minority group students and faculty in our School is that they are forcing us to become more aware of the limitations and irrelevance of much of our curriculum. Furthermore, they force us to face more squarely and painfully the forces of white racism which exist in our own midst. For example, it was a black student who brought to faculty attention the serious omission in a course on family, of any bibliography concerned with black families. We have moved forward some in introducing ethnically relevant elective courses but the basic curriculum remains relatively undisturbed. We must, indeed, go a long way in revising curriculum. And a relevant curriculum is a most apparent need and demand of minority students".[20]

He further states:

"We are acutely aware now, as we were not in 1964, of the absurdities of having all-white faculties teaching all-white students how to do social work in the urban community, so heavily peopled by members of ethnic minority groups...

> There is absolutely no doubt, in our experience.., about the close and positive correlation among three factors; increasing numbers of minority group faculty; increasing numbers of minority group students; and the introduction of more relevant curriculum materials and teaching methods which both reflect the experiences of minorities in society and prepare students better to understand and operate within those realities".[21]

Brown, in discussing minority students in social work and curriculum states:

> "..the ultimate objective must be to restructure the core curriculum so that is prepares students for competent social work practice in our multiethnic/racial society, of which 15 percent of 33 million persons are Third World American".[22]

Farris advocates that there should be major and not minor changes in social work curricula. With respect to the American Indian, he states:

> "There should be relevant Indian content in the total curriculum, not just token courses on Indian studies. There should be courses competently taught on the American Indian's history, culture, and contributions with a comprehensive examination of his contemporary role with insightful solutions and programs".[23]

Farris also expresses the opinion that the only individuals with the expertise and understanding necessary for a viable Indian program are the Indians themselves.

> "Only Indians currently have the acceptable and unique ethnic leadership integrity essential to any viable Indian program. It is only through full and total identity and commitment that one can begin to serve a people. The essence of being an Indian contains elements of commitment that cannot be contained or acquired in the makeup of a non-Indian".[24]

Guzzetta in discussing curriculum structure, identifies two categories which serve to control the design of that curriculum

structure. He labels the two categories as ideological and political. These two categories form the basis for most motivation and judgement by faculty whether or not that influence is at a conscious level:

> "Ideological concerns include program focus, goals, self-image, view of teacher role, and conception of students. These concerns constitute the glass through which all else is viewed and therefore should be explicated clearly... The more clearly they are understood, the less hazard of unconscious, and therefore, irrational influence. A realistic understanding of the various ideologies which control curriculum decisions is vital if faculty and students are to avoid being pulled apart".[25]

Guzzetta elaborates on political concerns which impinge on curriculum development. He identifies them as being time, money and other resources; space or architecture; faculty competence or capacity; student competence or capacity, support system; and the prevailing social situation.

> "The competence and interests of faculty always play a significant, often covert role in curriculum planning. Gamesmanship may substitute for sound planning where the role remains covert. One nationally-known social work educator recently referred to most curriculum development as a series of trade-offs. Rational plans must allow for this aspect, and not operate on shakey assumptions about faculty competence and interest".[26]

Guzzetta also points to the relationship between a school's goal, its curriculum and the need for a solid base of social support.

> "The school which ignores the social situation of its profession, country, or geographic locale thereby lowers its impact, effectiveness, and life expectancies. It may rightly be the conscience of the society, but as the scourge of society, its tenure is likely to be brief".[27]

Pellegrino, in discussing curriculum innovations states:

> "Today's curricular innovations are the substance of tomorrow's practice...Practice and education are indissoluably bound together. Both must respond gradefully, creatively and above all, with the public good foremost".[28]

The foregoing review of literature on social service education programs has attempted to summarize the view of social work educators with respect to social service education and cultural minorities. A number of viewpoints have been identified, all of which tend to support the belief that students of cultural minorities are under-represented in social service educational institutions and that changes in the institution itself are necessary to correct the situation.

Conclusion

The foregoing review of literature establishes that the present under-representation of people of native ancestry at the post-secondary level, particularly with reference to native students in social service educational institutions, is directly related to the historical relationship which has evolved between native people and the formal education system and to the attempts by government and educators to use the formal education system as a means of achieving the cultural conversion of native people.

Native people are under-represented in the post-secondary educational system. The review of literature which traces the historical development of the relationship between that system and native people indicates that formal education was primarily used as a means of assimilating native people into the larger Canadian society. Throughout the years of this relationship the formal education system gave little notice to the cultural and linguistic uniqueness of Canada's native people. Its primary focus was to educate the "Indian" out of the student. The overwhelming conclusion drawn from the literature is that the formal education system was racist and consciously sought to destroy the cultural and linguistic identity of Canada's native people. The underlying assumptions of the educational system were that native people were primitive, heathenistic, possessed no culture and needed to be civilized. The educational

system was premised on the belief that only one culture, that is, the British culture, needed to be taught and that the fabric of errors in Indian society would be gradually subverted through the formal education process. This goal would be achieved through the teaching of one curriculum which was based on the history, ideas, and philosophies of the dominant culture.

From a review of the literature with respect to traditional Indian societies, it can be concluded that the assumptions about native people being uneducated and primitive were false. The literature supports the view that traditional Indian societies had well-developed educational systems which were based on a specific philosophy of education and that these educational systems were displaced by the dominant Anglo-Saxon culture. This reinforces the conclusion that the purpose of the educational system was not to educate but rather to achieve cultural genocide.

The results of over one hundred years of the various attempts to educate people of native ancestry is almost as bad as if they had never received any education. The literature indicates that until very recently, there were almost no native people at the post-secondary level. Even though their participation rates compare favourably with the rest of the population at the primary levels, their numbers are negligible at the secondary and post-secondary levels. The conclusions which can be drawn from this fact are that the educational system is still a racist

system, that it still seeks to force upon native students curriculums which are established to serve the needs of non-native students and, as a result, force the native students to choose between no education and the retention of their cultural identity or education at the expense of compromising their culture and identity.

From a review of the literature with respect to cross-cultural education, it can be concluded that intelligence is in no way related to culture but rather to the lifestyle and circumstances of individuals. This is of particular importance where educators and educational systems falsely try to equate intelligence with a culturally determined curriculum. The literature concludes that most schools fail to recognize that discrimination, that is, denying one's culture through omission, is a counterproductive force to the personal and academic development of the native student. It is further concluded that the assumptions upon which mono-cultural curriculums are based are false, that is, that all individuals receive equal treatment. This notion is false since the previous chapter's literature supports the view that people of native ancestry are not in an equal position with respect to the remainder of the Canadian population. The literature further indicates that native people are caught between two competing value systems simultaneously and that the values of the dominant society are given more weight by virtue of the curriculum, the attitudes, behaviours, beliefs of the educators and the complete absence of other cultural inputs. Other conclusions

which arise from the literature are that native people should not have to change their own values in order to receive an education; that educators must seek to understand and not evaluate minority cultures and that no single teaching strategy can address the cultural diversity amongst the various tribes and sub-groups of people of native ancestry.

Additional conclusions drawn from the literature with respect to social service education tend to reinforce the basic notion that the educational system is set up to meet the needs of the dominant culture with little or no involvement with the problems of native people. Social service educational programs have generally been a one-way ethnic street for native people. As well, social service educational institutions have until very recently demonstrated little interest in recruiting native people into the profession. Administrative and academic requirements have served to block the admission of native students by upholding to the necessity of secondary education as a minimum admission requirement. Social work faculties are generally not reflective of the ethnic minorities in the communities they serve.

In summation, the following points emerge: (1) Native people have not had a positive experience with the formal educational system. The consistent and blatant attempts to use education to discredit their culture and heritage have left them leary and mistrustful of the education system. (2) Attempts to impose curriculums which are not reflective of native culture and values are counterproductive

and will result in the failure of the program and the loss of students due to high drop-out rates. (3) The educational needs of native people are unique and cannot be adequately met through educational philosophies which emphasize equality of treatment and dismiss the fact that native people generally are not starting from an equal position with respect to the rest of the population. Native people require specialized supports to help them make up for past educational deficiencies. (4) Structural changes are required in educational institutions, such as the hiring of qualified native instructors, the recruitment of native students, the introduction of native content into the curriculum, the allocation of finances to provide additional supports, if native people are going to be given a fair chance to become social service givers. As well, admission criteria should take into account skill and knowledge which cannot be taught or learned in the conventional educational settings.

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CHAPTER IV

The Origins, Development and Growth of Social Service Education In The Prairie Provinces

The purpose of this chapter is to present in summary form an overview of the origin, development and growth of social service education in the Prairie Provinces and to briefly comment on any recent educational developments, particularly those which are of relevance to people of native ancestry. The intent of this discussion is to provide a background against which social service education projects for people of native ancestry can be viewed and understood.

Social service education in the Prairie Provinces began thirty-seven years ago (1943) when the School of Social Work, University of Manitoba, Winnipeg, was established. Subsequently, schools of Social Work were established in Saskatchewan (1971) and Alberta (1966). In each province the establishment of the school was preceded by the formation of a professional association of social workers. At the same time, social service education was developing at the Community College level in response to the need which employers were expressing, for more and better trained staff.

The beginnings of social service education will be discussed by concentrating primarily on the events which led to the development of social service educational institutions in each of the Prairie Provinces.

Manitoba

In the Province of Manitoba at the present time there are two social service educational institutions which train people for job roles in the social service system; the School of Social Work, University of Manitoba, Winnipeg and the Assiniboine Community College, Brandon.

School of Social Work, University of Manitoba

The Manitoba School of Social Work is the precursor of the other professional schools in the Prairie Provinces. Social service education in Manitoba had its beginnings in August of 1914, when a group of concerned Winnipeg citizens (professors from the University of Manitoba, members from the Women's Council, the School Board and the Industrial Bureau) met to respond to the need for more trained and qualified social service personnel. "Toward the end of August, 1914, one of the first, if not the first program for social workers in Canada was an accomplished fact with sixty students enrolled".[1] Preparation for the social services consisted of this "training program" until 1942 when social service agencies such as The Family Bureau of Greater Winnipeg and the then newly enlarged Child Welfare Program, identified the need for a local school to train workers for the local employment. "Winnipeg could not hope to draw from schools in the east or in British Columbia. Inevitably the demand for a school of social work in the University followed".[2]

In the spring of 1943, the establishment of a school of social work was approved by The Senate and the Board of Governors. The training offered consisted of a one-year program leading to a graduate

diploma. In 1948, the school offered a Bachelor of Social Work Degree, and later in 1952, extended the program to include a two-year Master of Social Work Degree. The Bachelor of Social Work Degree was extended to a four year program in 1968-69 and the Master of Social Work Degree underwent revision in 1971-72, thus admitting students with the Bachelor of Social Work Degree and Bachelor of Art's Degree graduates who did necessary qualifying work.

Social Services Program, Assiniboine Community College

Assiniboine Community College is at present the only College which offers a social service educational program in Manitoba. Red River College did offer the same program as Assiniboine Community College but this program was discontinued in 1974. The reason cited by officials at Red River College was that there was not much demand for the program in Winnipeg.

The Assiniboine Community College, formerly called the Manitobe Vocational Center was established in 1961 and offered courses in auto mechanics, electrical and business education. As the years went by courses were added, including Social Services in 1965.

The Social Services program was largely the result of the interest employers showed in hiring greater numbers of staff with at least some training for social service work. As a result, an action committee was set up in the winter of 1965-66 headed by Mr. S.P. McArton, Director of Welfare for the Province of Manitoba. The committee was composed of Mr. G. Meyers, Director, City of Winnipeg, Welfare Department, Mr. A. Carmichael, Executive Director,

Society for Crippled Children and Adults in Manitoba, Mr. W. Berry, Executive Director, Children's Aid Society of Winnipeg, Miss Helen Mann, School of Social Work, University of Manitoba, Mrs. Helen Riesberry, Executive Director, Children's Aid Society of Western Manitoba, Mr. Bill Bell, Staff Development Officer, Manitoba Department of Welfare, a representative from Canada Manpower as well as several representatives from the Manitoba Department of Education, Vocational Education Division. In the same year, the committee formulated a proposal to set up a one-year training program. The proposal was approved and the program began with twenty students being enrolled.

The roots of the Social Service Program at Assiniboine Community College can not only be traced to the committee headed by Mr. S.P. McArton but as well to a growing interest which was developing in the mid-sixties for the development of additional training facilities for staff of social service agencies. This interest culminated in March, 1964, when the Canadian Welfare Council, now known as the Canadian Council on Social Development met at Montmorency Falls, Quebec, to discuss non-graduate training. The result of the conference was to firmly establish and articulate the need for such training by way of a report entitled 'Training for Social Welfare'.

Mr. Audin Bauman, Instructor of the Social Services Program since its inception, recalls the early days of the program's development:

> "The development of non-university training programs in social welfare, in community colleges primarily, was viewed with a good deal of suspicion by university

> (professional) trained social workers. I can remember so well being accused of acting unprofessionally by becoming involved in the program at Assiniboine, however such comments were effectively counter-balanced by the excellent support of the course Advisory Committee members most of whom were university-trained social workers".[3]

The duration of the Social Service program is one year. Efforts have been to increase the period of study to two years, however since Canada Manpower refused to sponsor individuals beyond a one year period, the program's duration has remained unchanged. The Manitoba Education authorities deemed that the Canada Manpower sponsorship was vital to provide operating grants to the College and training allowance for students. Canada Manpower sponsorships have declined from 33 students in 1966-67 to approximately 6 per year to the present. In the fall of 1977, an advanced studies program for graduates of the one-year course was initiated. This program of after-work study has attracted some local graduates, two of whom received their Advanced Studies in Social Services Diploma in June, 1979. The following is a breakdown of enrolment statistics for the Social Services course since its inception in 1965:

Year	No. of Students	No. of Native Students
1965-66	20	0
1966-67	36	1
1967-68	38	2
1968-69	39	2
1969-70	39	4
1970-71	39	3
1971-72	30	2
1972-73	25	5
1973-74	44	3
1974-75	42	5
1975-76	27	6
1976-77	31	1
1977-78	25	2
1978-79	29	4
1979-80	28	4
Total	492	44

4

* From 1965 to 1980, native students have represented 8.9% of the total student enrolment.

Present Day Developments

In the Province of Manitoba, there are no social service educational programs which are specifically targeted for people of native ancestry, nor are there any curricula specifically developed with respect to their culture or values. In addition, there are no indications that the traditional programs will be modified accordingly.

The School of Social Work, University of Manitoba, has over the years been involved in a number of innovative changes such as:

emphasizing an educational focus in practice, the development of a Northern Field Unit (1971-1978) and a Rural Field Unit (1974-1978), both of which were discontinued in 1978-1979. There are, however, only four developments which are of interest to this study since they have been associated with people of native ancestry; they are, the Accessibility Project, the Fort Alexander Project, the Brandon Social Work Project and the Inter-Universities North Program. It should be emphasized that with the exception of the Fort Alexander Project, none of these programs were specifically targeted for people of native ancestry but rather were focused at disadvantaged individuals and those too far removed from the urban setting to take advantage of the school's course offerings. At the present time, the School is continuing to admit a small number of people of native ancestry through the Accessibility Project and the Inter-Universities North Program but there has been no particular commitment to this group to develop, implement and deliver a program which is of specific relevance to the culture and values of people of native ancestry.

The Assiniboine Community College does not have any programs which are specifically targeted for native people nor does their training program, in terms of its curriculum, reflect a need to deviate from its mono-cultural base. The inclusion of students of native ancestry since its inception has not lead to any program or curriculum changes which would have made the program more accessible to this group.

In summary, neither of the social service educational institutions in Manitoba offer courses or programs which take into account the values of people of native ancestry and the resulting implications for professional practice. Both institutions have had people of native ancestry in their enrolments but neither have been successful in attracting or retaining students of this group. In both cases, students of native ancestry are grossly under-represented in proportion to the larger student body. As well there are no teachers of native ancestry in either School's programs. There are no indications that the traditional programs in either institution will become more accessible or less culturally biased in terms of curriculum, staffing patterns and student enrolment.

Saskatchewan

In the province of Saskatchewan, there are two social service educational institutions which prepare people at a professional level for job roles in the social service system, the School of Social Work, University of Saskatchewan and the Saskatchewan Indian Social Work Education Program, Saskatchewan Indian Federated College.

School of Social Work, University of Saskatchewan

Social Service education in Saskatchewan is a relatively recent occurrence. The School of Social Work, University of Saskatchewan was founded in 1971, and began offering a regular program of studies in 1972-73.

In 1962 an interest in social work education in Saskatchewan was sparked by the formation of the Saskatchewan Association of Social Workers. In 1963 the University responded by engaging the Division of Social Science to consider the feasibility of establishing a Social Work Program. In 1967, the University Senate approved the development of a school of social work.

Interest in the early implementation of the program was expressed in 1968 and 1969 by various community groups including the Saskatchewan Association of Social Workers, and an inter-agency committee. In the summer of 1970 an Ad Hoc Committee on a School of Social Work was established and a planning and organization grant was received from the Department of National Health and Welfare. In 1971, a director was hired and within two years a total of nine faculty members joined the school.

The program philosophy of the School is based on the desire

to provide professional studies for persons now or previously involved with some aspect of human services. This adult education philosophy of "a second chance" and permanent continuing professional education is the major emphasis within the School of Social Work.

As a consequence of this philosophy the School has endeavoured to provide easy access to educational resources for those interested in part-time studies as well as decentralizing portions of the program by establishing community education centres in Prince Albert, Saskatoon and Regina. In 1973 there were two hundred twenty students enrolled in part-time external classes and thirty-one students registered in the then newly formed Bachelor of Social Work program of full-time internal studies on the Regina Campus. The school's admissions policy has limited internal studies enrollment to about thirty students each year in favour of expanding the enrollment in external part-time studies.

The school's involvement in the development of the Indian Social Work Education Program began on April 2, 1973, when the school was requested to react to a five-point discussion paper prepared by the Indian Cultural College with respect to a training program which was to be "developed conjointly" to improve the training of the College's counsellors. By mid October of the same year the inaurural class of twenty-five Indian students were selected and classes began in January, 1974. The program has developed considerably since that time and in May of 1978 the Student-Faculty Council approved and commended a new program and degree, the Bachelor of Indian Social Work. The new program represented the "consequence sought by the

Indians and subscribed to by the School of Social Work...a new kind of professional who would be prepared to commit himself to the same ends of service as (the School's) own students".[1]

Saskatchewan Indian Social Work Program,
Saskatchewan Indian Federated College

The Indian Social Work Education Program came into existence after the Saskatchewan Indian Federated College of the Federation of Saskatchewan Indians arrived at the conclusion that social work education is vital to Indian communities. They noted that while the functions that are now attributed to social workers were once performed by the elders or respected men and women in the community, the impact of industrialization has altered the traditional social structures and lifestyles. As a result, there is now a need for professional social workers to fill that gap.

The development of the program by the Federation of Saskatchewan Indians and the School of Social Work, University of Saskatchewan, is premised on the belief that social workers in Indian communities can only be effective if they attempt to build upon the strengths of the past and have a genuine interest in the well-being of the people. Dedication and cultural understanding are the basic qualifications of a good social worker. The Federation states, "therefore social workers on Reserves should be Indians. Furthermore, it has (been) recognized that university training for Indian social workers should be special; it should take into consideration Indian traditions and mode of life, as well as problems and aspirations unique to our people".[2]

The Indian Social Work Education Program began in 1974 through the co-operation of the Federation of Saskatchewan Indians and the School of Social Work, University of Saskatchewan. Through this liaison the College has been able to develop a training program containing not only the core social work skills and knowledge but also the necessary Indian studies components such as history, culture and tradition. As well, ways and means are identified as to how social work skills can be adapted to the Indian community.

In 1976 the Indian Federated College became an affiliated college of the University of Regina. Since that time it has been operating as an off-campus program of the college. This, however, has not limited the College's relationship with the School of Social Work.

In 1978 the four year Bachelor of Indian Social Work Degree was introduced, increasing the school's offerings to two levels of expertise, that is the Certificate and Bachelor's levels. To this point, all academic training has been delivered on campus as a deliberate part of the program design. The future intent, however, is to expand the program into Indian communities and establish some method of providing professional education at the reserve level.

In October 1980 the first two students holding a Bachelor of Indian Social Work will graduate. The College will be applying for accreditation shortly thereafter. There have been approximately fifty-four graduates in the Certificate program (CISW) and sixteen students will also graduate in May 1980. As of February, 1980 there are fifty-nine students enrolled in the Bachelor of Indian Social Work

Program. The breakdown is as follows:

Year	No. of Students
Year 1	25
Year 2	19
Year 3)	15
Year 4)	—
Total	59 [3]

Graduates of the program are employed throughout the Province with the minority working on reserves and in the North while the majority are working in the urban areas. The public service commission of the Government of Saskatchewan classifies the Certificate of Indian Social Work as a Social Worker I. Other agencies such as the Department of Indian Affairs and Northern Affairs are also required to meet this classification.

In the summer of 1980 the Indian Social Work Education Program will undergo a comprehensive five year evaluation.

Present Day Developments

In the Province of Saskatchewan there are two social service educational institutions which train individuals for a career in the social services. Both institutions operate at the university level and both provide a degree credential, the Bachelor of Indian Social Work (BISW) and the Bachelor of Social Work (BSW). One program is primarily set up to serve Indian students while the other is set up to serve the general population of Saskatchewan. Both programs provide a bi-cultural educational experience and share a common core of basic social work skills and knowledge.

The Faculty of Social Work, University of Regina, is well known for its decentralized campus philosophy and is recognized amongst practitioners knowledgeable in rural and northern practice as a leader in the development of a knowledge and practice base germaine to those settings. As well the School has moved into new directions of social service education which further highlights their community based focus, examples such as the Community Education Centre concept and the recently announced Donner Foundation grant for Extension Education and Research in Northern Saskatchewan Communities, serve to illustrate the point. The latter is intended to build a communications network between people in remote communities, allowing them to use their own language to share ideas about improving their communities. The program primarily assists people of native ancestry to share in the development of their own communities.[4]

The Indian Social Work Program is in itself a significant new thrust in social service education. It is one of the two social service education programs operating for people of native ancestry in Canada. The program, being approximately six years old, is still in the beginning stages of development. Its primary task has been the building of a firm program base which has thus necessitated an on-campus format. The developmental goal of the College is to decentralization and community base.

In summary, the Social Service Educational Institutions in the Province of Saskatchewan appear to be moving towards greater involvement with people of native ancestry primarily by increasing accessibility through program and structural changes in the established institution and by the development of a new institutional structure operated

and controlled by the Federation of Saskatchewan Indians.

Alberta

In the Province of Alberta there are four provincial institutions and one locally controlled school which provides formal academic preparation for social service work. Of these only two offer a degree in social work, the School of Social Welfare at the University of Calgary and the Blue Quills Native Education Council, St. Paul, an affiliate of the School of Social Welfare and Athabasca University. The other three institutions are at the community college level and offer a variety of diplomas in social services, child care, corrections, etc. These college level programs are located in Calgary (Mount Royal College); Edmonton (Grant MacEwan College); and Red Deer (Red Deer College). The colleges grant approximately 100-150 diplomas yearly. Only a small minority eventually enter the social service system while a few each year have sought entry into the Bachelor of Social Work Program.

The growth of social service educational institutions in Alberta appears to be related to the rapid economic expansion of the provincial economy over the last two decades. This growth has been based upon a thriving oil and gas industry as well as a prosperous agricultural/agro-business industry. The national and international demand for Alberta's primary resources signals that strong patterns of economic and population growth will continue.

"In gross terms the provincial population has increased from 939,000 (1951) to 1,600,000 (1971) and is expected to reach 2,000,000 around 1981".[1]

Along with the rapid economic growth and prosperity came increased poverty, marginal employment status and opportunities, slum-housing, dislocation of lifestyles, anomie and alienation. In addition, these disadvantages are "exhibited disproportionately by the Indian and Metis population".[2]

The political orientation in the Province has been strongly influenced by the traditional pro-business and pro-investment platforms of the Social Credit and Conservative parties, with their strong ideological bias against socialized services. The development of social services appears them to have been just one of those necessary evils to be tolerated. "The orientation to the development of social services...has been basically residual...the combination of residual philosophy and government dominance has contributed to the slow development of professionalism in the social services... .In Alberta, it is rare to find professionally prepared social workers providing direct service".[3]

School of Social Welfare, University of Calgary

The School of Social Welfare, came into being in 1966, when the University of Calgary appointed a Director of the Program. The impetus for its establishment came from the Alberta Association of Social Workers between the period 1962-1964. The Junior League of Calgary provided grant support to the Association to research

the need for a School.

In 1967, the School began by offering a Master of Social Work degree, based upon a Bachelor of Art's Degree. In 1971, the M.S.W. program received final accreditation from the Council on Social Work Education. As of 1974, the M.S.W. Program was discontinued and replaced by a Bachelor of Social Work program which had already begun in September, 1971.

The introduction of the B.S.W. program led to the comprehensive redesign of the graduate program, which is now centered on the one year, post-B.S.W., Masters Degree. As well, a doctoral program has been added.

Social Work Program, Blue Quills
Native Education Council

The Blue Quills Native Educstion Council is an affiliate of the School of Social Welfare, University of Calgary, and Athabasca University. It began offering a Bachelor of Social Work Degree program in September, 1978.

Blue Quills, named after the chief who allowed the Catholic clergy to build the residential school on his reserve, was originally located on the Saddle Lake Reserve and was relocated in 1930 to its present location, two and a half miles west of St. Paul, Alberta and one hundred and twenty miles east of Edmonton. The school was jointly administered by the Catholic Church and the Federal Government. The curriculum was religiously focused and different from the public school system. It was modeled after the "Bible and Plough" philosophy, providing a half day of instruction and a half day of

training which consisted of agricultural tasks for the boys and home economics tasks for the girls. This method of instruction was radically altered in the post war years. The boys were no longer required to work a half day on the farm and the calibre of teaching was upgraded.

In 1954, the Department of Indian Affairs took over the control of the school residence from the Catholic Church but hired the clergy to staff the institution. In so doing, the Federal Government began to shift to the policy of integrated education in the late fifties and early sixties, which eventually threatened the continued existence of Blue Quills. In 1969, the Department of Indian Affairs decided to spare Blue Quills, renovating it into a hostel for Indian students who would attend the integrated schools in St. Paul. The decision to change the role of the school and to send students to St. Paul was unilaterally made by the Department of Indian Affairs. The community had not been consulted.

In June, 1970, when the Department of Indian Affairs moved to sell Blue Quills to some townspeople, the Indian people of the Saddle Lake/Athabasca district moved en masse in a takeover of the school. They refused to vacate the premises unless the Federal government agreed to turn over the management and control of the residence to the Indian people. The government acceded to their demands and the control of education was turned over one year later. Cardinal, commenting on the incident, indicates that "Blue Quills (was turned) over to the people. It became the first school in the country to be controlled by an Indian board."[4]

The Blue Quills Native Education Council was originally composed of four elected positions (President, Vice-President, Treasurer and Secretary) and eleven appointed members. However, in 1978, the reserves were split into two districts resulting in seven bands in the Saddle Lake Area and consequently the Council was reduced to seven members. The Board meets monthly, hears reports on the progress of the school and can authorize capital expenditures. As well board members report back to their respective reserves on what is happening at Blue Quills.

In 1972, the Board hired a Treaty Indian as the Director, who answers to the board and is responsible for the compiling of all reports. His duties include budgeting, hiring of staff, public relations, negotiating with both levels of government and all of the provincial educational institutions, universities, junior colleges, etc. Funding is provided by the Federal government on the grants system. In 1973, Blue Quills signed an agreement with the Province of Alberta to develop a curriculum in the Native language. This project was funded by the federal and provincial governments.

Originally Blue Quills offered grade four to eleven, this was later modified in 1976-77, resulting in grades one to nine being dropped, since each reserve was also gaining local control of education at these levels.

In 1974, Blue Quills expanded its involvement into post-secondary university level education and in 1975 introduced a four year Bachelor of Education Program (Morning Star Program) affiliated with the University of Alberta and the Alberta Indian Education

Center (AIEC). The Blue Quills Native Education Council replaced the AIEC upon its demise. The first two years of the degree are taken at Blue Quills. In addition, in 1976 Blue Quills in conjunction with Athabasca University introduced a Liberal Arts Degree program, and in 1977 Public Administration became the third University program to be offered.

In September 1978, the Bachelor of Social Work program was begun. This four year degree is affiliated with the University of Calgary and is administered by the Faculty of Continuing Education with representation from the Faculty of Social Welfare. Athabasca University provides the Arts courses in the program.

Social Services Worker Program,
Grant MacEwan Community College

The Social Services Worker program at Grant MacEwan Community College has been in existence since 1971. The program is two years in duration leading to a diploma as a Social Service Worker. The program was originally established in 1967 at the Northern Alberta Institute of Technology as a direct response to community needs for more qualified social service personnel. Upon the founding of Grant MacEwan College, the program was relocated from its original location.

The provision of social service education at Grant MacEwan College takes place both on and off campus. The two year diploma program is recognized by the Faculty of Social Welfare, University of Calgary and students will be considered for admission to the Bachelor of Social Work Program.

The college has been involved extensively in the provision

of social service education to people of native ancestry. Appropriate modifications to the core curriculum have been made where necessary to suit the needs of the people and the exigencies of the situation. Six distinct training programs have been delivered to native groups between the period 1976 - 1980.

Mount Royal College and Red Deer College will not be elaborated on since they do not offer an integrated program which trains people in a generalist sense for the social services. Rather their focus is specific, offering diploma courses such as careers in Criminal Justice or Rehabilitation Services. Consequently, neither college offers a total social service educational program.

Present Day Developments

In the Province of Alberta there are two social service education programs for people of native ancestry, Blue Quills, Bachelor of Social Work Program and Grant MacEwan, Native Social Services Worker Program. Both programs are targeted for people of native ancestry although only one program, Blue Quills, is controlled by the native people. In each program various models for delivery have been used but generally are based on the on-site learning principle for the first phase of the program with the option for on-campus exposure in later phases. Both programs offer flexibility in terms of its open-ended planning structure and design, its decentralization principle and in its curriculum development process.

Grant MacEwan has been involved in the delivery of social service training programs for people of native ancestry in locations

all across the province such as the Edmonton-Hobbema District, the Fort MacLeod District, as well as in Whitehorse, Yukon. The programs delivered have varied from programs focused on alcohol counselling to home-school co-ordinator roles.

In summary, in the Province of Alberta there are three social service educational institutions which provide social service education to people of native ancestry, the Faculty of Social Welfare, University of Calgary, in collaboration with the Blue Quills Native Education Council and the Grant MacEwan Community College. Each institution appears to be moving towards increasing accessibility by decentralizing its program to rural and northern areas and by developing curricula which is bi-cultural in focus and which have in varying degrees an emphasis on native culture and values.

CHAPTER IV

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CHAPTER V

Social Service Education Projects For People Of Native Ancestry In The Prairie Provinces

Social service educational projects for people of native ancestry in the Prairie Provinces have developed in a number of ways. Some projects have sprouted as off-shoots or extensions of the traditional institutions, others have sprung up on their own with assistance from the traditional programs, while others have evolved completely on their own. The purpose of this chapter is to provide a listing and description of social service education projects for people of native ancestry in the Prairie Provinces. The intent is to provide an additional dimension to the study and a clearer picture of developments in the Prairie Region.

The discussion will proceed on a province by province basis with each project/program being listed and described separately. Each project will be described as fully as possible. However, since the amount and degree of detail of the material received varies from project to project, it has not been possible to analyze each project to the same degree. In light of this limitation, the minimum goal of this discussion is to familiarize the reader with as many aspects as possible of the projects operating in the Prairie Region. This information will provide an additional backdrop to the next chapter which details the perceptions and

experiences of students and staff who were involved in social service educational projects in Manitoba. The following categories will serve only as a general outline to assist in the description of the projects and will be used only where applicable. They are: project format (aspects such as, credential offered, length of the program, selection of students, etc), curriculum (aspects such as method of delivery, listing of courses offered) and field experience (aspects such as duration, model used, etc.). Information contained in this chapter is based on primary sources such as, program proposals, curriculum summaries and evaluative reports.

Manitoba

In the Province of Manitoba, there are four programs which are of interest to this study: (1) University of Manitoba, School of Social Work, Brandon Social Work Project; (2) Fort Alexander Child and Family Services Training Program, The University of Manitoba; (3) Department of Native Studies and Continuing Education Division, Certificate Program In Community Counselling and (4) Department of Education, Special Projects Branch, Native Family Life Counselling Program.

The University of Manitoba, School of Social Work - Brandon Social Work Project

The Brandon, Bachelor of Social Work Program, was developed by the University of Manitoba, School of Social Work, in response to a request made by Brandon University. The project began in September, 1977 and concluded August 31, 1978. The project was a response to

the presumed needs of students and working people in Brandon to obtain a first professional degree in Social Work without having to relocate to Winnipeg.

The purpose of the project was to provide accredited professional social work programming to students selected from Brandon University and the community at large. The objectives of the project were to: (1) provide greater accessibility to the Bachelor or Social Work Program by people who were resident in Brandon, (2) provide an alternative career path for students enrolled at Brandon University and for individuals already employed in the social services, an opportunity to obtain a professional social work degree, (3) provide an additional educational option in accordance with the Special Consideration Category to people of native ancestry.[1]

In accordance with the above objectives, the Brandon Bachelor of Social Work Project was developed. Under the terms of the contract between the School of Social Work and Brandon University, the School of Social Work agreed to provide the first year of the three year Bachelor of Social Work Program between the period, September 1, 1977 to August 31, 1978. There was no legal commitment to provide additional years of the program in Brandon but the School of Social Work indicated that during the term of the contract it would commit itself to a positive and energetic exploration of ways and means of offering the program beyond the first professional year.

The first year of the program was delivered between the period of January 1, 1978 and August 31, 1978. Due to the attrition rate in the first year, the program was not delivered the following year. Negotiations took place between the students in the program and the School of Social Work, which resulted in the students being relocated into Winnipeg and integrated into the regular program. Of the original seventeen students in the program of which approximately one-half were of native ancestry, two students have graduated and two expect to graduate in 1980-81.

Project Format

The Brandon Project was an attempt to deliver the first year of the Bachelor of Social Work Program to students who were resident in Brandon. The core social work subjects were provided by faculty from the School of Social Work who commuted to Brandon, while Art's electives were delivered by Brandon University. The courses which were delivered by the School of Social Work were essentially the same as those received by the students enrolled in the regular program in Winnipeg. The project format was innovative to the point that the students did not have to relocate to Winnipeg. There were few changes in content or course delivery, the program was identical in most respects to the professional program offered on the University of Manitoba campus.

The number of students to be selected was based on a formula which was agreed to by the Faculty of Social Work and Brandon University. The agreement called for the ratio between Special Project

students* and other students to be determined annually. In the first year of the project, a maximum of twenty-five students was to be selected, fifteen of which were to be selected from Special Projects and ten from the regular university student body. It was also agreed that the School of Social Work would have complete control over the admission of students to the Bachelor of Social Work Program, and that admissions would be in accordance with the policies of the School.[2]

The project staff consisted of one co-ordinator and four lecturers drawn from the regular faculty of the School. No new staff were hired full-time to work on the project. In addition, all were resident in Winnipeg. There were also four liaison persons, (each assigned to one of the faculty lecturers) who were resident in Brandon.

The funding for the project came from the provincial Department of Continuing Education and the federal Department of Indian and Northern Affairs. The primary basis of the financial support for the project was derived from the external grants provided to Brandon University from the above-named department for the Special Project students.

The administration of the project was the sole responsibility of the School of Social Work. The School had complete

* The term "Special Project students" refers to those students who were enrolled at Brandon University in any one of the various projects which were originally created as a means of increasing accessibility to post-secondary education primarily for the disadvantaged, including people of native ancestry.

control and jurisdiction over matters such as: termination of the project, selection of the students, content and delivery of all Social Work courses, and approval of the student's academic program including electives taken at Brandon University.

Curriculum

The program of professional studies was identical in all respects to the professional program in Winnipeg. The curriculum consisted of all social work courses. Electives were to be taken at Brandon University. The curriculum package constituted the first year of the three year program. Courses were delivered in two sequences, January to April, 1978 and May to August, 1978. The package consisted of the following courses with credit hours in parentheses:

First sequence:	Community and Organizational Theory	(3)
	Introduction to Social Work and Social Inquiry (Field I)	(3)
	Interpersonal Communication Skills	(3)
Second sequence:	Small Groups Dynamics	(3)
	Social Welfare I	(6)[3]

The University of Manitoba, School of Social Work, Fort Alexander Child and Family Services Training Program

The Fort Alexander training program was developed by the University of Manitoba, School of Social Work, upon the request of the Band of the Fort Alexander Reserve. The program commenced in April, 1977 and has been renewed each year for a period of three years. The program terminated in June, 1980.

On November 3, 1976, the Band of the Fort Alexander Reserve

signed an agreement with the Department of Indian Affairs whereby the Band committed itself to administer and deliver child welfare and family services in the community of Fort Alexander. The Department of Indian Affairs in turn was committed to funding the programs and safeguarding the standards of service. As a result of that agreement the Band established an agency entitled, Fort Alexander Child and Family Services. Since that date, there has been a gradual transfer of cases from the Indian Affairs Social Service Department to the agency. The agency is staffed by people from the Fort Alexander community.

Since the agreement requires the Band to provide a staff training program, the Chief of Fort Alexander and the newly employed B.S.W. Co-ordinator of Child and Family Services, approached the School of Social Work to explore the possibility of the School offering a training program to the staff of the Fort Alexander Child and Family Services Agency. The purpose of the program was to provide accredited on-the-job training to the staff of the Fort Alexander Child and Family Services, which would assist the agency to meet the standards of service provision as established by the Department of Indian and Northern Affairs and upon which continued and on-going funding of the agency was based.

The objectives of the programs were: (1) to give the basic knowledge and skills required for the implementation of programs; (2) to ensure the training program respects and fits the cultural heritage and life style of the community; (3) to aid in the planning

and implementation of the agency's programs; (4) to assist with the integration of Child and Family Services with other related programs existing in the community; (5) to assist in the engagement of trainees with the community for their participation in the planning and implementation of programs; (6) to advise on the participation of trainees in other training programs; and (7) to advise on the appropriate use of human resources.[1]

As a consequence of these objectives, the Certificate for Practice in Child and Family Welfare program was developed. The original agreement between the School of Social Work and the Fort Alexander Band called for the provision of a one year introductory level training program. Due to the positive outcome of the first year, the Band subsequently requested the School to consider the delivery of an intermediate and advanced level training program. The School responded to these requests and the additional two levels were delivered. (These two levels were actually delivered by the Continuing Education Division, University of Manitoba).

Over the three year period twelve students were involved in the program. Five students obtained their Advanced Level Certificate on June 30, 1980.

Project Format

The Fort Alexander Program was delivered on the Fort Alexander Reserve by instructors hired by the School of Social Work and/or Continuing Education Division. The course content which was developed by the School of Social Work was designed to dovetail

with the services the agency was providing under its mandate. The program areas upon which the courses were based are: social assistance provision, child protection, foster home provision, homemaker service and day care. The courses which the School delivered were designed specifically with the needs of the Fort Alexander Reserve in mind. There were no identical courses being offered at the School of Social Work, nor was there a Certificate program in existence prior to the Fort Alexander Project. The design of the course content and the certificates which were developed are specific aspects of the Fort Alexander program and not of the regular program offered by the School of Social Work.

The students were selected on the basis of their employment with the Fort Alexander Child and Family Services agency. Conditional to the funding arrangement, the staff of the agency were to receive on-the-job training. The original number of students (trainees) was composed of the following agency staff: the director, administrator, welfare administrator, welfare aide, welfare clerk, day care co-ordinator, day care aide, two child and family counsellors, two adolescent counsellors and a social worker. The admissions criteria did not take into account factors such as education, age or previous experience. Students were in essence hired by the social work co-ordinator of Child and Family Services, affirmed by the Board and not by the School of Social Work. However, the School of Social Work reserved the right to evaluate students on a continuous basis defining the training program with respect to academic ability and personal suitability. As a result, the School could advise a

student to leave the training program.

The following criteria of expectations were placed on all students and represented the performance requirements which all students had to demonstrate in order to pass the course. They were: (1) students must attend all scheduled classes, meetings and individual consultations, (2) students must complete all assignments on time, (3) participation in all sessions was required, (4) students were required to provide evidence that they were meeting all basic requirements, (5) students must be able to make connections and linkages between the various courses and use the knowledge and skills from all courses in a variety of situations and (6) students must demonstrate growth in their ability to think, feel, and do, ie. use what was learned to deliver a service effectively.[2]

Throughout the three-year period, the number of staff/instructors has fluctuated. In total the project involved nine staff, all resident in Winnipeg.

The funding for the program came directly from the Department of Indian and Northern Affairs and was negotiated on a year-by-year basis.

The administration of the program was shared between the Band and the School of Social Work in the first year, and in the second and third years between the Band and the School and Continuing Education Division, University of Manitoba, each with their own area of responsibility. Under the terms of the contract,

the School was responsible for the delivery and co-ordination of the training program and the selection of instructors. The Band was responsible for negotiating with the Department of Indian Affairs for monies for the training program. The Continuing Education Division assumed the major administrative responsibility at the request of the School of Social Work. At the outset of the second year of the project the Continuing Education Division was responsible for the hiring and salary of the co-ordinator of the project, the hiring of staff and the drawing-up of the yearly budget. There was also provision made for a Steering Committee for the Project with the following representation: two members from the Fort Alexander Band Council, the Director of the Fort Alexander Child and Family Services Agency, two representatives from the Continuing Education Division, two representatives from the School of Social Work including the co-ordinator of the Fort Alexander Certificate Program. This committee was responsible for the major decisions made and the policy guidelines which affected the program's operation. In general, the responsibility for the project was shared by the Continuing Education Division, which was responsible for the administration of staff and monies and the School of Social Work, which was responsible for the curriculum and course content.

The training program was delivered over a period of three years on location at the Fort Alexander Reserve during the Child and Family Services staff's working time. The content and methods of delivery were devised in a co-operative effort between representatives of the Reserve and the School and Continuing Education

Division. Initially the proposed method of delivery consisted of a workshop format. This format was eventually replaced with each instructor spending one day per month with the students, focusing on his/her particular course. The program delivery as a total package was patterned on the basis of five training days per month, four days of which were devoted to teaching, and one day with the staff of Child and Family Services and other leading resource people in the community. In addition to the above, the program provided for supervised field instruction in the work situation on the basis of four to eight days per month. The field instructor was also present during class to assist in the connection between practice and knowledge. Students were evaluated on the basis of class participation, written assignments and feedback from the instructors.

Curriculum

The curriculum was the responsibility of the Continuing Education Program Committee, School of Social Work, and was approved by the School Council, School of Social Work. The curriculum for the three year training program was divided into three levels, each level delivered consecutively: the Introductory level, the Intermediate level and the Advanced level. The courses were presented, beginning with the general and introductory courses as a base for more specific areas as learning progressed. The introductory level emphasized the engagement and assessment process, offering basic knowledge in the area of working with individuals, families and community. The intermediate level emphasized beginning skill in intervention and acquainted

students with the area of working with groups around special problem areas. The Advanced level focused on the student's ability to apply problem solving techniques. The courses in each level were delivered concurrently. Field instruction was provided at each level and ranged from four to eight days per month.

The three year training program consisted of the following courses:

Introductory level	Intermediate level
The Administration of Programs	Human Interaction I
Child Care	Social Welfare - Policy and Procedure
Intervention with Families	Field Instruction
Communications and the Helping Role	Study Skills
Community Resources	

Advanced level

Human Interaction II

Legislation

Field Instruction

Study Skills

Introductory Level

The introductory level was divided into five subject areas: The Administration of Programs, Child Care, Communications and the Helping Role, Work With Families and Community Resources.

The course entitled the Administration of Programs attempted to acquaint the student with the relationship between legislation and the organizations which are charged with the delivery of service.

As well, the course attempted to familiarize the student with areas such as:the differing levels of government, the need for and ways of maintaining an organization to provide service, the need for understanding the values which are implicit in service delivery and the ways and means which are open to an organization to develop good service delivery.

The course, Child Care, was aimed at acquainting the student with the stages of human growth so that students would be able to insure that appropriate standards for day care and homemaker foster care were being met. As well, the course attempted to acquaint students with communication and counselling skills with the primary focus being placed on the child.

Communications and the Helping Role, was primarily focused on interpersonal communications' skills. Students were expected to develop an awareness of themselves and others in the communication process, to acquire the beginning skill in communicating clearly and directly as well as developing the capacity for listening and the giving and receiving of feedback. The training group provided th primary resource for learning.

Work with Families was primarily aimed at acquainting the students with the role of the helper, with elements of the helping relationship, with the role of the agency and with the development of the ability to explore and use the helping relationship in interviews. As well, the course attempted to assist the student in understanding the family system as a framework for assessment and to

assist in the engaging of a family utilizing the systems framework.

The course entitled Community Resources, focused on the identification of community services, on the use of interdisciplinary approaches to working in the community and on the development of local leadership potential as a strategy for the development and use of community resources.[3]

Intermediate Level

The intermediate level was divided into three subject areas: Human Interaction - Knowledge and Practice, Social Welfare - Policy and Procedures and Field Instruction.

The course, Human Interaction, attempted to develop a beginning competence in students to work with individuals, families and groups as well as to allow students to experiment with different approaches to intervention. The course also attempted to acquaint students with social work's value and knowledge base and to acquire an understanding of the basis for some of the dysfunctional behaviour on the reserve.

The course was organized into five separate units: (1) approaches to Intervention, (2) Values Clarification, (3) Differential Application of Interventive Approaches to Individuals, Families and the Reserve Community, (4) Group Processes, (5) Special Problems. The sequential flow from one unit to the other was determined by the order of the learning process. Units I, II and III were basic to beginning interventive practise in the field while Units IV and V were basic to the development and application of skills to specific situations.

Unit I focused on approaches such as: Crisis Intervention, Network Therapy (Attaneave), Encounter/Psychodrama/Gestalt (Perls) and Family Construction (Satir). The approaches emphasized the assumptions which were implicit in each approach as well as their implications for practice. Unit II focused on: the identification of the values present in each approach in terms of whether they enhance or contradict the Indian view of man and the identification of the style of using self in relationships and communications in terms of its appropriateness to Indian culture. Unit III focused on the significant elements in individual, family and community systems, on the analysis of the linkages between these systems, on the identification of the specific interventive skills appropriate for the different systems and on the examination of the interventive approaches applied. Unit IV was concerned with group process and focused on areas such as the definition of a group, purposes for the use of groups, elements of a group, stages of development, processes of interaction and worker's role. Unit V dealt with the examination of special problems on the reserve such as: child neglect, physical abuse, alcohol and drug abuse and depression.

The course, Social Welfare - Policy and Procedures, was focused on: acquainting the students with the Manitoba Child Welfare Policies, the development of an understanding of the current practices and procedures used in the Child Welfare Field in Manitoba and the definition of the role of a child welfare worker on reserves. The course attempted to provide an overview of the child welfare system.

The final course, Field Instruction, assisted the student in applying the skills learned in the Human Interaction and Social Welfare courses to their specific work situation. The course focused on the development and application of engagement, assessment and interventive skills with individuals, families and sub-systems in the reserve community. As well, the course attempted to make connections between value assumptions, knowledge, specific situations and interventive skills, to encourage students to take responsibility for their value stance in the delivery of service and to learn to share responsibilities of the provision of service with other co-workers.[4]

Advanced Level

The advanced level was divided into three subject areas: Human Interaction, Legislation and Field Instruction. The course, Human Interaction, was a continuation of a similar course at the Intermediate Level. The focus at the Advanced Level was on the continued development of skill in working with individuals, families, groups, and sub-groups in the reserve community. As well, the course emphasized the development of a knowledge and value base and the development of skill in the planning of programs which fit with native culture, values and the reserve lifestyle. The Advanced Level differed from the Introductory and the Intermediate Levels in that its focus was on the beginning skill development of Planning and Evaluation. The course involved the same five units as in the Intermediate Level but were designed to facilitate the problem-solving process and were delivered as a whole rather than on an individual basis. The course included two areas where the student

learned to apply problem-solving techniques. In the first, each student was responsible for a special problem or area of interest. They were required to implement, plan and evaluate a service. In the second, the group was involved in working together on a special project.

The course, Legislation, was focused on familiarizing the student with Legislation such as the Child Welfare Act, The Indian Act and The Human Rights Act. The objectives of the course were similar to the Social Welfare course at the Intermediate Level but also included a section on Provincial and Federal Legislation which is particularly germaine to Native people.

The final course, in the Advanced Lebel, Field Instruction, had as its objective that the student learn to apply in the specific work situation the knowledge and skills learned in the Human Interaction and Social Welfare courses.[5]

In addition, a study skills component was offered concurrent with the delivery of the courses.

Field Experience

Students received field instruction concurrent with academic instruction. The students' field experience was centered around their job roles at the Fort Alexander Child and Family Services agency. Each student's normal job-related duties became the focus of the field training model. Although the field experience was on the Fort Alexander Reserve, there were allowances made for

students who wished to get some exposure in an urban setting. As a result, some students in their final year (Advanced Level) were placed in agencies in Winnipeg for a period of approximately two weeks.

The University of Manitoba, Department of Native Studies and Continuing Education Division, Certificate Program in Community Counselling

The Certificate Program in Community Counselling was developed collaborately as a pilot project of the Department of Native Studies and the Continuing Education Division in response to requests for further preparation in counselling among native peo- in their home communities throughout Manitoba. The program began in January, 1978 and terminated in March, 1980.

The purpose of the program was to provide counselling training for native people who are home and school co-ordinators in their communities. The objectives of the program were as follows: (1) to improve and expand skills in assessing, planning and carrying out counselling programs for individuals, families and other small groups within their home community settings; (2) to increase knowledge of native culture and history and (3) to gain a basic introduction to

university study.[1]

Over the two year period a total of fifty students have been involved in the program. The core group of students consisted of approximately thirty students, of which seventeen completed the course successfully.

Project Format

The program was delivered within the two year period in three - twelve week sessions which ran from January through March and two - six week sessions that coincided with the regular University Summer session (July through to mid-August). In addition to the normal study program, a seminar workshop was held prior to the beginning of each winter session. All classes and workshops were conducted on-campus at the University of Manitoba.

This format was adopted to benefit as many potential students as possible. Students who were employed were able to participate in the program while remaining in the work force. The program used a combination of university degree credit courses and special non-degree courses which were developed for the program. As a result, students had the opportunity to improve their skills in the delivery of counselling services within native communities while they received a basic introduction to university education. The program offered a high degree of flexibility since students could stop after completing the requirements for the Certificate or opt, at any time, to move into the regular university degree program.

The students were selected primarily on the basis of their

employment as home/school co-ordinators in native communities. Students who did not meet this criteria were admitted on a space available basis. Students were expected to meet the general and specific admission requirements of the University of Manitoba and the Faculty of Arts. The criteria for admission to the Certificate program were determined by the Continuing Education Division and the Department of Native Studies in consultation with the Advisory Committee. The qualifications of each applicant were assessed by the Supervisory Committee and representatives from the Dean's Office of the Faculty of Arts and the Admissions Office.[2]

Students were assessed on the university letter grade system of performance for degree credit courses and non-degree courses. An average of not less than C was required throughout the program in order for a Certificate to be granted.

The program was administered by a Supervisory Committee which was composed of members from the Department of Native Studies, Continuing Education Division and the Faculty of Arts. An Advisory Committee was charged with the responsibility for on-going review and evaluation of the program.

The staff of the Certificate program consisted of a program director, tutorial and special counselling staff and other university and community resource people as required. The tutors worked closely with all program instructors and the special native student counsellor to ensure that the academic, social and cultural needs of the students were being adequately met.

Curriculum

The curriculum for the program consisted of six non-credit courses, three - six credit courses and one - three credit course. Courses were delivered concurrently in each of the five sessions. In addition to the course offerings, all students were required to attend a series of tutorial classes which ran a minimum of ten hours per week. The classes consisted of small group discussion and individual tutoring which was related to the course work being taken during that session.

The curriculum consisted of the following courses with hours and credit in parentheses:

Year I

January - March, 1978

Communication Skills	(72 hour non-degree)
The Native Peoples of Canada	(6 Degree credits)

July - August, 1978

Introduction to Sociology or Introduction to Psychology.	(6 Degree credits)

Year 2

January - March, 1979

Principles in Counselling	(36 hour non-degree)
Methods in Counselling	(36 hour non-degree)
The Native Identity	(6 Degree credits)

July - August, 1979

Interpersonal Communication Skills	(3 Degree credits)
Family Counselling	(36 hour non-degree)

Year 3

January - March, 1980

Social Services In the Native Community (72 hours non-degree)
Counselling Practicum (72 hours non-degree) [3]

Field Experience

Students were required to complete a counselling practicum which was to provide a practical focus to complement the academic study of native counselling. The practicum was designed to permit the testing of material from the classroom in the community. The practicum consisted of advanced studies in methodology and a supervised placement in an area of community service. Students were placed with a number of agencies in Winnipeg. The practicum was based on the assumption that skills, methodologies and practice settings in the urban area provided a basis for practice in the rural native community from which most of the students were drawn.

Department of Education, Special Projects Branch,
Native Family Life Counselling Program

The Native Family Life Counselling Program was established in 1975 by the native community in Winnipeg. The delivery of the counselling program began in April, 1975 and terminated in March, 1978. During the four years , two classes of students graduated from each two-year program. The first group of students began in April, 1975 and graduated in March, 1977. The second group of students began in April, 1977 and graduated in March, 1979.

The program was initiated in response to the growing need for more, better trained native staff in the social service fields in

Winnipeg. The program philosophy is based on the recognition that the white social service system has been well motivated and high-intentioned, but has generally failed many native people. This they indicate is evidenced by the over-representation of native people on the welfare rolls, the family court dockets, in correctional agencies and rehabilitation institutions for alcohol abuse. The Native Family Life Program was conceived to meet an expressed need from both native people and social service agencies in the inner city of Winnipeg, that is, the need for trained native people to work with native inner city residents.

The program was also a response to the non-action which the province's two social service educational institutions have shown in the training of native people for roles in the social services. The program outline indicates that the two social service educational institutions in Manitoba, the University of Manitoba, School of Social Work and Assiniboine Community College, Social Service Department, Brandon, have not attracted native students to any extent and thus have not been able to provide native graduates, for the social service system.

The goals of the Native Family Life Counselling Program were: (1) to develop people who will competently help Native families to cope constructively with their difficulties as well as learn ways of using themselves effectively and integratively; (2) to impart knowledge and skills to trainees so that they can use them in the social service field; (3) to have Native people in helping positions who are

effective helpers(mainly because they have learned to live effectively); (4) to provide an opportunity for the development of helping skills operational within a family context; (5) to provide a curriculum within which the trainees develop conceptual frameworks for helping as well as learning through experience with families and agencies.[1]

In support of the above goals the program was based on a number of key assumptions which provided a basic framework and rationalization of the program. (1) The program was premised on the belief that the treating of the individual out of his social context is ineffective in the long term. Effective treatment must focus on both the individual and his social environment; (2) The family is the most important social environment, and therefore the helping of the individual must encompass the entire family, including the extended family. (3) Native people are more likely to relate to and identify with Native Indian and Metis workers because of shared experience and background, or Non-Native workers who have been trained specifically to work with Native people. (4) Native people with low levels of formal education can be trained to become competent in the helping professions. In addition, the traditional training programs to which Non-Native people with academic qualifications can gain access do not focus on training specifically to work with Native people. (5) The native community should be involved with others in planning program development and administration in the social welfare delivery system; and (6) The personal maturity of the counsellor is basic and the greatest single factor in achieving successful counselling.[2]

In addition to the above goals and assumptions the Native Family Life Counselling Program had six specifically stated objectives. These objectives were: (1) to develop, update and improve curriculum and training methods for a program in family therapy, and to develop and update models of family counselling for Native people in an urban setting in order to ensure their relevancy; (2) to provide training in the concepts of family dynamics and in the principles and methods of family therapy and counselling as they relate to Native peoples living in an urban setting; (3) to provide a learning and growing experience for Native trainees in development of their self-identity by emphasizing in the program their own particular culture, values, beliefs, attitudes, family structures and social systems; (4) to provide an opportunity for the Native community to be actively involved in the planning, decision making processes, development and implementation of a program in the social service field; (5) to foster an interest among social service agencies, with a large Native clientele, in developing a family unit approach to prevention diagnosis and rehabilitation work with Native people in Greater Winnipeg and (6) to ensure employment upon graduation, and access to a continuing career in the social service field.[3]

Over the four year period a total of thirty students were enrolled in the program. Of the first class, ten of the fifteen students graduated. Of the second class, two students were considered to have graduated.

Project Format

The Native Family Life Counselling program was delivered in two separate phases. In the first phase (April, 1975 - March, 1977) the program was entirely separate from any of the established educational institutions. It trained the students and accredited their two year training program on its own. In the second phase (April, 1977 - March, 1979) the program was still being delivered by the program staff; however, arrangements had been made with the Red River Community College to provide accreditation of the program, by issuing a certificate under their title and signature.

Students in the program were selected on the basis of native descent, personal maturity, ability to understand people, experience in overcoming the struggles of today, being able to speak a Native language, basic ability to relate and communicate with peers and a history of unemployment, underemployment or receiving social assistance. In general, the students in the first group were older, had more personal problems and were less educated than the students in the second group who tended to be younger, better educated and possessing fewer personal problems.

The selection process for the first and second groups differed significantly. Initially when the program began in 1975, there were not many people interested in the program. Consequently, the selection process was not rigorous. However, as the program became better known amongst the Native community in Winnipeg, the level of interest in the second program was significantly higher. Approximately seventy

Native persons made application for the fifteen positions in the program. Forty persons were interviewed on three occasions by three separate groups of interviewers. From the forty people interviewed, fifteen were selected to participate in the second phase.

Funding for the Native Family Life Counselling Program originated from two sources: In the first year of the program, 1975, start up money was received from the federal Department of National Health and Welfare. In 1976, the program was funded by means of a bipartate contract between The Manitoba Government, represented by the Special Projects Branch, Department of Education, and The Board of Directors of the Native Family Life Counselling Program, Incorporated.

The program was run by a Community Board of Directors composed of representatives from organizations some of whom happened to be Native, including the Manitoba Indian Brotherhood, the Manitoba Métis Federation, the Friendship Centre, Graduates of the program and students in training, the Native Clan Organization, the Native Alcoholism Council, Marymound School, the Children's Aid Society of Winnipeg, the Child Guidance Clinic, Family Services, the Seven Oaks Centre, Manitoba Pathfinders and the Native Women's Association.

The administration of the program was the jurisdiction of the Native Family Life Counselling Board Incorporated under the terms and conditions of a Memorandum of Agreement with the Special Projects Branch, Department of Education, Province of Manitoba. The Board could establish policy for the program, appoint committees and employ persons to assist in the program. The program's Executive Committee members who were

Native people ex officio on the Board of Directors were to implement the policies of the Board of Directors.

The training program was two years in length and was delivered to native people who were residents of the core area of Winnipeg. The content of the curriculum and the method of delivery was determined by the Board of Directors. The training took place in a group setting. This setting provided the students with experiences that resembled, in many ways, a family being functional or dysfunctional. The group setting provided the students with the opportunity to develop an awareness of their own reaction to particular affective situations and to utilize this experience, as well as family counselling concepts to deal with central difficulties confronting native people.

Three days of each week over the two year training period were set aside to understand and use fundamental family counselling concepts, principles and techniques. The remaining two days of the week were devoted to balancing classroom instruction and simulations with practical experiences in the field. This practical orientation was accomplished by having the students work with their own caseload under the guidance of social workers in the various social service agencies in the city. The major part of the training of the students was conducted by a trained family therapist on staff with the assistance of a consulting psychologist. In addition to these fulltime staff members, a variety of external consultants in the areas of family therapy, alcohol and drug abuse, child welfare, community development, social service system and native culture were invited to conduct seminars

throughout the course of the training program. The external consultants were partly chosen because of their ability in experiential teaching.

Curriculum

The curriculum for the program was proposed by the Board of Directors before the program commenced operation. The focus of the curriculum was upon the family unit, both in terms of treatment and prevention. The program was partly modeled after a family therapy training program which is located in the Philadelphia Child Guidance Clinic and is aimed at training people from low income and minority groups. The Haley-Minuchin project is a two year full time training program for Blacks and Puerto Ricans from the core area of Philadelphia. The difference between the Minuchin orientation and that of Native Family Life is that the former is geared to developing diagnosis and intervention skills along the lines of behavior modification for families.[4] The Native Family Life orientation is based on the family growth model of therapy developed from humanistic psychology, systems theory, phenomenology, gestalt therapy and social psychiatry. This model takes the view that families are mainly in the process of growth and self-actualization. The
Native Family Life Program is also modeled after Satir's growth-organic model of reality which asserts that a balanced, flowing leveling, congruent human being is characterized as such, not because of any acquired status and/or educational level and/or race and/or socio-economic-cultural reality, but because of personhood development.

The following is a sampling of the courses which were offered in the first year (1977-78) of the second two year program. Courses were offered in packages and delivered within specific time frames throughout the year.

Week 1	Group Development and Process (10 hours) Differentness and Sameness (15 hours) Life Cycles (5 hours)
Week 2 - 7	Awareness Dimensions, Relationships (90 hours) Skills in Communication and Observation (70 hours) Decision Making (20 hours)
Week 8	Learning and Studying Skills (30 hours)
Week 9	Relationship Building (20 hours) Awareness Skills (10 hours)
Week 10	Live-in-Laboratory (60 hours) (Native Culture and Awareness of Identity)
Week 11 - 13	Helping and Self-Worth (25 hours) Introduction to Family Theory (20 hours) Awareness (15 hours) Self-Worth and Communication (20 hours)
Week 14 - 15	Christmas Break
Week 16	Workshop on Alcohol and Drug Abuse (30 hours)
Week 17	Helping and Self-Worth (6 hours) Introduction to Family Theory (3 hours) Self-Worth and Communications (12 hours) Needs and Evaluation (9 hours)
Week 18	Psychodrama Workshop (30 hours)
Week 19 - 20	Introduction to Interviewing (30 hours) Introduction to Family Theory (10 hours) Helping and Self-Worth (10 hours) Self-Worth and Communication (10 hours)
Week 21 - 22	Block Placement in Field Practice

Week 23 - 26	Group Supervision (6 hours) Communication Skills (10 hours) Conflict Resolution (10 hours) Report Development (10 hours) Family Simulation (9 hours) Helping and Stages (10 hours) Family and Chemical and Drug Abuse (9 hours) Legal Aspects of Family, Child, Financial Problems (6 hours) Field Practice (64 hours)
Week 27	Laboratory on Learnings and Values (48 hours)
Week 28 - 29	Helping and Stages (18 hours) Family Simulation (12 hours) Group Supervision (12 hours) Field Practice (32 hours)
Week 30 - 31	Block Placement in Field Practice
Week 32 - 33	Workshop on Feedback (36 hours) Helping Conditions (18 hours) Parent Effectiveness Training (16 hours)
Week 34 - 35	Block Placement in Field Practice
Week 36 - 42	Helping Conditions (30 hours) Family Systems (45 hours) Intervening in Families (45 hours) Group Supervision (30 hours) Field Practice (80 hours)
Week 43	Block Placement in Field Practice
Week 44 - 46	Summer Break
Week 47 - 48	Review and Evaluation (12 hours) Family Systems (20 hours) Intervening in Families (10 hours) Awareness (10 hours)
Week 49	Personal Growth Workshop (40 hours)

5

Field Experience

Field experience for the first group of students was specifically set up on a supervised apprenticeship model, that is, students were being trained at various agencies for jobs they were to have assumed upon graduation. The objective of the field experience was to work towards a smooth transition from the training period to full work experience. For this group of students the field experience was offered concurrently with course material on the basis of two days per week.

For the second group of students, field experience was not set up on the premise that the student's placement would result in employment upon graduation. Field experience consisted of block placements of one week at a time for a total of four weeks per year. In addition, field experience was integrated with the course offerings, allowing students the opportunity to make connections between theory and practice.

Students were placed at a number of agencies - examples of those which were used are: R.B. Russell Vocational School, Lydia Detox Centre, Indian Family Centre, Native Alcoholism Council, Health and Social Development, Probation Services, Family Bureau of Winnipeg, the Children's Aid Society of Winnipeg, Marymound School for Girls, Manitoba Home For Girls, Indian-Metis Friendship Centre and the Native Clan Organization.

Conclusion

In summary, in Manitoba there have been four social service

education projects of direct or indirect relevance to people of native ancestry. At the present time, there are no such programs in operation.

Saskatchewan

In the Province of Saskatchewan there is only one educational institution which offers social service education for people of native ancestry, the Saskatchewan Indian Federated College. This institution sponsors two programs of study, the Bachelor of Indian Social Work Degree and the Certificate of Indian Social Work.

Saskatchewan Indian Federated College; Indian Social Work Education Program

The Indian Social Work Education Program was developed at the request of the Federation of Saskatchewan Indians and the Indian Culture College in Saskatoon by the School of Social Work in Regina. The program began in 1973 as a Certificate Program. The students were selected on the basis of previous experience in social work or other related fields by an admissions board composed of representatives of the School and the Indian Cultural College. Students who applied were to be recommended by the Band and as a result would probably be hired upon completion of the Certificate program. The program is not restricted to Indian students only but is open to other individuals with the same qualifying experience.

The program is of the accelerated variety which would allow a student to obtain all credits and field experience in as little as one and a half years. There are two elective courses offered through

the Indian Cultural College in Saskatoon while the social work courses are taught out of the School's Community Education Centre in Saskatoon.

The Bachelor of Indian Social Work was introduced in September 1978 and provides certificate students with an option for further educational advancement as well as an alternative route for those students who do not possess the experiential background required of the students in the Certificate Program.

The Indian Social Work Education Program, Certificate and Bachelor's level are founded on the following policies: (1) The program is designed to meet the needs of Indian people. Therefore, it is necessary that staff and students maintain continuous communication with the Indian community to be aware of specific needs and changes as they occur; (2) It is essential that the program be bicultural in its approach to education, as the Indian community requires knowledgeable social workers who can understand and operate in both the Indian and non-Indian communities; (3) Students must demonstrate an interest in extending their awareness of Indian identity and culture, and a commitment to work with Indian people. The program will concentrate in the areas of personal growth and professional awareness, emphasis will be placed on the student's ability to integrate these two aspects of living; (4) The student body is viewed as a living community where personal growth and experience become integrated; (5) The attendance of all students is closely audited; (6) All program staff are available to provide academic, social and personal counselling; (7) All students are required to gain awareness

of their role in the Indian Community and will be expected to provide direction by setting examples and demonstrating responsibility; (8) Students are expected to demonstrate their understanding of living and identifying as an Indian person and their ability to function effectively as a member of society.[1]

Project Format

Both the Bachelor and Certificate Programs are accredited by the University of Regina and are provided on-campus in Saskatoon. The core social work program is delivered by the Faculty of Social Work, University of Regina, in a decentralized fashion, through the Community Education Centre in Saskatoon. The native studies component of the program which deals with such topics as history, culture, tradition, identity and how social work skills can be adapted to the Indian community, is provided by the Indian Cultural College.

Although the Indian Social Work Program is decentralized from the Regina campus to the Saskatoon campus, it does not at the present time extend to rural or northern settings. Students in both programs are required to relocate to Saskatoon for a period between two to four years. The purpose behind this format was to assist students in the objective of personal growth and maturity. The Director, Sheila Brandick, indicated that in order to achieve this objective, it was felt to be necessary to relocate students so that they could learn and work in a consistent atmosphere.

This present on-campus format may be revised at some future date to expand the program into the Indian communities and provide

professional education at the reserve level. Spin-offs from this kind of format would include the enhancing of social services at the reserve community level and the facilitating of employment opportunities.

Students applying to the program are admitted through two categories: the general university admissions category and the mature student or conditional special status category. The former admits students who have a complete Grade twelve, while the latter, admits students who have two years of work experience in a field related to social work, are at least twenty years of age, and have good reading and writing ability.

Students are required to submit written material such as history of employment experiences, personal history, etc. A board consisting of two social work faculty members, one outside person (Federation of Saskatchewan Indians staff person or elder) and one student (in the program or a graduate) select students on the basis of academic performance, experience, communications skills, human relations qualities and Indian cultural components.

The committee places emphasis on maturity, awareness, personal attributes, academic ability to complete successfully, and evidence supportive of their capacity to function as a social worker. Students are required to attain a cumulative grade point average of 2.5 to graduate and the specified number of semester hours of classes.

Curriculum - The Bachelor of Indian Social Work

The curriculum was developed in concurrent form, that is,

teaching courses simultaneously and was delivered over a period of four years or eight semesters. The courses were presented, beginning with general and introductory courses, to more advanced, as learning progressed. The entire curriculum consists of one hundred thirty-two semester hours of classes, sixty-eight hours of required classes, twenty-four hours of practicum, thirty-two hours of Social Work or Human Justice and Indian Studies and eight hours of open electives. The four year curriculum consists of the following courses:

BACHELOR OF INDIAN SOCIAL WORK PROGRAM

SEMESTER I

Introduction to Social Work
Human Relations
Introduction to Indian Studies
English

SEMESTER II

Human Growth and Behaviour
Community Work
Indian Studies (Identity)
Psychology

SPRING SEMESTER

Indian Language
Cultural Camp

SEMESTER III

Indian Studies (Gov't)
Sociology
Social Work/Human Justice Elective
Indian Studies Elective

SEMESTER IV

Social Work Practice I
Social Work Practicum I

SEMESTER V

Political Science
Social Work/Human Justice Elective
Indian Studies Elective
Open Elective

SEMESTER VI

(2) Social Work/Human Justice Electives
(2) Indian Studies Electives

SEMESTER VII

Social Work Practicum II
Social Work Practice II

SEMESTER VIII

Introduction to Social Work Research
Open Elective

2

Curriculum - The Certificate of Indian Social Work

The curriculum is also delivered concurrently over a period of two years or four semesters. The curriculum consists of seventy-six hours of classes: forty hours of Social Work classes, sixteen hours of Practicum, sixteen hours of Indian Studies and four hours of Social Science. The two-year curriculum consists of the following courses:

CERTIFICATE OF INDIAN SOCIAL WORK PROGRAM

SEMESTER I

Introduction fo Social Work
Human Relations

SEMESTER I (continued)

Introduction to Indian Studies

Communication Skills in Social Work Practice

SEMESTER II

Human Growth and Behaviour

Community Work

Indian Studies (Identity)

Social Sciences

SPRING SEMESTER

Indian Language

Cultural Camp

SEMESTER III

Indian Studies (Government)

Social Work Practice

Social Work Elective

Social Work Elective

SEMESTER IV

Social Work Practicum I [3]

In both programs students receive eight semester hours of Cultural Camp. This course consists of a three week camping experience where students and the Elders live together in an isolated area in as traditional a lifestyle as is possible. The focus of the experience is to assist students to come to grips with their Indian identity, traditions and culture. As well, students and Elders discuss societal conflicts the students encounter and receive advice on how they can deal with living in two cultures.

Field Experience

Students in the Bachelor Program are required to complete twenty-four hours of practicum which is delivered concurrent with Social Work Practice in two phases, each consisting of twelve semester hours. The first exposure to field begins in the fourth semester and concludes in the seventh semester.

Students in the Certificate Program are required to complete sixteen hours of practicum. The practicum is taken in the fourth semester, after all course requirements have been met. Social work practice is not taken concurrently with the practicum but is completed in the third semester.

Field placements are primarily based in Saskatoon, supervision is provided by a faculty person and agency representative. The learning objectives of the practicum include: the ability to write and present a social study; the development of an awareness of the agency, its purpose, philosophy and functions; becoming aware of the community and its resources and developing an ability to problem solve at a concrete and abstract level. Students in both programs are required to meet the same expectations but at differing levels of complexity.

Conclusion

Thus there are two Indian Social Work Education Programs in Saskatchewan, the Certificate of Indian Social Work and the Bachelor of Indian Social Work. Both programs are accredited by the University of Regina and are considered on-going programs.

Alberta

In the province of Alberta, there are two programs which are of interest to this study: the Blue Quills Native Education Council, Bachelor of Social Work Program and the Grant MacEwan Community College, Native Social Services Worker Program.

Blue Quills Native Education Council - Bachelor of Social Work Program

The Blue Quills Bachelor of Social Work Program is being offered by the Blue Quills Native Education Council in cooperation with the University of Calgary and Athabasca University. The Blue Quills Bachelor of Social Work Program offers three full years of the four year degree on site. In the fourth year students must decide if they wish to continue their degree at Blue Quills or transfer into the on-campus program at the University of Calgary.

The Blue Quills Bachelor of Social Work Program is intended to provide a social work program located near to a large Native population.

The curriculum resembles the regular 'core' aspects of the on-campus Bachelor of Social Work curriculum but special attention is directed towards ways of meeting the needs of Native people on and off reserves.

Overall, the Social Work program's operational goals are to: provide Native people with the opportunity to fulfill all requirements for a Bachelor of Social Work degree; provide Native social workers with professional training that will develop the skills and knowledge to help them best meet the needs of native communities and people; prepare

Native social workers for jobs in the private or government social services agencies.[1]

Native students applying to the Social Work program at Blue Quills are not subject to previous education requirements. Admission to the program is determined by a committee with representatives from Blue Quills, the University of Calgary, Athabasca University, and the Department of Indian Affairs.

The selection criteria which guide the committee's decisions are focused on areas such as maturity, reliability, leadership qualities, personal references and career goals. There is also consideration given to work history and previous educational experience.

The program began in September, 1978, at which time forty students were selected ranging in age from 18 to 50 years old and originating from a dozen surrounding reserves for which Blue Quills is the educational centre. As of April, 1980, two and a half years since its inception, there are nineteen students remaining in the program. The program is being provided on a one-shot basis. There is no on-going commitment by either party to continue once the program has been completed.[2]

Project Format

The Blue Quills Bachelor of Social Work Program is unique for a number of reasons: the native people approached the University of Calgary and asked the faculty to set up a degree program at Blue Quills; the program was developed after lengthy consultation with the native students and it delivers, for the first time, a complete degree

course off-campus; as well, two universities are involved in the program.[3]

One of the main features of the Blue Quills format is that it was developed after the students had been asked what they wanted from the program and how they wished it to be delivered. As a result of that consultation process, the project format took on a decentralized community based structure, bringing educational resources to the students rather than vice-versa. The format provided the opportunity for students to obtain professional social work training without having to uproot themselves and their families and move into urban centres. The decentralized nature of the project allowed the format to evolve and develop in accordance with the needs of the individuals and the community. Students are required to complete the same number of credit hours as the students in the on-campus program. Both groups of students are equally accredited by the Faculty of Social Welfare.

During the first year of the program, the students were technically students of Athabasca University, which supplied the general Arts courses, but were also visiting students at the University of Calgary, which supplied three half courses in social work. In the second year, when the emphasis of the program shifted more specifically towards social work, the students transferred and became officially full-time students of the University of Calgary, Faculty of Social Welfare.

The project format utilizes alternative educational delivery

systems such as the "open university concept" and the "visiting faculty concept". As well, courses are not delivered simultaneously as they are in the on-campus program but rather are delivered in modular form, that is, taking one course in a solid block, each lasting a period of three weeks, until they have completed the number of required courses. Classes run from September to June. The faculty person resides at Blue Quills during that time to provide maximum use by and accessibility to the students.

The project format provides for a resident social work co-ordinator who is directly responsible to the Blue Quills Native Education Council. The co-ordinator's role is to work out the logistics of course delivery, maintain liaison with the faculty of social welfare and, provide support and guidance to the students. He has no control over the teachers or the course content. The administration of the program falls within the Faculty of Continuing Education with the Faculty of Social Welfare being responsible for the academic component.

The format provides the students with the option of taking their fourth year on campus at the University of Calgary or remaining at Blue Quills. As well, since the social work program is being delivered as an integrated part of the entire Blue Quills program, students who realize that they are not suited to the profession have the opportunity and option of withdrawing from the social work program and transfer credits to any one of the three degree programs offered at Blue Quills.[4]

Curriculum

The students in the Blue Quills program must take the same courses and fulfill the same requirements as the students attending the University of Calgary. Courses can be changed according to the availability of instructors and the interests of the students. The only difference between the two groups of students is that the students at Blue Quills do not have the same variety of options. Instead, they must collectively decide on optional courses they think will be the most valuable.

The "open university concept" utilized by Athabasca University is patterned after higher learning institutions as are found in eastern Canada and England. The first year Arts credits were offered in this manner. A student receives all assignments on course material by mail, learns at his own pace (within limits), and can take as many courses as he is willing and capable of doing. Final examinations are arranged at the University in Edmonton. An additional method employed by Athabasca University is known as the"learning centre". Students come to class on a regular basis and a tutor is provided along with VTR equipment.

In the first year (September 1978 - June 1979) of the program the focus of the curriculum was on personal growth and development and basic knowledge in the field of social work through a volunteer placement. The courses offered were: Sociology, Psychology, Political Science, Native Law, Contemporary Native Issues, Introduction to Social Work, Interpersonal Communications, Social Services and Native People

and Social Problems.

In the second year (September 10, 1979 - June 27, 1980) the curriculum emphasized individual and family counselling. As a pre-requisite to the second year program all Bachelor of Social Work students were required to take a two week, non-credit class in remedial English. The class was delivered in a workshop format and concentrated on writing and study skills. The students were given individual diagnostic assessments and their individual learning needs were identified. The purpose of the class was to teach students skills which are necessary in writing essays, term papers and reviewing written material. The courses offered were: Human Development and Social Environment, Canadian Indian History, Social Work Values, Social Work: Its Social Science Foundations, Perspectives in Human Justice, Social Welfare Administration, English, Practicum and Practice Methods (concurrent). Students were required to complete all three hundred level courses (the first five listed) before they could commence the Practicum.

Third year courses for the period September 1980 - June 1981 are expected to emphasize community work, local administration, and poor program planning. The project course offerings are: Local Government, Social Change, Sociology of Poverty, Community Work, Self-help, Social Work Research, and Field Placement and Counselling Workshops.

Fourth year courses for the period September 1981-June 1982 have not yet been finalized. The emphasis to be pursued and the

specific course offerings are contingent upon where the students wish to complete their final year (at Blue Quills or on-campus at the University of Calgary, Faculty of Social Welfare), the number of students wishing to continue in the program and the direction students wish to take in their social work careers.

Field Experience

The goal of the field experience is to provide a learning situation where the students can develop skills and knowledge which will help them to meet the needs of native communities and people.

Field experience is continually emphasized throughout the four year period, beginning with volunteer placements in the first year and gradually becoming more intensive as the program progresses through time. The phases of field experience are structured to provide the student with learning situations which expose them to different aspects of social work practice. Commencing with a volunteer placement in first year, where the students are exposed to a number of aspects such as the helping relationship, their emerging role as a helping professional, the function and structure of organizations, the focus of field placement in second year becomes more specific and is focused on counselling techniques. Concurrent with the field placement experience is a Practice Methods course. Students, agency personnel and practicum supervisor, Nelson Gutnick, are involved in the selection of the agency. In the second year of field placement which has just terminated (July 21, 1980) students were placed in a number of settings, urban and rural. The selections are varied and

include, Alcohol Counselling, Personal Social Services, Correctional Institutions, Rehabilitation and Preventitive Social Services, a research project and counselling on the reserves. Throughout the second year field placement, two instructors were involved, providing two days a week in the classroom with one half of these days in the agency proper. The third year of field experience is planned around counselling workshops which will serve to enhance students' counselling skills concurrent with the field experience. The fourth year field experience is not yet planned and is totally dependent on the direction students wish to pursue.

Communication

According to Nelson Gutnick, Faculty Advisor, Faculty of Social Welfare, maintaining communication with all levels of participants such as the Registrar, the Faculty of Continuing Education, the Co-ordinator of Blue Quills Native Education Council is an absolute necessity. Biannual meetings are held between all the above to iron-out any administrative problems which may arise. As well, the Faculty Advisor is responsible for meeting with the Blue Quills Council to answer any questions they may have about any aspect of the program. The advisor maintains monthly contact with the project.

In order to maintain good communication and relationships between the regular student body and the Blue Quills students, efforts have been made to bring the two groups together. Students from Blue Quills have been on-campus and have talked to both students and staff. In September, 1980, students from the regular program will be visiting.

Blue Quills. The purpose of these visits is to make students feel that they are all part of the same faculty.

In summary, Blue Quills Bachelor of Social Work Program is unique in Canada in that it is the only social work degree program which is delivered completely off-campus. It was initiated by the native people themselves in response to the social problems on the reserves and a feeling that white professionals with degrees simply did not understand native people. The program which was developed with the students attempts to meld aspects of the social work profession with aspects of Indian culture to result in a professionally trained Indian social worker. Extensive use has been made of the elders on the reserves who provide the cultural religious/ethical/moral component and teach the students the core values and methods of the Indian helping system.

Blue Quills, a four year program, is just completing the second year phase. In an in person interview with Mrs. Makokis, one of the founding members of the Blue Quills school and member of the Blue Quills Education Council, she indicated that in all probability the students will be on campus in their fourth year, (1982). She stressed that the program was still growing and evolving but she firmly believed that it would succeed.

Grant MacEwan Community College - Social Services Worker Program

The Social Services Worker Program is a two year course of studies leading to a diploma. It is the core upon which the Native

Social Services Worker Program has been built. The Social Services Worker Program utilizes a generalist approach which will enable students to develop skills in the area of supportive counselling, to effectively utilize community resources and implement social services policies. As a result, students should be able to understand and help develop interpersonal relationships in a client's life situation and help carry out an agency's mandate in the community.

The program emphasizes self-growth and is designed to enhance the student's capacity for human relationships. Personal values, attitudes and those underlying the philosophy of social work are examined. The program emphasizes practical knowledge and seeks to provide students with specific skills required by an effective helping purpose. Field placement practicums consist of two full days per week through each of the four required trimesters.[1] The two year diploma is recognized by various social work programs at the university level as being transferable for one year of social work courses and up to one year of credit for transferable arts courses. The program of studies is as follows with hours of instruction in parentheses:

TRIMESTER I

Introduction to Social Services (3.0)
Field Placement (.16)
Integration Seminar (.2)
Communications (3.0)
Human Relations (3.0)
Introductory Psychology (3.0)
Elective

TRIMESTER II

Introduction to Counselling (3.0)
Family Dynamics (3.0)
Field Placement (.16)
Integration Seminar (.2)
Developmental Psychology (3.0)
Treatment Methods (3.0)
Elective

TRIMESTER III

Group Work (3.0)
Casework (3.0)
Field Placement (.16)
Mental Health and Mental Illness (3.0)
Social Policy (3.0)
Integration Seminar (.2)
Elective

TRIMESTER IV

Community Organization (3.0)
Selected Issues in Social Work 1(3.0)
Field Placement (.16)
Selected Issues in Social Work 11 (3.0)
Integration Seminar (.2)
Elective (3.0)

2

Native Social Services Worker Program

The Native Social Services Worker Program was initiated as a joint project of Indian Affairs and Northern Development, (Alberta Region, and Grant MacEwan Community College, (Social Services Worker Program and The Community and Agency Services Department of the Continuing Education Division). The program was a response to the needs of native counsellors for a continuous and consistent in-service training program.

The purpose of the Program was to provide credit, post-secondary level programming to native social service personnel on an in-service

basis. The objectives of the program were to: provide in-service training for native counsellors who were already employed in some capacity in social services, provide a career path academically through accreditation of courses offered, enhance skills and knowledge regarding the helping profession and the social problems that are encountered on the Reserves, develop self-confidence, personal awareness and a positive identity, recognize the cultural values and needs of the participants.[3]

Based on the above objectives the Native Social Services Workers program was developed. It was based on the two year diploma program and delivered in workshop/modular form. The target groups consisted of native counsellors from the Edmonton-Hobbema District (Enoch, Paul, Alexis, Alexander, Saddle Lake and Hobbema Reserves) and from the Blood and Peigan Reserves located in the South District (Fort MacLeod). The program modules were delivered in the period January, 1977 to February, 1979, in one week blocks, in a location central to the participants. Field placement experiences were designed by the co-ordinator in consultation with individual participants. The program had a total enrolment of thirty seven participants, fourteen of which are expected to graduate. The attrition rate of sixty-two percent is somewhat higher than the college mean and much higher than the overall Social Services Worker program attrition rate.

Project Format

Participation in the program was open to any interested Band employee whose job involved some form of helping such as those involved

in Social Services, Homemakers, Day Care, Administration, Education, etc. Academic background and/or work experience was not considered as criteria for admission into the program. Students were responsible to their Band Council and/or Indian affairs to obtain release time from their jobs to participate in the program.

Initially the program had a two-fold nature in that it would provide courses which could be taken for credit and/or in-service training. Students were initially given credits on the sole basis of full attendance and participation in the workshops even though assignments were assigned. A halfday absence in a two and one half day workshop was the maximum allowed. In the fall of 1977, the system of credits was changed to include written assignments. In order for a student to receive full credit for one year of college standing, he/she had to have attended all the workshops, completed all the written assignments and the field placement requirement.

Students who had participated and had obtained full or partial credits could enter the regular Social Services Worker Program on the Millwoods Campus, provided certain literacy skills were met. This pre-requisite is in keeping with the College's policy which requires all students to take a "Study Skills Appraisal Test" the purpose of which is to identify areas of weakness in reading and writing skills. If remedial work is required, the student must take courses prior to entering the college.

The project format of decentralized delivery necessitated a staffing pattern which would enhance this method of delivery. It was recognized at the outset that a full time staff consisting of a

co-ordinator and a group of instructors would be required. However, the hiring of instructors on a fee-for-service basis, due to the design of the program was not thought to be feasible. Subsequently, a number of resource people were utilized in the initial stages. This later changed to the original concept of a core group of instructors.

A co-ordinator, with a dual administrative and teaching role was hired at the outset but because of uncertainties of the project's continued existence no firm commitment could be given. The co-ordinator's role was finally filled on a full time basis in the fall of 1977 as well as one additional full time position created which consisted of teaching and field placement co-ordination.

The program was funded primarily by the Department of Indian and Northern Affairs, although additional funding was provided by organizations such as the Nechi Institute and Native Counselling Services when their staff became involved in the workshops.

Administrative and program responsibilities were shared between the Social Services and Continuing Education Departments, Grant MacEwan College. Continuing Education was responsible for all funding negotiations and financial matters. The Social Services Department was responsible for program content, delivery and accreditation, as well as student inquiries and admissions to the on-campus program.

The method of program delivery was off-campus-workshops, based on the modular concept. The entire program consisted of twenty-four modules which were delivered to the Edmonton-Hobbema group from January, 1977 - October, 1978, while in the south, they were delivered

from March, 1977 - December, 1978. For students who had missed some of the modules make-up workshops were presented in January, 1979 for the Edmonton-Hobbema group and February, 1979 for the south.

The Edmonton-Hobbema District group began with thirty-five students while the South District began with twenty-five. Both districts were divided into two sub-groups to facilitate more effective group interaction and to minimize disruption of service delivery on the Reserves. Due to a significant number of students who withdrew at the beginning of the program (about twenty-two) the active groups were reduced to three: Edmonton-Hobbema District (15-18 students) and the South District, Fort MacLeod Group A (7-10 students), Fort MacLeod Group (7-10 students).

The workshops for the Edmonton-Hobbema group were conducted in various hotels in Edmonton. This setting was felt to be conducive to creating a learning atmosphere. Students commuted to their home reserves on a daily basis, which also distracted from the workshops' effectiveness and efficiency. The last five workshops for this group took place on the Millwoods Campus where students were exposed to the College environment and became familiar with the use of video tape recordings (VTR) as a learning tool.

The workshops for both South groups were held in private hotel rooms. This arrangement apparently worked quite well.

A total of nineteen instructors taught in the program. In the last year, a core of six instructors delivered the modules.

Curriculum

The curriculum for the program was based on the two year Social Services Worker Diploma and is equivalent to one year of that program.

The curriculum was developed in modular form, combining courses from first and second year. A total of twenty modules plus a field placement requirement made up the package. Each module consisted of fifteen hours minimum or two and one half days, while field placement was six week (Block) or fifteen weeks, twice a week (trimester).

The curriculum package was the equivalent of a first year college standing in the Social Services Program. The year's credit was given for the following classes: (ten courses).

Introduction to Social Services
Fundamentals of Human Relations
Introduction to Counselling
Community Organization
Family Dynamics
Selected Issues in Social Work I
Field Placement
Four Electives 4

The modules were presented, beginning with the general and introductory courses, as a base for more specific areas as learning progressed.

Field Experience

There were two field placement co-ordinators, one for the south (Fort MacLeod) and one for the north (Edmonton-Hobbema). The original field design envisioned that field experience would run concurrently with the workshops; however, this did not prove to be feasible.

The criteria for the field placement requirement included the following: (1) Duration would be a block period of time (every day for six weeks) or trimester period (twice a week for fifteen weeks). (2) Field placement could be "on the job" or off the reserve in an outside agency; (3) Off the Reserve placements required approval for release time from the Band; (4) Expectations and goals of performance were identical to those in the on-campus Social Service Program; (5) The field placement co-ordinator would provide direct supervision for those students who wished to have their placements on the job; (6) The field placement co-ordinator would act in a liaison role for those students placed in an outside agency. Supervision was provided by an agency person.[5]

Field placements were set up following discussions with students around their learning and practice goals. In reference to the Edmonton-Hobbema group, ten students had contracted for outside placements. Of the ten students, three were unable to obtain permission from their band for release time. Eight of the ten students successfully completed their field. Two withdrew for personal reasons. The Fort MacLeod groups' sixteen students took their field placement on their Reserves. No option was allowed these students primarily because of the co-ordinator's resignation at the same time field was to have taken place. Of the sixteen students enrolled, six successfully completed, three withdrew and seven were incomplete.

In a review of the Native Social Services Worker Program the following recommendations were made for future program planning.

(1) There must be from the outset of the program clear guidelines by which to measure student performance. (2) Students who are weak in basic skills such as writing must receive remedial support, possibly as part of the program. (3) Students must know very clearly what level of proficiency they are being asked to achieve and must receive constructive and honest feedback. It is only on this basis that they can make realistic decisions about furthering their education if they so choose.[6]

Other recommendations made were the extension of field placements, more use of group seminars to integrate practical and theoretical experiences, more use of native elders to provide content related to the cultural and spiritual values of native people, an Advisory Board consisting of members from the four students groups and the community and finally, funding on a yearly basis with provision for an ongoing review.

Related Programs

In addition to the Native Social Services Worker Program, the Grant MacEwan College has been active in three other programs which have attempted to train people of native ancestry for roles related indirectly and directly to the social services. They are the Grouard Program, the Nechi Program and the Yukon Program. The following is a brief description of each program.

The Grouard Program was a collaborative effort with the Northland School Division and the Grouard, Alberta Vocational Centre. The program began in the spring of 1979 and will continue into 1983. The purpose of the program is to train Counsellor-Aides, who function as

liaisons between the Northland School Division and the Native Community. Students of the four year program will graduate with the equivalent of one year of the on-campus Social Services Worker program. Students participating in the program are employed and are all Native. Courses are delivered in modular form, in six week blocks. The core curriculum is based on that of the Native Social Services Workers program but is being modified to take into account the delivery of social services in a school setting. The field placement will consist of one-half time on-the-job supervision with the remainder to be completed in another related agency.

The Nechi Program is a collaborative teaching effort between the Nechi Institute on Drug and Alcohol Education and Grant MacEwan, Social Services Worker Program. Trainers from both institutions are involved in the training of Alcohol counsellors throughout the Province of Alberta. The Nechi Institute provides Native cultural content and the first half of the program called Basic Counsellor Training, while the Grant MacEwan Community College instructors and the Nechi instructors provide the second half called Advanced Counsellor Training. The Community College provides accreditation for the entire program. The program's two components consist of the following courses delivered on-site, off-campus:

Basic Counsellor Training	Advanced Counsellor Training
Fundamental of Human Relations	Introduction to Counselling
Theories of Counselling	Family Dynamics
Community Organization	Selected Issues of Social Work
Alcohol and Alcoholism	Group Work
Counsel-Alcoholic and Family	Special Project Module

The special project module is devoted entirely to teaching Native culture and traditions. Each day, of a week long workshop, begins with a sweet grass ceremony and other cultural conditioning experiences such as a sweat bath. The program is conducted jointly with a Native Elder. All students involved in the program are employed as alcohol counsellors and receive this training on an in-service basis.

The Yukon Social Services Program is essentially identical in terms of curriculum, method of delivery, accreditation to the Native Social Services Worker Program delivered in the Edmonton-Hobbema and Fort MacLeod Districts. Students in the program were either employees of the Band or of the Department of Indian and Inuit Affairs. They were drawn from numerous small communities throughout the Yukon. Students were required to commute to Whitehorse for classes which were presented in one and three week blocks. Approximately forty-one students enrolled in the program which began in March, 1979. In March, 1980, nine students obtained a full certificate, twenty students obtained partial credit.

Conclusion

In the Province of Alberta there are three social service education programs for people of native ancestry. They are: The Blue Quills Native Education Council, Bachelor of Social Work Program and the Grant MacEwan Community College, Counsellor-Aide Program and the Nechi Program. The Blue Quills program is scheduled to terminate in June, 1982, with no provision at this time for its continuation. The Counsellor-Aide program is scheduled to run until 1983, while the Nechi Program has no scheduled termination date.

Summary

This chapter has identified and described social service educational projects/programs for people of native ancestry in the Prairie Provinces, which are currently in operation or have recently been concluded. The survey has established that each project is a unique response to a particular set of circumstances in a particular province. The results of the survey indicate that all three provinces are at differing levels of evolution and development. In the Province of Alberta, there are two such programs, one of which is on-going (Grant MacEwan Community College, Native Social Services Work Program) and the other (Blue Quills Native Education Council, Bachelor of Social Work Program) which is scheduled to terminate in 1983. In the Province of Saskatchewan, there are two programs of an on-going, permanent nature (Indian Federated College, Indian Social Work Education Programs) while in Manitoba there is no such program at this time.

The following chapter will be a presentation of data obtained from the in-person interviews which were conducted with the students and staff of the projects which are described in this study for the Province of Manitoba.

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CHAPTER VI

Presentation of Data Regarding Participant Perceptions Of Social Service Education Projects For People Of Native Ancestry In Manitoba

Preliminary Discussion Of Findings

The following discussion is a compilation of the perceptions, insights, ideas and comments of the students and staff who were participants in the social service projects for people of native ancestry which have been cited and described for the province of Manitoba. The responses were generated by means of in-person interviews, utilizing an open-ended questionnaire format to stimulate and guide the respondents. Prior to the interview respondents were supplied with an introduction to the interview and a schedule which delineated the areas which would be concentrated on and the questions which were to be asked. In total, forty-eight respondents were questioned in-person during interviews which lasted on the average two to three hours each. In addition, fifty mail-out questionnaires were forwarded to the students of the Certificate Program In Community Counselling.

The interviews were conducted between the period of April 21, 1980 and May 21, 1980. The majority of the interviews were conducted in Winnipeg, however, interviews were also conducted in Brandon and on the Fort Alexander Indian Reserve. Respondents were selected on

the basis of their participation in the programs. The size of the sample was determined by the number of students and staff whose whereabouts was known and were willing to make themselves available for an interview.

The responses to questions posed by the investigator are arranged into categories which follow the format of the interview schedule. Where the respondent's comments did not "fit" into the prescribed categories, they were subsequently grouped into a generalized category entitled Issues or Concerns. The content of the data will be presented by topic area and by group, for example, the responses from the students and staff will be treated separately. Each project will be treated on an individual basis.

Characteristics of The Population Under Investigation

The total sample consisted of fifty-four individuals drawn from four separate projects. These are: the Brandon Social Work Project; the Fort Alexander Child and Family Services Training Project; the Certificate Program in Community Counselling and the Native Family Life Counselling Project. The sample was composed of twenty-three staff and thirty-one students. The characteristics of each grouping will be discussed separately by project. The amount of identifying material which was gathered varies between the students and the staff. In general, students who were interviewed were inclined to disclose more personal information than were the staff. The questions asked of each group are listed in the Appendix A under Identifying Information. Despite the disparity in the information with respect to the characteristics of

each group, a general outline will be attempted.

The Brandon Social Work Project

Eleven interviews were conducted, five with students and six with staff. The project had a total of nineteen students and ten staff at its inception. Staff who could not be interviewed because they were unavailable due to time or geographic distance etc., were forwarded a list of questions and asked to participate in the study. Interviews with the students were arranged indirectly through the School of Social Work. This procedure was necessitated by the School's policy which forbids the disclosure of confidential information such as, in this instance, the student's name and address. Seventeen letters requesting interviews were sent to former students of the Brandon Project. Five replies were received and five individuals were interviewed.

Students

The five students who were interviewed represented twenty-six percent of the original student enrolment. At the time of the interviews, all but two of the students were resident in Winnipeg. The remaining two students were residents of Brandon.

The sample of five students range in age from twenty-eight to thirty-six years old, only one person was below thirty years of age. There was one male in the sample and all were married with the exception of one person. The students racial background are varied: one declared Metis, two declared they were Non-Status Indians while the remaining two declared themselves as other. The students' educational backgrounds

ranged from grade ten to a Bachelor of Art's Degree. All of the students indicated that they had dependents ranging in number from one to three and ranging in age from six to eight years. Although only one student graduated from the project, all but one indicated that they expected to receive higher salaries as a result of their involvement in the program. Of the five students interviewed, one had graduated, two expected to graduate in 1980 and two had dropped out of the program. The students indicated that prior to their involvement in this program they had had positive experiences with social services professionals. They all felt that they had entered the program with a sense of respect for the profession.

Staff

The six staff members who were interviewed represented sixty-percent of the original staff. Three interviews were conducted in Winnipeg with faculty of the School of Social Work and three were conducted in Brandon with individuals who were involved in the delivery of the program. Four of the individuals were involved in a teaching capacity while the remaining two persons were involved in the planning and design of the program. All of the persons interviewed were university graduates with Master's and Doctoral credentials. One person had previous experience with projects of this nature and two persons had previous experience with people of native ancestry as students. The staff's specialization ranged from community development, educational programming and planning northern settings with native people, Child Welfare to Adult Education/Minority Group Education.

The Fort Alexander Child and Family Services Training Program

Thirteen interviews were conducted with the participants in the program. Of the thirteen, five interviews were with the students and eight interviews with the staff. All of the staff who have been involved with the program over its three year existence were interviewed. The perceptions and insights of the staff are varied and reflect their differing level and stages of involvement. Some staff were involved only in the first year, while others were involved only in the second year, while others were involved over the entire three-year period. Despite the disparities indicated, the responses solicited from the staff will be compiled as a group response.

The method of interview used for the students in the program differed from the usual format employed. Due to considerations such as agency time, availability of the students, it was suggested that the students would prefer a group interview in place of a one-to-one interview. As a result, this procedure was adopted. The interview took place over a seven hour period at the office of the Fort Alexander Child and Family Services Agency.

Students

The five students who were interviewed represented fifty percent of the initial student enrolment. All the students interviewed were residents of the Fort Alexander Indian Reserve and were employees of the Child and Family Services Agency.

The students ranged in age from twenty-four to fifty-one years old. Two students are in their mid-twenties and one is in her late

thirties. All of the students are female, two are married and two are single. All of the students are status-Indians. The student's educational backgrounds ranged from grade five to grade twelve. All of the students had dependents, ranging in age from eight months to seventeen years of age. All of the students indicated that their incomes had definitely increased when they began employment and were consequently enrolled in the program. The students indicated that their opinion of social work professionals ranged from neutral to positive, prior to their involvement in the program.

Staff

The eight members who were interviewed represented one hundred percent of the staff who had been involved in the project over the three year period. All of the staff interviewed are residents of Winnipeg. All staff, with the exception of two persons, were primarily involved as instructors in a teaching capacity. The remaining two persons were primarily involved in a planning, co-ordinating, liaison role. Two of the staff members were drawn from the faculty of the School of Social Work, while the remainder are individuals who were drawn from various social services agencies in Winnipeg. All of the staff with the exception of one person, are trained social workers, the majority possessing a Master of Social Work Degree. The one other person was working towards a Doctoral Degree in Philosophy. Of the eight persons interviewed, no one had had any previous experience in a project of this type, and only one person had had previous experience with people of native ancestry as students. The staff's specializations

ranged from family therapy, administration, child welfare to philosophy.

Certificate Program In Community Counselling

Five interviews were conducted amongst the staff of the program. The program had a total of fifty students enrolled over the three year period. The students originated throughout Manitoba, primarily from rural and northern reserve communities. Interviews with the students were not feasible since geographic distance was too great, and the program had already terminated. Alternatively, a mail-out questionnaire was formulated and modeled on the questionnaire which was being used in the in-person interview. This was a collaborative effort with the Continuing Education Division, University of Manitoba, which agreed to forward the questionnaire to the students. This indirect method of contact was necessitated by the Department's policy with respect to the confidential nature of students' names and addresses. Fifty questionnaires were sent out by the Continuing Education Division, complete with a stamped and addressed reply envelope. Seven replies were received, of which six were completed as requested. Consequently, the student sample is comprised of six responses which were collected using a two page shortened version of the in-person questionnaire. (See Appendix B).

Students

The six replies which were received represented twelve percent of the total number of students who were enrolled in the program throughout its three year period. The majority of the students in the program

were employed in their home communities as home/school co-ordinators while they were students in the program.

The students who replied to the questionnaire range in age from twenty-one to thirty-four years of age. Three students are in the early twenties, one is in the late twenties, and the remaining two are in their early thirties. All of the students are male with the exception of two and all but two are married. Four of the students indicated that they are Status-Indians, while the remaining two indicated that they are of Metis ancestry. The educational backgrounds of the students are all at the senior high level with one student reporting an education level of between grade six and grade eight. Four students indicated that they are supporting dependents, ranging from one to six persons. The range of age for these dependents was reported as between one to eleven years of age. Three students indicated that their incomes had increased as a result of their involvement in the training program, while three students indicated that their incomes had not increased. Three students are presently employed as home/school co-ordinators and three students reported that they are unemployed. Students' opinions of social service professionals prior to their entry into the program ranged from mildly negative to mostly positive. Three students indicated that they were neutral on the question.

Staff

The five staff interviewed represents fifty percent of the staff who were involved in the program over the three year period. All of the staff were residents of Winnipeg and had been primarily involved in an instructional capacity in the program. The staff's perceptions

of the program differed in intensity and scope since no one person had been continuously involved in the program for the entire three year period. Despite this discontinuity of experience, the perceptions of all the staff interviewed will be combined to form a composite picture of the staff's perceptions of the program. Two of the staff members were drawn from the University of Manitoba's Counselling Service, one person from the School of Social Work, one person from the Native Studies Department and the remainder were drawn from various resource people in the community, who were primarily from the education field. Two persons reported that they had previous experience in a similar project of this nature as well as having previous teaching experience with people of native ancestry as students. Both of these persons were of native ancestry themselves. The staff's specialization ranged from public speaking, counselling skills, inter-personal communications skills, the history of peoples of native ancestry to educational theory and philosophy.

Native Family Life Counselling Program

Nineteen interviews were conducted with the participants in the program. Fifteen interviews were held with the students and four interviews were held with the staff members. Of the staff, only one person had been connected with the project over its four year history. The remaining three persons were involved for varying periods of time throughout the life of the project. As well, the responses of the staff will be compiled as a group response.

Of the fifteen students interviewed, seven were of the first two

year program (1975-77), and eight students were members of the second two year program (1977-79). The perceptions of each group of students will be treated separately, since they are based on dissimilar circumstances and events.

Students - Group One

The seven students who were interviewed represented forty-six percent of the enrolment in the first two year program. All students are residents of the City of Winnipeg.

The students ranged in age from twenty-five to fifty-seven years old. Two students are in their mid-twenties, three are in their early thirties and one in their late forties. Four of the seven are men and the same number are married. Two of the students indicated that they are Status-Indians, three indicated they are Non-Status Indians and the remaining two persons indicated that they are of Metis ancestry. The students' educational backgrounds ranged from grade five to grade twelve. Three students indicated Grade twelve, two indicated Grade eight and the remaining two indicated a Grade five. Only three students reported that they had a single dependent, their ages ranging from three to sixteen years old. One student of the seven indicated that his income had not increased as a result of his involvement in the program. Most of the students reported that they had had a positive or neutral opinion of social work professionals prior to their involvement in the program. One student reported a mildly negative experience in this regard.

Students - Group Two

The eight students who were involved in the second two year program represented fifty-three percent of the total enrolment. All students are residents of the City of Winnipeg.

The ages of the students ranged from twenty-three to forty-one. Three students are in their early twenties, four in their mid-thirties and two in their early forties. Five of the eight students are men, six are married, six are Status-Indian and two are of Metis ancestry. The majority of the students reported an educational background of Grade twelve. Four students indicated that they had between three and four dependents ranging between four and fifteen years of age. All students with the exception of two indicated that their income had increased as a result of being in the program. Only two students reported positive experiences with social service workers prior to their involvement in the program.

Staff

The four staff interviewed represent sixty-six percent of the core staff who were involved in the program. Other individuals, such as Virginia Satir, were brought in on a one workshop basis. All of the staff are resident in Winnipeg and have had varying levels of involvement in the program throughout its duration. One staff member has been involved continuously throughout. Most of the staff were drawn from within the community and a specific effort was made to use persons who were not connected with either the university or community college. Two of the staff were qualified university

instructors who are members of a religious organization, one person was drawn from the Native community to assume a directing role, while another native person (a graduate from the first program) assumed a teaching and co-ordinating role. The range of experience of the staff was from humanistic psychology, to counselling, to family therapy.

Respondents' Response To The Research Topic

Throughout the interviewing period which lasted approximately one month, the majority of the respondents, both students and staff demonstrated a great deal of interest in the topic of the study. In general, students and staff shared an interest in finding out what other participants had to say about their involvement in the projects. Most often, both groups indicated that a wrap-up study had not been done when the projects were terminated. There was some difficulty initially in determining the whereabouts of students and staff, particularly where the project ceased operation over a year ago. Despite the obstacles, those who could be reached were quite cooperative and were very willing to submit to an in-person interview.

One major consideration in this particular kind of study is for the investigator to be able to establish in a short period of time, a level of trust which will put the respondent at ease and facilitate the exchange of ideas and insights. The method used to reduce the level of mistrust and suspicion was to forward to the respondent a letter of introduction under the letterhead of the University of Manitoba, School of Social Work, signed by the major advisor

and the School's Director and an interview schedule which acquainted the student with the areas of concentration and the questions which were going to be asked. This appeared to have eased the respondent's anxiety about consenting to the interview. On almost each occasion, the respondent had the material in their possession and frequently referred to the schedule during the course of the interview. (See Appendix C).

Areas of Concentration

The following are the areas of concentration contained in the questionnaire which was administered to the twenty-three staff and the twenty-five student participants in the projects. Each area will be outlined below and will serve as a guide and introduction to the presentation of the data. The questions which were posed, served only to stimulate an exchange of ideas and were not meant to constrict the respondent to a question and answer format. Often times the respondent elaborated on only one aspect of the area under discussion and as a result did not elaborate on any additional aspects of the area.

Perceptions On The Origin Of The Project

The questions and probes which were directed to the twenty-three staff and twenty-five students were based on one primary theme, namely, the circumstances which surrounded the origin of the project. These particular enquiries were made with the intention of drawing upon the perceptions gained from the first-hand experiences of the students and staff as they became involved in the project.

Perceptions On The Format Of The Project

The students and staff respondents were posed a number of questions concerning their perceptions of the project's format. The questions focused on aspects such as, the organization of the projects, the methods of delivery, the degree of planning, the degree of community/student involvement. Respondents were asked to draw upon their involvement in the projects to formulate an opinion of the project's format.

Perceptions On The Curriculum

The questions under this area of concentration focused on the perceptions of the students and staff with respect to the project's curriculum. The questions posed dealt with the appropriateness of the curriculum to the students needs, the kinds of material which were emphasized, specific issues which may have arisen. Respondents were asked to consider these aspects of their involvement in the projects.

Perceptions On The Field Experience

The questions and probes in this area of concentration were based on one primary theme, the appropriateness of the field experience to the students' needs. These inquiries sought to tap into the perceptions of the students and staff based on their direct involvement in this aspect of the project's design.

Perceptions On Communication

The students and staff were asked to respond to questions which focused on the adequacy and level of communication between themselves.

These inquiries were made with the intention of determining each groups' perceptions based on their mutual involvement in the projects.

Other Issues

The students and staff were asked to make any other comments or express any opinions which were not touched upon during the interview. The respondents were asked to make comments of a general or specific nature.

Presentation of Data

The Brandon Social Work Project

Perceptions On The Origin Of The Project

Perceptions Of The Students

The students held a number of perceptions about the origin of the project. One of the major perceptions put forward was that the need for a social work project originated with the students and educators in Brandon and not with the School of Social Work. Students perceived that the School of Social Work gave little priority to the Brandon project and was more interested in protecting its territorial sovereignty against the encroachment from the Faculty of Social Work, University of Regina, than it was in delivering a quality program.

An additional perception held by students was that the project was founded on the principle of increasing the accessibility of social work education to adult learners in general and to native people, specifically. One student indicated that the project was established to attract more rural people into the social work profession and thereby obtain a more varied cross-section of students.

Other perceptions of the origin of the project were that the students in the various projects in Brandon were pressuring the University of Brandon to come up with more career options, since the numbers of teachers being hired was on the decline, while others perceived the School's involvement as being based entirely on their own self-interest and the need to indicate to other faculties and universities that the School was, in fact, committed to a policy of decentralization and accessibility.

Perceptions Of The Staff

There was very little unanimity amongst the staff members with respect to their perceptions of the origin of the project. One perception shared by two of the staff was that the project was a response to the needs of the students at Brandon University for more professional career options and that the need was identified by the students themselves. One person indicated that the project originated as a result of the Faculty of Social Work, University of Regina, being reluctant to cross provincial boundaries and the School of Social Work, University of Manitoba, being over anxious to protect its territory.

Another perception which was expressed, was that Brandon University was responding to its own needs in the establishment of the social work program. Brandon's position was based on considerations such as the need to locate additional program funding areas in order to maintain an adequate level of student enrolment, the need to broaden its area of specialization and thus increase its saleability, particularly

with people of native ancestry, and the need to diversify its programming, since its present program offerings were reaching the saturation level.

Another perception expressed regarding the origin of the project is that Brandon University was a natural location for such a program, primarily because of their experience in Native Education and the fact that the students were already located in Brandon. As well, Brandon University probably would not have received new program money from the University Grant's Commission and consequently was forced to go with the School of Social Work, if its own needs were going to be met.

An additional perception offered on the origin of the project was that the School of Social Work has a well established tradition of helping disadvantaged people and was responding to this tradition when it decided to deliver the program in Brandon. The decision to initiate the Accessibility Project was additional evidence that the School had an articulated goal to make educational opportunities available to this group of people.

Perceptions On The Format Of the Project

Perceptions Of The Students

Student perceptions of the project format ranged from mildly positive to mostly negative, with most of the opinions expressed falling into the negative range.

One of the most predominant perceptions expressed by the students was that the decentralized, on-campus format was ideally suited to their needs and situation. Most of the students were either

married or had family responsibilities. They had relocated once to Brandon to attend university and appreciated not having to disrupt their families a second time. All of the students were agreed that the project should offer the same credentials as the regular program although it doesn't necessarily have to be taught in the same manner.

Two students indicated that although the on-site format was good, the project was plagued by poor planning and bad management. One student indicated that the students in Brandon felt very cut-off from the School of Social Work, particularly from the regular school body. Students in Brandon had no place which they could identify with, such as a social work office. There was space set aside for the students but this was largely unuseable. One student stated that the contact people in Brandon were also confused about what the project was supposed to be and how they were to fit into the overall organizational plan. Another student indicated that this lack of clarity around the organizational plan and the delineation of responsibilities served to create an atmosphere of alienation and isolation amongst the students in the project. As a result of the School's vague and poorly defined role, the project suffered from a lack of leadership. This situation caused the students to become very close and integrated. One student indicated that the School perceived this closeness as being negative.

One perception which was shared by all the students was with respect to the method of evaluation which was used by the project. One student's perception of the evaluation was that it was destructive and very biased. Another student stated that the evaluation was based on false information, heresay, and that is was sexist, racist and

classist. Students were described as contentious and as having a low opinion of social workers. The native students were particularly singled out as having negative self-images. One student described the evaluation as being totally unfair, and in some instances the statements which were made were false. One student indicated that the students did have a negative attitude toward social work but this was not destructive or counter-productive in professional education. Another student indicated that they were perceived by certain faculty members to be unprofessional and in need of "instruction" so that they could better identify themselves with the social work profession. This student felt that this impression was created because students were vocal and indicated that they would not accept the traditional approaches which certain faculty were advocating.

Another perception shared by the students was that the community of Brandon was not involved in any aspect of the planning. Students wondered what impact this would have had on field placements if the program had continued. As well, students stated that they were not consulted in the design, delivery or organization of the project. One student felt that the project was designed around the professor's schedules in Winnipeg and took little heed of the needs of the students or of anyone else in the Brandon community.

Students generally perceived their experience with the School of Social Work as being regrettable. Some students indicated that it was the first time as adult students that they had felt the effects of prejudice and that somehow they were not quite up to snuff. Students

could not understand this situation particularly when they had not experienced it as students of Brandon University.

One additional perception held by all the students was with respect to the decision to discontinue the program. All of the students indicated that they were shocked by the manner in which the decision was made. One student indicated that she had made arrangements with her babysitter so she could attend classes which had been scheduled in Winnipeg after the project was cancelled in Brandon. Upon her arrival, she was told that the alternative arrangements which had been made were also cancelled. All of the students felt that the School acted totally irresponsibly in the way the project was eventually terminated.

Perception Of The Staff

Staff perceptions with respect to the project format ranged from mildly critical to very critical. The majority of the staff interviewed tended to view the project's format as inadequate.

One staff person indicated that the format and delivery of the program left a lot to be desired, an example of the inappropriateness of the format was having classes on week-ends. As well, the project seemed to be based on the erroneous assumption that the Province of Manitoba was to serve the needs of the University of Manitoba. The opinion was expressed that it was incumbent on a professional School to make itself available to those who were in need of its services. Another person felt that the then Director of the School of Social Work and the project co-ordinator were the only people who wanted the

project to succeed. The reason the project format was inadequate was because the rest of the faculty did not want the project to work. One example which was cited to support this view, was the School's inflexible attitude with respect to allowing faculty at Brandon University to deliver courses to the social work students. One person stated that the reason the project failed was because the School of Social Work was bound up in a middle class value system which it was not willing to compromise.

Another staff person felt that the project format was too rigidly based on the Winnipeg based Bachelor of Social Work model and was not allowed the flexibility to adapt to the exigencies of an entirely different setting and student body. As well, the planning and co-ordination of the project was ad-hoc and too centralized and served to heighten the sense of disconnection between the project and the School of Social Work. Another person felt that the format respecting course delivery needed to be modified in terms of content and method and that this did not mean a watering down of the project's standards. An additional comment was made concerning the lack of work-up which was done in the community by the co-ordinator. Instead, most of the co-ordinator's energies went into concerns based on the assumption that the students were different and that their abilities were in question. This inappropriate focus, tended to make the students feel that they were different and that they were getting a watered-down degree program. This was manifested in the concerns which were verbalized by the Winnipeg students concerning the standards

of the Brandon program. The same person stated that the planning which was done was done in a Winnipeg fashion, with little sensitivity to the differences in environment, community standards and expectations.

Another perspective held by one staff was that the project format was inadequate but could have worked if the staff had worked as a unit rather than as individuals delivering one course. The arranging of the staff's schedules was done after the program requirements for the Winnipeg program had been met.

One person stated that the project was discontinued not because of money but because the faculty of the School of Social Work were not willing to look at alternative methods of program delivery, such as allowing students to take field and practices together. An additional comment with respect to the project format was that the present admissions criteria which is based on grade point average was inappropriate and one of the reasons why the project met with so much difficulty. An alternative method of admissions, such as personal interviews, if incorporated into the project structure, would have resulted in a much more stable and less radical student body. Some students were outside of the acceptable boundaries of professional behaviour and consequently were inappropriate.

Perceptions On The Curriculum

Perceptions Of The Students

Students' perceptions of the courses varied. Some students felt that most of the courses were adequate and appropriate while others felt the courses were just the opposite.

Only one student was of the opinion that the courses were relevant to their needs. Two other students felt that the most objectionable of all courses were Interpersonal Communications Skill and Small Group Dynamics. The students indicated that the former was based on very subtle, underlying assumptions which the students resisted. The examples cited were the assumptions which focus on the individual, his feelings and a blaming the victim theme. The students felt that the class and its instructor pretended to be "a-political" and taught the course in a vacuum, without any reference to aspects of history or culture. The approach was heavily based on middle-class assumptions, world views and lifestyles and was totally irrelevant to the people of native ancestry. One student felt that the class was very political and related it to Paulo Freire's discussion of the oppressed made to become like the oppressor. The course failed because it did not attempt to raise the political consciousness of the students.

Another student felt that the thrust of all the courses delivered in Brandon was not motivated towards social change, an example which was given was with reference to the class on Small Group Dynamics. The instructor tended to favour theories of explanation which focused on the individual rather than upon theories of social change. As well, those which were presented were sexist and were largely irrelevant for women. The student indicated that the class was largely made up of single parents who were planning to remain single. The theories which were presented did not acknowledge or take into account the student's own life situation. An additional example cited by the

student was in reference to a film which was presented in the Interpersonal Communications Skill Course called "Pack Your Own Chute". The focus of the film was very political, it urged students to take responsibility for themselves. The student indicated that the film's message was very middle class and unrealistic. The student asked, "how do you take responsibility, if you do not have the resources?"

One student felt that not enough attention was paid to cultural diversity in the student body. Two instructors, however, did attempt to make the course more culturally relevant but in general the professional courses were based on one cultural perspective.

One student felt that none of the courses were appropriate for professionals who work with people of native ancestry. As well, most of the instructors appeared to be operating from the assumption that the students were immature learners, that they lacked experience and had no prior knowledge which could be of benefit. An additional perspective was that courses such as Community Organization, Social Welfare I and Introduction to Social Work, placed a major emphasis on criticizing and understanding but gave little insights as to what to do with those insights.

Another student felt that the School was basically mono-cultural in that it spent far too much time on discussing the British model of social welfare, as if other models and countries such as Sweden and Australia never existed. An additional perspective was that the curriculum did not view the educational process as evolving as a collaborative effort between the student and the instructor but rather as static

and hierarchical.

Another perspective offered by one student was that students dropped out of the program because they saw that most of the staff were not interested in what they were doing. Students picked up on this attitude within the already uncertain atmosphere which hung over the project.

One student felt that Community Organizational Theory was not integrated with the rest of the program. It tended to reflect the interests of the instructor and create the myth that the course was different from the other and that the faculty were divided along ideological lines. This person stated that this was simply posturing, there was in fact no ideological differences, the staff were all basically middle-class people, subscribing to middle-class values and lifestyles.

Perceptions Of The Staff

Perceptions surrounding the curriculum also varied amongst the staff members.

One person felt that the course, Community Organization was a misnomer and should have been called the theory of Marxist Economic Development. The course on the whole had little to do with community development. As well courses such as Inter-Personal Communications Skills was an acceptable course but should not have been delivered as a first course. As well, the courses were presented in an antagonistic manner, the course on community development appealed to students who had tremendous "chips on their shoulders" while the Inter-Personal Communications Course presented the traditional side of social work

which was largely irrelevant to the students. This duality confused and angered students and probably contributed to the high drop-out rate.

Another person indicated that the curriculum lacked coherent and integrated philosophy on education. The question was never posed about "what educators were training these people for?" As well, the courses were presented as opposites rather than as a part of an integrated whole. Consequently, students found it very difficult to deal with the issues which were thus generated. This approach tended to divide students on ideological and class lines which served to work against the unifying theme of courses such as Inter-Personal Communications Skills. Students required a social work orientation to courses such as Community Organization rather than a Marxist systems approach.

Another perspective which was expressed was regarding the question of practice setting. Staff had no clear idea of the value and cultural differences between the students and the professional role. Very little attention was given to the direction of the educational process, was its purpose to assimilate students or help them to retain their culture, customs and values?

Another person stated that the curriculum was virtually silent on areas such as native culture, religion and values. It was felt that all students needed this information to assist them in being better social workers and to help bridge the gap between the students by promoting greater understanding of each other.

An additional perspective which was expressed was that the

courses were too heavily based on the urban on-campus program and needed to be modified to reflect a number of realities, such as, rural, northern and reserve practice settings, divergence of cultures and values, differences in social work approaches and the variety of informal helping systems which exist. In short, the curriculum must be reflective of and more tolerant of differences.

Perceptions On Communication

Perceptions Of The Students

The majority of students expressed the opinion that the level of communication between themselves and the instructors was adequate. One student differed by indicating that because the instructors were commuting, it was difficult to know where they were and that they had little time to spend with the students.

All students indicated that the level of communication would have been much better if there had been a resident faculty person who could be counted on and could act as a liaison between the project and the School. As well, all of the students felt that there was a very definite lack of communication between themselves and the co-ordinator of the project.

One student felt that the students as a group were too passive and should have verbalized their needs more forcefully with the staff. Another student perceived the communication between the co-ordinator and the instructors as being distorted and confusing.

Perceptions Of The Staff

The staff tended to perceive communication as not much of a problem. One person indicated that the level of communication with students did not differ from that with the students in the regular program. One person felt that the staff did not communicate enough amongst themselves but rather operated autonomously from each other. The consequence of this lead to a great deal of misunderstanding and served to exacerbate the co-ordination of the project.

Other Issues

Perceptions Of The Students

All of the students unanimously agreed that the School showed little regard for them or their families by cancelling the program in such an arbitrary manner. The students felt that this decision alone dealt the death blow to a project which could have worked.

One student felt that the School of Social Work did a lot of blaming. Furthermore, it attached the blame for the project's failure on a certain group of students. The School seemed to be totally insensitive to the fact that the students' whole lives had been uprooted, that they had to sustain higher financial costs to move to Winnipeg and they had to make new arrangements for their children.

Another student felt that the School had manipulated the students and left them high and dry. The School was upset that the students who moved to Winnipeg were the ones they did not want.

Another perception offered was that as far as the project

went, culture was not the issue. The project was too much the captive of a middle-class faculty who were not likely to give up control or power to those who would change the status-quo. The projects need political power behind them, otherwise they become just another professional group working on behalf of the co-opted.

Perceptions Of The Staff

One person suggested that any future undertaking requires a permanent presence to be established in the community. A total move rather than a mere extension is necessary to guarantee success. As well, the project would require a permanent staff, to whom the students could relate. Additionally, there must be a recognition of the native fact. More courses of a comparative nature should be taught, which would highlight values similarities as well as value differences. Native elders could be used to add this particular kind of content to the curriculum. There must be more involvement with local communities in all stages of the project's development. A local board of directors should be appointed before any work begins or decisions are made. There must be a recognition that generalist and not specialist professionals are required for practice in rural, northern and reserve settings. The core curriculum could remain the same but there could be more diversity obtained through electives. Finally, any endeavour, in particular any social work endeavour must be community based.

Another staff member indicated that the curriculum should focus more on reserves, the urban community, and the struggles of native people.

As well, the curriculum should emphasize a humanistic approach rather than an emphasis on social control and manipulation.

The Fort Alexander Child and Family Services Training Program

Perceptions On The Origin Of The Project

Perceptions Of The Students

The five students' perceptions about the origin of the project were fairly consistent. All of the students felt that the origin of the agency and the origin of the project were fairly similar and that it was difficult to separate the two. All of the students indicated that the project was established to assist the newly formed Child and Family Services Agency to provide an adequate service to replace that which was previously delivered on a life and death basis.

One student felt that the origin of the project was definitely related to the dissatisfaction which the local people felt for the level of service they were previously receiving and the effects that this inadequate level was having on children and upon the extended families.

All of the students expressed the opinion that the decision to establish an agency and consequently a training program for its workers stems from the perceptions of the local residents, the Chief and Council, that the only way to correct the worsening situation was to take matters into their own hands. The decision to opt for local control of social services was primarily based on the recognition that local solutions to local problems were a much better answer than

what was presently in place.

Perceptions Of The Staff

The perceptions of the eight staff varied with respect to the origin of the project. Some staff indicated that they began their involvement at a later stage in the project's development and consequently were not aware of the underlying reasons for its development. Other staff members who had been with the project during its initial stages also expressed the view that they were not aware of the project's origin when they became involved.

One person stated that the project was a response to the needs of the reserve to take control of its own services. The School of Social Work had been approached by the then Chief and was asked to provide a training program which would help the agency train its staff to deliver the kind of service which the reserve required.

Another person indicated that the original intent was to deliver a one year training program to simply assist the agency and its workers to formulate a framework and method to deliver services. This commitment was extended to a three year training program which went above and beyond the original intent as stated at the outset. The origins for the development and extension of the program appear to have been primarily at the band level and with the students themselves.

One person's perception of the project's origin was that it was tied to the reserves overall economic strategy and that the project came into being simply because it was a condition of the agency's funding

arrangements with the Department of Indian Affairs. The desire to create employment opportunities on the reserve as well as a concern for the welfare of its people were basic to the development of the project.

Another person felt that the project's origins were political and had little to do with the need to provide an alternative service delivery system. The primary goal of the project was to help the Band gain control of the provision of social services and to utilize that control to further the economic well being of the reserve.

One person indicated that the project was definitely a means of assisting the reserve to correct an intolerable situation where child and family services were being provided on a life and death basis only.The project did of course feed into other considerations which were economic and political but this was not different from other projects or established educational training programs. In fact, a program which does not take those things into account is likely to fail.

Another person felt that the origin of the project was related to a desire on the part of the native people to provide services in a different way from the traditional model of service delivery. They thought that the project was in a sense, an experiment where new developments in the provision of Child and Family Services would be encouraged.

One person indicated that they were aware that the purpose of the program was to set up an agency which was locally controlled but did not know why there was a desire to do this. Another person expressed

a similar perception, that they did not understand the origins or development of the local control philosophy. Both persons felt that this information was not essential to the program's delivery.

One person stated that the project originated as a "personal vision" of the chief and was sincerely based on a concern for the welfare of the people on the reserve. The people on the reserve disliked the extension of service concept, which was operated by the Provincial Government from Pine Falls, and was totally insensitive to the needs or wishes of the community. The origin of the project is related to the need to allow native people to answer to their own needs in their own way.

Perceptions On The Format Of The Project

Perceptions Of The Students

The students' perceptions of the format of the project tended to be similar.

All students felt that the format was inadequate with respect to the discontinuity amongst the staff. Each instructor who came out to the reserve had little previous experience with reserve life and consequently a lot of time was spent instructing the staff to get where the students were at.

Another perception regarding the format, was a concern with the hiring of instructors to teach only one course. Students felt that this revolving door policy detracted from the program and prevented them from building up a good rapport with the instructors. Most students perceived a need for a core group of instructors who would be

attached to the program from the beginning to the end. All students indicated that the instructors were basically good and attempted to take an interest in them.

Students perceived the overall format of the project to be lacking in clarity and purpose. All students felt that the organizational set up in the first year was adequate. As well, students felt that the second year was confused and somewhat unclear. Students cited the differences between the focus of the curriculum and the difficulty they had to adjust their needs to what was being delivered.

Each student expressed the opinion that they found it difficult to meet the demands of being a student and holding down a full time job at the same time. Students liked the idea of an on-the-job training program but felt that adjustments had to be made in the training program which took this into account. Students felt that one adjustment made in the third year, with regard to holding classes in the senior citizens' home where there was no telephone, was one such alteration which helped them to better use their time in class.

All of the students perceived a need for a balance of males and females in the program and the agency. Each student felt that male input was necessary for service to clients. Students felt that the males dropped out of the program because the course format was too much centered on the outward display of feelings.

One student felt that the project format of on-site delivery was beneficial to the students and staff. Students felt that the staff had learned a great deal about reserve life and Indian people.

All of the students liked the project's focus on non-academic criteria for admission.

All students expressed a desire to have been more involved in the decision-making around issues such as the structure and planning of the project. The students indicated that they were not included but were merely slotted into the design of the program. Students would have preferred being involved in the selection of the instructors over the three year period. In general those kinds of decisions were made by the director of the program and the director of the agency.

One perception shared by all students was the question of the worthiness of the Certificate which the project offered. All students felt that the project should have made sure at the outset that the training program was recognized by other educational institutions so that students could use their training experience as a base for further education.

Perceptions Of The Staff

Amongst the staff there was a wide range of perceptions with respect to the project's format.

All of the staff expressed the opinion that the decentralized delivery format was the most appropriate to the needs of the students and the agency. One staff person expressed the perception that they were in doubt about whether the program should have been university-based. Rather, it seemed that what the students and agency required was a technical training program which emphasized technical skills rather than a conceptual approach. As well, the applicability of

traditional social work approaches in reserve settings was questionable.

One staff person felt that the format was lacking because it did not provide a generalist focus which could have widened the students' perspectives. As well, the format did not provide for the need for basic remedial education to be built in the program delivery.

Another staff person expressed the opinion that the program format was sound and that it had been formulated in a joint consultative effort between the Band and the School. Decisions such as, the major themes of the curriculum, goals, methodology, were made in this manner.

One staff member felt that the format of on-the-job training was not a good idea. Students were caught in two roles at the same time, neither of which they were adequately prepared for. Students were delivering service with little or no support and with no understanding of what they were trying to achieve. This duality of roles made it difficult for the students to keep up with the demands which were being placed upon them.

One perception which was expressed was that the program should have offered the student options for professional or para-professional careers. As it was, the program seemed to exist with no connection to the wider social service system or to the social service educational institutions.

An additional perception offered was that the format did not make use of alternative methods of instruction. No effort was made to

draw native professionals into the program structure. Rather, instructors appeared to be drawn from the School of Social Work or people who had connections with the faculty. A wider diversity in staff would have helped the students to widen their experience and knowledge base.

Another perception offered was that the project format did not take into account the realization that the Fort Alexander Agency was trying to develop and deliver a service which is uniquely Indian. Rather, the project format attempts to set up and train students in the same manner as students are trained for the non-Indian traditional middle-class agencies. As well, the format fails to recognize that the students are committed to developing a service which is relevant to their culture and value systems and that they are not at all interested in integration.

One person indicated that the project required the services of a full time co-ordinator to ensure that adequate preparation and planning went into the delivery of the program. This problem became particularly acute in the second and third years of the program when the responsibility for the program co-ordination was assumed by the Continuing Education Department, and the School of Social Work became less and less involved in the delivery of course material.

One person felt that the project format was too theoretical and too much emphasis was given to inter-personal orientations as a means of training students. In general, the format aimed way over the students' heads and delivered a program which was more reflective

of the staff's needs than those of the students and their community. Students felt oftentimes that they were the targets of change. The project format did not recognize the Indians as persons and capable of learning but rather tended to assume the opposite.

Perceptions On The Curriculum

Perceptions Of The Students

Student perceptions on the curriculum were not diverse. Most of the students expressed similar opinions about the courses which had been delivered.

All of the students indicated that it was difficult to evaluate the worthwhileness of the courses because they had nothing to compare them against. The students indicated that they had learned a great deal in the second year, particularly in regard to alcohol and the extended family. The students enjoyed the content which focused on Satir and Gestalt and found the ideas of stances and self-worth to be very useful. The students also felt that their experiences in group process which emphasized the concept of networks made a lot of sense.

One criticism students had in respect to the curriculum was that it did not inform students about their culture, values or traditional belief systems. There was some effort to involve a few native lectures but this aspect of the curriculum could have been more prominent and better integrated into the curriculum design. One student stated that the absence of Native content made her more appreciative of her "Indianness".

All of the students expressed a sense of disappointment with respect to the curriculum in the third year. In particular, there was some sense of futility surrounding the field experience. The students felt that they were not receiving the kind of instruction they required to be effective in their jobs.

Perceptions Of The Staff

The perceptions of the staff varied with respect to the curriculum of the program.

One staff person indicated that the courses offered were basically sound, the difficulty lay not in the content but in the best way to deliver and interpret the content to the students. Often times instructors made false assumptions about what the students knew. Students had to be taught how to think, to know what they feel and what feeling is all about.

Another individual indicated that the curriculum was focused on the business of change in the individual and the family system. A good deal of time and effort was spent on issues related to children, values and cultural mores and basic things like how to set up an agency and provide a service. The courses which were delivered were based on the service needs of the agency and attempted to provide a framework within which the students and the agency could function.

One person felt that the curriculum was designed in isolation of the community. The courses were basically white courses which were being adapted to Indian needs. Rather, the courses should have been developed after the needs of the students and community had been

identified and should have been based on more native content.

Another person's perception was that the courses were taught utilizing two conflicting methods of instruction. One method being used was the experiential, which focused on process and emphasized openness and sharing, while the other method focused on learning as an intellectual experience. This divergence in teaching methods undermined the effectiveness and impact that the curriculum could have had.

Another perception offered about the curriculum was that it was constantly operating within the context of traditions and beliefs on the reserve. The content in the curriculum which was supposedly based on rational thought was often interpreted within a context of primitive beliefs and magic. Students resisted the content with respect to child welfare because they were afraid of "bad medicine", for example, if they apprehended a child. As well, the curriculum did not take into account that a system of helping already exists on the reserve and most often operates on assumptions which are totally different from those upon which the curriculum is based. Consequently with these two opposing systems in operation, the students are likely to believe in the old methods which have worked over time as opposed to those which are new and brought from without.

An additional perception with respect to the curriculum was that courses which emphasized social work methods and techniques which were manipulative and disregarded the freedom of the individual were rejected by the students. Rather, the curriculum should be based

on enabling techniques which allow the client the freedom of choice.

One person felt that the students did not know much about either their culture or that of the dominant society. Because of this situation, the curriculum should have been more focused on cultivating, clarifying and extending the Native identity. Instructors also were not aware of native culture or history and consequently were limited in their effectiveness, and ability to understand. Critical stages in Indian history such as the role of the Indian residential schools in the disintegration of the Indian extended family must be regarded as basic components of the curriculum.

Perceptions On The Field Experience

Perceptions Of The Students

In general, the students' perception on field experience did not vary greatly.

All of the students felt that of the three years of field experience, the first year was the most beneficial. The students indicated that the instructor's approach was based on close contact with the student before, during and after field experience. The students liked the idea of the instructor being with the student when they made home visits. The instructor always discussed the purpose of the visit with the students beforehand and afterwards gave the student immediate feedback after the visit had terminated. This approach helped the student to make connections between theory and practice and did much to build self confidence.

The students all felt that their field experience off the reserve did much to extend their knowledge of other helping systems and gave them an additional opportunity to try out their skills in a different environment.

All of the students expressed the opinion that the field experience in the third year was not beneficial to them. The students felt that the model of instruction which was being used by the instructor was deficient. The students cited the example of the field instructor not accompanying them to their family visits and consequently being unable to offer immediate feedback.

Perceptions Of The Staff

The staff's perceptions on the area of field experience were varied.

One staff person's perception of the field experience offered was that the field experience in the first year was excellent, because it was concrete, immediate and focused on issues that were of relevance to the students. The field experience in the second year was entirely the opposite. It lacked concreteness and focus and was based on an experiential, feeling approach. This approach was inadequate to meet the students' ne ed because it lacked structure, was too focused on personal growth, and did little to help the students in their day to day tasks on the job. The field experience in the third year was also inadequate since it was very traditional, inflexible and delivered in a paternalistic manner.

One person's perceptions based on their experience in

delivering field was that the best model to use was no model. The situation had to be approached using an open-ended, eclectic approach which would adapt itself to the needs of the student, the agency and most importantly, the clients. This was particularly important to recognize because this field experience was not the traditional situation where a student works under the tutelage of a seasoned professional's guidance but rather in this situation the student was the service giver and the field experience was the service which was being provided. Based on these considerations, the field experience format must be clear and concise and geared to the provision of service.

Another person perceived that the dropout rate was related to the nebulous and vague approach to field experience which was adopted in the second year. The students who were much clearer about their identity as Native persons could not abide by the approach and did not have the necessary support systems to help them deal with the conflict which was generated. The students who remained were those who were married, stable and better educated. As well, the delivery of the field was geared to the schedules and work related values of the Winnipeg based instructors. The instrutors wanted to schedule field experience between Monday and Friday, whereas the students would have come out to classes on Saturday and Sunday.

One person's perceptions of the field experience was that students were employees of the agency first and students of the

project second. The fact that students were filling two roles simultaneously made it very difficult to deliver field experience which was based on learning goals as opposed to agency policy. This essential question of who controls the direction of the educational process was a factor which was not taken into account in the field experience model. "Were students being educated to be self-directed individuals?" or "Were they being educated to be unconditionally accepting of agency practice and policy?"

One person's perception of field experience was that it was too narrow and did not allow for the use of techniques such as, family sculpturing or network family therapy. The students were faced with situations which required remedial kinds of intervention.

One additional perspective was that field experience was not a necessary part of the program delivery. The field experience which was offered was based on the traditional Winnipeg model and was not based on the community's needs. The model also seemed to be based on the assumption that the Indian people could not figure out how to deliver the service on their own and that a system of helping did not already exist at the reserve level. As well, the staff who delivered the field experience were not qualified to do the job. They were hired on the basis of merit, which in turn was based on a whole set of values and assumptions which were not shared by the community of Fort Alexander.

Perceptions On Communication

Perceptions Of The Students

In general, the students held the same perceptions with respect to the level and adequacy of communication in the project.

All of the students agreed that their level of communication with the staff was adequate. Most of the staff, when they were on the reserve were available if the students required assistance. In respect to their involvement in decision-making around the hiring of staff, the design and focus of the curriculum, the students perceived that they were being disregarded by those who made the decisions. The students felt that in most instances decisions were made and then presented as a fait accompli, such as the decision to switch the program responsibility to the Continuing Education Department.

Perceptions Of The Staff

The staff's perceptions on this area were varied. One perception presented was that decision-making was shared with the students; as an example, students were brought in on the decision to transfer the program to the Continuing Education Department. As well, there was an adequate level of communication between the students and the project staff. In contrast however, there was hardly any communication between the band members and the School and almost no communication between the staff and the School of Social Work. This lack of meaningful contact between the School and the staff and the

band was interpreted as disinterest.

Another person's perception was that students would not break the silence which existed at times between them and the instructors. The students often times would not ask questions because they stood in awe of the instructors and their knowledge. As well, students do not communicate in the same manner as non-Indians. Their method of communication is indirect as opposed to open, consequently, what appears to us as no or closed communication is, in fact, open and active.

An additional perception offered in regard to communication was that students were being taught through courses, such as interpersonal communications skills to confront others as an acceptable method of communication. The students did not adopt this approach but chose rather to communicate in their own ways.

Other Issues

Perceptions Of The Students

The students had few additional perceptions with regard to their experience in the project.

All of the students shared the perception that their involvement in the project has heightened the importance of their Indian identity and their culture. As well students perceived the duality between the feeling versus the intellectual approach as being constructive and challenging. Both approaches together tended to deal with the whole person.

Perceptions Of The Staff

The staff held a few additional perceptions with respect to their experience in the project.

One person perceived that the project was in a sense a living example of a white value system being exposed to a native culture. In retrospect, the project format, the curriculum, and the field experience must take the needs and aspirations of native people into account.

An additional perception offered is that in any future endeavour a director must be appointed before the project's initiation. As well, the selection criteria for any similar training program should be tied to employment in the agency concerned.

One final perception, was that the focus of the program needs to be widened to include both clinical and structural approaches.

The Certificate Program In Community Counselling

Perceptions On The Origin Of The Project

Perceptions Of The Students

The six students' perceptions regarding the origin of the project were varied.

One perception which most of the students held was that the project was a response to the need of native communities for better-trained home/school co-ordinators. The students indicated that the program was meant to be of benefit to the individuals involved as well as to their home communities.

One student's perception was that the program was set up as a life skills course which sought to train native people to function in a setting which was sometimes antagonistic towards them and their people. Another student felt that the program was primarily a counselling program for students, to provide them with advice on educational problems they were having, while another student perceived the program as being an effort to provide home/school co-ordinators with counselling skills and techniques which would assist them to be more effective.

Perceptions Of The Staff

The five staff members' perceptions on the origin of the project were fairly similar.

All of the staff interviewed perceived that the project originated as a response to the need of native communities for better-trained individuals to fill the role of home/school co-ordinators.

Only one staff member was aware of the history surrounding the origin of the project. The remaining staff members indicated that they did not feel it was essential for them to know how or why the project got started. They perceived their roles as simply providing a service.

One person felt that the project was started pre-maturely, with inadequate consultations between the bands and the students. The origin of the project was intimately tied to the political uncertainties at the reserve level.

Another person's perceptions was that the project originated as a job creation scheme for the reserves. Some of the students who were enrolled in the program had never been in the role of home/school co-ordinators and did not really know why they were being asked to take part in the program. Consequently, the project appeared to have originated as a response to many differing situations on reserves throughout the province.

Perceptions On The Format Of The Project

Perceptions Of The Students

The students' perceptions on the format of the project were somewhat similar.

All of the students felt that the format of the project was just right since it did not take them out of the work force for an unreasonable period of time. They also indicated that the concept of structuring the educational experience around their employment and career needs enabled them to appreciate the need for the program.

Some students indicated that the project's duration was too long, taking them away from their families and communities, while other students perceived the project's duration to be too short for the amount of material they were expected to cover. None of the students indicated that they objected to the on-campus format.

Most of the students indicated that they were dissatisfied with two aspects of the project's format: the type of credential offered and the division of credit/non-credit courses. The students perceived that the credential which was offered was inadequate to be used as a foundation for further education. As well, the project placed too much emphasis on non-credit courses which in the long-run were of little concrete value to the student in terms of further education.

Perceptions Of The Staff

The staff members' perceptions on the format of the project indicate a variety of opinions and experiences.

One person's perception of the project's format was that it was really a pioneer effort and as such was developed in a hit and miss fashion. The project appeared to have been designed on the erroneous assumption that the students were able to handle university level work. Because of this, the project was unable to maintain an acceptable academic standard. The project format was consequently remodeled so that there was less emphasis on academic ability and more emphasis on verbal rather than grammatical skills.

Another perception expressed was that the project was designed

with insufficient input from native educators and consequently was reflective of non-Indian values. The project also lacked a clear set of goals and statement of expectation of students.

One person indicated that the project format of on-campus study was inappropriate and was reflective of the needs and priorities of the university. The project lacked a solid community base and as a result, it trained people in isolation of the needs and wants of the various communities. The students were being trained to fill roles which are appropriate for an urban setting but not appropriate for rural and northern settings.

One additional perception offered was that the project format failed to take into account where the students were at. The design of the project was insensitive to things such as the effects that extended periods of separation from family would have and to the pressures of urban living, since some students had never been to Winnipeg. The failure to base project planning on these basic needs, in effect, set students up for failure by placing them into situations which deprived them of all of their natural support systems, such as spouse, family, and friends.

Perceptions On The Curriculum

Perceptions Of The Students

The students indicated that they were pleased with the content of the courses however, most students perceived a need for more native content throughout the three year program. The students were agreed that all of the courses in the curriculum should have been for credit

since the non-credit were just as heavy as the credit courses. The students expressed a difficulty in understanding the rationale for the credit/non-credit arrangement and felt that the time and effort they invested in the program should result in a more versatile education program.

One student felt that there was too much repetition in the interpersonal communications course and felt that the instructor was repeating material instead of taking students to a more advanced level.

Another student indicated that the curriculum could have been improved by offering courses which concentrated on child development and psychology, guidance and counselling and philosophy.

Perceptions Of The Staff

The staff members generally agreed that the curriculum was appropriate to the students' needs.

One staff person perceived that there was a greater need for basic courses such as a reading and writing skills course. The students generally were not at a level where they could read or write adequately enough to complete assignments.

Another person perceived that the curriculum could have been improved if the students had been consulted beforehand. Because of this, it was always difficult to ascertain whether or not the courses were of practical benefit to the students, although on the surface it appeared that they were.

One additional perception offered was that the curriculum was

delivered as though the students were immature learners. The students were being trained to assume the responsibility of a paraprofessional position but the way courses were taught tended to disregard the fact that they were adults. The instructors should be more familiar with adult education concepts since the bulk of their experience has been with adolescent learners.

Perceptions On The Field Experience

Perceptions Of The Students

The students' perceptions of their field experience indicates that it was a positive learning experience. The students indicated that the length of the experience was insufficient to allow them the time to develop their skills to an adequate level.

One student perceived that the field experience lacked co-ordination between the personnel at the agencies and the project staff. There seemed to be a vacuum whereby the agency personnel who were to assist the student in their learning really did not know what was being expected of them. Consequently, the field experience lacked an adequate frame of reference for the student and the participating agency. This situation could have been rectified with more leadership from the field experience co-ordinator.

Perceptions Of The Staff

The perceptions of some of the staff with regard to field experience were quite similar.

One of the staff members perceived that the field experience model was inappropriate to meet the students' needs. The model

was set up for the convenience of program delivery and was designed with little thought to the differences between urban and non-urban environments. The consequence of this was that students were being trained to work in rural settings by receiving field experience in the city.

Another person perceived the field experience as lacking direction and focus. There was not enough co-ordination between the field level and the program level. Consequently, there was no clear indication that students were integrating the academic with the practical experience of field. This lack of clarity made it difficult to adequately assess the worthwhileness of the students' field experience.

Perceptions On Communication

Perceptions Of The Students

The responses from the students on the question were very brief. In general, the students perceived that they were able to express their opinions and criticisms openly with the staff. As well, the students felt that the staff were willing to assist students when requested.

Perceptions Of The Staff

One staff person's perception of the level of communication with the students was that it was generally inadequate. There seemed to be a sense of isolation between the staff, the students and other levels of staff in the project. The turnover of project

directors was cited as one of the reasons why the project suffered from an inadequate level of communication.

One person felt that the communication was not adequate because of the changes which students were experiencing all at the same time. The move from friends and family to the city, placed students in a position of alienation and anonymity. The students' own basic needs were not being met and consequently this affected the general pattern of communication throughout the project.

Other Issues

Perceptions Of The Students

Only one student elaborated on additional issues. The student indicated that the Department of Education should have been involved in the design and the delivery of the project. If the program had been designed to qualify the students for the role of Guidance Counsellor, there would have been more career opportunities open to the graduates. As it was, the program trained people to be better trained for a dead-end job. More attention should be paid to providing students with a career path as well as training in a specific area of competence.

Perceptions Of The Staff

One staff person chose to elaborate on an additional issue. The perception offered was that students were caught in a double bind situation with respect to the expectations which the project placed on them. The students were treated like children since

attendance was being taken and monitored by the co-ordinators. This semi-control role placed the staff in the position of having to take responsibility for the students' learning instead of vice versa. As well, the students were being given two messages. The students were told that they must be responsible, show self-initiative but at the same time were given the message that they could not be trusted to take responsibility for their own learning. The presumption after all was that the students were in the course because they wanted to be. This situation also served to set the students apart from the larger student body, whose attendance is not monitored. Given these conflicting messages, the students were often confused with respect to what was expected of them.

The Native Family Life Counselling Program

Perceptions On The Origin Of The Project

Perceptions Of The Students - Group I

The perceptions of the seven students in the first two year program showed some similarities.

All of the students indicated that the project originated as a response to the over-representation of native people in the social service system in the core area of Winnipeg and the under-representation of native people as social service workers in the social service agencies.

One student's perception was that the project originated to help the native people who had been given up as hopeless by all of the professionals and the established agencies. As well the project responded to the needs of native people to prove to themselves that change was possible and that they could do it on their own.

Another student perceived the project as originating from the needs of native people to get an education to which they would otherwise have been barred. The universities and the community colleges were not responding to the educational needs of the native people. It seemed that these institutions were set up to keep native people out and to maintain things as they are. The native people who were given a chance through the Native Family Life Counselling Program were considered by the university system to be unworthy of their attention and help.

One student perceived the program as an attempt to respond to the need to train a new kind of professional who was substantially different in outlook, skills, etc., from those who are presently staffing the social service agencies in the core area. The graduate was to be a person of native ancestry, who because of a shared background would be more effective in working with native peoples.

One person indicated that it was not important where or how the program originated. The project was the only sign of hope for a situation where people were locked into poverty, despair, and hopelessness and locked out of all those things they needed to bring about change.

One other person perceived the program as originating as a way of demonstrating to the society, in particular those in the social service system and the educational system, that they had failed the native people and not vice versa. The project demonstrated that the biggest problem native people were faced with was the paternalistic and self-righteous attitudes of those who controlled the resources which the native people required. The project proved that native people can help themselves if they are given a chance.

Perceptions Of The Students - Group II

One student perceived that the project originated as a means of bridging the gap between the white social service system and their native clients. The need to provide services in the client's native tongue and in a way which respected his culture and values were seen

as some of the factors which contributed to the project's beginnings. The goal of the project was to integrate the native helpers into the white social service system, so they could teach by their example, the white social workers who worked with native people. The need to bring change to the many agencies in the core area was seen as a factor surrounding the project's origin.

Another perception offered by a couple of the students was the project originated in the mind of one person. It was a personal vision which was based on the belief that native people were capable of helping themselves and the recognition that the present system had no intention of challenging the status quo.

Perceptions Of The Staff

The perceptions of the four staff members regarding the origin of the project were somewhat similar.

One person's perception of the project's origin was based on an observation of the number of native children who were being brought into care and the lack of interest which established agencies gave to working with the child's family. Most of the agencies had a rhetorical commitment to working with the family but in actual fact, particularly with reference to native families, very little family centered work was actually being done. This situation resulted in large numbers of native children being removed from their families on a permanent basis with little prospect for reconciliation. The native organizations in Winnipeg were upset with the situation and felt that the system had to be changed.

Another perception which was offered was that the project was supported by the government of the day because it figured into their own political self-interest by demonstrating to the native people of Manitoba that it was committed to change on their behalf. As well, it gave the government one more way of demonstrating to the university community that they were out of step with the needs of the community and government policy.

One additional perception was that the project originated because of the negative relationship which exists between native people and the post-secondary educational system. One of the basic assumptions upon which the program was based was that the post-secondary educational system had nothing to offer and could not respond to the needs of native people.

Perceptions On The Format Of The Project

Perceptions Of The Students - Group I

The students' perceptions of the project format are varied. Most of the students indicated that the format of delivery of the project in the core area of the city is a good concept. The students felt that the project would have failed if it had been delivered on the campus of the university or the community college. The project format concentrated on the needs of the participants for an informal and highly personalized learning experience.

All of the students expressed agreement with the admission of students on the basis of non-academic criteria. The students felt

that their greatest strengths as counsellors lay in their life experiences and not in how much schooling they had received.

One student perceived that the project format was effective because it was based on where the students and the community were at. The project was situated right in the middle of the problems and not separated in an isolated fashion like the university programs. The students were interested in dealing with the problems they and others encountered and would not have been satisfied with simply discussing problems in a theoretical sense. This aspect of the project's format brought a reality to the program which could not have been achieved by the more traditional approaches.

One perception offered was that the style of experential learning was a strength of the project's format. The students were rich in their life experiences and thus could learn more effectively at that level. More traditional programs tend to regard life experience not as a source of knowledge to be built on but rather as something which must be down-played. Since the program did not emphasize the academic, students were penalized.

One student's perception of the format was that the idea of bringing the program to the people was good. One difficulty which was encountered was that the project format was never clearly spelled out to the students. A consequence of this was that the students did not know where they were going in terms of the training they were receiving. The students had little previous experience with the social service system and therefore did not really have a clear idea

of where and how this new kind of professional would fit into the present system.

Another perception offered was that the format was partially based on the open classroom concept. This was helpful since it did not force students to assume the immature roles which more formalized settings require. One limitation with this aspect of the format was that it was difficult for the instructors to focus and direct the learning process.

All of the students held the same perception with respect to the Certificate which the program offered. Although the students liked the idea of having the program on site, they felt that the Certificate had little real value since it was not recognized by either the university or the community college. All of the students felt that the project format was deficient in this respect.

At least half of the students perceived that the format was too much centered on the student's own personal problems and needs. Because of this focus, the project's format did not provide students with an equal opportunity to learn more specifics about the social service system. One student felt that this focus on the student's needs gave the impression that the project format was set up to counsel the students rather than to teach them about the social service system. The project format seemed to be based on the belief that all the students were "screwed up" and needed therapy. As a result, the learning needs of the students were not met.

Another student perceived that the project's format was based on trial and error and that there was not enough pre-planning done. The project format was too heavily dependent on the experential workshop. The format also placed too much emphasis on middle-class theories of helping, such as those advocated by Virginia Satir. The assumption that the format could be based on such approaches were totally erroneous and revealed a lack of understanding of the kind of situations confronting core area families.

One student indicated that the project format did not attempt to involve the students' families as much as it could have. The students' families, especially their spouses were very important to the students' progress in the project. The change in relationships which occurred between the students and the families caused suspicion and doubt and often undermined the students' progress in the project. The project had brought change into the students' lives but did not help them to deal effectively with that change.

Perceptions Of The Students - Group II

The perceptions of the second group of students are in general similar to those of the first group.

All of the students perceived the length of the project to be too short for what it attempted to achieve. The students felt that the program should have been delivered over a three year period, rather than attempting to cram in so much material in too short a time.

Most of the students felt that the project was well organized given the fact that it operated under restraints such as a lack of

staff and resources. All of the students felt that they were given a meaningful role in the decision-making and as such were partially responsible for the adequacy of the organization and planning.

One student felt that the project should have received more input and direction from the Board of Directors. Since the project format tended to set it apart from the rest of the social service system it was necessary for the Board of Directors to play a much larger role in the community to ensure that the project was understood and supported.

Perceptions Of The Staff

The staff's perceptions of the project format tended to be similar. One perception which was shared by some of the staff was that the project should not have been separated from the larger social service system. This situation caused a number of problems for the project and for the students. Because the project existed as a separate entity, it was difficult to get an adequate level of commitment from social agencies to adopt a family centered approach with their native clients and to hire students from the project upon graduation. As well the project did not offer the students access to a career ladder within government or private service but rather trained students for job roles that did not exist within the system.

One person felt that the project had to adopt a format which protected its autonomy and allowed native people to remain in control. One of the basic reasons for the project was that the more established elements in the social welfare system were not going to sacrifice their

own self-interest for the interest of the native people. Consequently, the project had to be run separately from the system if it was to achieve its original objective. The chance that native people would not be absorbed into the system was recognized but the risk had to be taken. Because of this duality in goals and interests the project had to adopt the format it did.

One staff person's perception of the format was that it was unrealistic to utilize agencies to train the students in a family centered approach because no one in those agencies was qualified in that area. Furthermore, none of the agencies utilized that approach in their service delivery. The result of this was to place students into situations where they would not be able to use their newly learned skills and would receive little support to do so.

One member of the staff felt that the general weakness in the format of the project was its neglect of the practical aspects of social service practice. The students who graduated from the project were unable to write reports or communicate adequately in written form. The project format did not recognize those deficiencies nor did it provide for ways and means to assist the students to develop those skills.

Perceptions On The Curriculum

Perceptions Of The Students - Group I

The students' perceptions with respect to the curriculum varied. About one half of the students perceived that the curriculum was too heavily focused on experiental learning. This focus contributed to class time being monopolized by people who needed to solve their own personal problems. The remaining students felt that the experiental learning was an important component in the curriculum. They did not perceive it as being counter-productive to the goals of the program.

One student perceived the curriculum as not taking into account the culture and values of students who were not native. Where culture and values were discussed, it was always in terms of the Indian people. For those students who were Metis, there was no recognition of their culture or heritage. One message which this aspect of the curriculum reinforced was that Metis people do not belong anywhere.

One student's perception of the curriculum was that it was helpful since it was primarily focused on the extended family. This approach was consistent with the needs of native people and took into account one of their most important social institutions. The approaches which were utilized, such as, family therapy and the idea of network was helpful in understanding the extended family system.

Another student's perception of the curriculum was that it was heavily based on a humanistic approach to learning and as a result tended to down play or disregard aspects such as racial background and history. The curriculum should have had more content on areas

such as native history, rights and native social issues.

Another perception offered was that the curriculum put too much emphasis on experential problem-solving and not enough emphasis on knowing practicalities such as, how the child welfare system works. As well, the content of courses such as psychology did not take into account the differences between cultures. The course seemed to be based on the assumption that all people think alike and that Western psychology could apply across the board.

Another person perceived that the curriculum was based on middle class values and did not take into account larger social issues. The problems of native people were presented as individual problems which could be solved on an individual basis. The approaches which were used tended to focus the blame for problems on the family rather than upon conditions in the social system.

Perceptions Of The Students - Group II

The second group of students held similar perceptions as the first group. Most of the students felt that the curriculum was somewhat appropriate to their needs.

Some of the students perceived that the courses which emphasized communication were the most helpful to them since they felt that most of the problem situations between native people and the social service system resulted from a lack of effective communication.

One student perceived that communication was important but questioned how this could help a family which does not have the basics of life. This particular focus, where the energies of the worker are

put into building communication networks, seems to be more appropriate in an agency where the clientele are of the middle and upper income levels. The problems of native people tend to be more basic and communication skills seem to be almost inappropriate as a sole means of meeting their needs.

Another perception offered was that there was no real commitment on the part of the staff to bring native content into the training program. The amount of native content was minimal and tended to be presented in a fragmented form rather than being integrated into the design of the curriculum as a whole.

One student perceived the curriculum as an attempt to steer the students away from their culture and religion. The curriculum was presented in a way where students were supposed to embrace Christianity at the cost of rejecting their own beliefs.

Perceptions Of The Staff

The staff's perceptions on the curriculum were not varied. All of the staff agreed that the humanistic/experiential problem-solving approach was the most realistic for the needs of students in both groups. The focus of the curriculum was upon the extended family as being a viable social unit in comtemporary society and the need to preserve its integrity. The curriculum was based on the assumption that the maturity of the person and not academic background was the most important factor in any counselling relationship, regardless of the approach which is adopted.

One person perceived the curriculum as being consistent with

and in harmony with Native values. The curriculum emphasized values such as respect for self, caring, honesty and individual responsibility. Consequently, the curriculum did not emphasize methods and techniques which are based on the manipulation of behaviour such as, behaviour modification.

All of the staff members were agreed in their perception that the curriculum was deficient in that it failed to provide students with a basic knowledge of the social welfare system and did not prepare them for working within a social service bureaucracy.As well, basic remedial education should have been provided as a part of the curriculum.

Perceptions On The Field Experience

Perceptions Of The Students - Group I

The students' perceptions with regard to field experience are varied. One student perceived field experience as basically being inadequate and poorly organized. It was inadequate because none of the agencies which were used gave any priority to a family centered approach in their service delivery. Consequently, students were placed in a situation where they could not practice the skills which they had recently acquired.

Another student indicated that the agency staff generally saw the students as a nuisance and felt that family therapy could not possibly be done by someone with a grade five education. In short, the professional staff did not believe in the program. As well, the students were ignored by those in the agency who held professional

degrees and tended to be accepted by the para-professional workers.

One student perceived that the field experience received was relevant to their needs. Although they were not able to practice family therapy at the agencies, they felt that the experience was valuable just the same. Different skills and insights were developed such as how an agency is run and how to function in a staff meeting, meet deadlines, etc. Field placements tended to be what you made of them.

An additional perception offered was that the agencies tended to be oriented to crisis service delivery and consequently there was little opportunity for students to implement an approach which tended to be of a planned rather than of a crisis nature. The students also received unqeual levels of supervision and support from the various agencies. As well, the expectations on student performance were not clearly spelled out to the student or the participating agency.

One perception which was shared by most of the students was that the field experience not only did not offer exposure to a family centered approach but as well did not offer much opportunity to work with native people. Often times the students were used by the professionals in agencies to open doors with native clients which they could not. However, once the door was opened, the student was asked to stand aside.

One student perceived the field placements at the Native agencies as being inappropriate. The majority of the native agencies are ineffectual since they are understaffed. The staff that they do

have are not qualified and usually got the job because they knew someone in the organization. Because of these conditions the students were even more ineffectual in these agencies than in the "white" social service agencies.

An additional perception offered was that the field experience should not be based on one model, that is, to expose the students to just one model of helping. Rather, the students should receive exposure to all types of models and methods which are in use in the social service system. The students should have the freedom to choose what works best for them. They should not be expected to learn just one model even when they disagree with its method and intent. If the Native Family Life Counselling Program had really been committed to promoting self-reliance and individuality, it would not have forced people to accept only one perspective of helping.

Perceptions Of The Students - Group II

The students in the second group held somewhat different perspectives about their field experience. Most of the students perceived their field placement as being a positive and constructive experience. The students felt that they had a good working relationship with the agencies and their staff. One student indicated that the agency was only too glad to lend assistance when asked. As well, there were opportunities to take part in therapy groups run by the professional staff.

One student expressed the opinion that although the field experience was helpful, it should have offered the students in the

second group the same benefits as the students in the first group. The students in the first year were guaranteed a job at the end of the program while the second group of students were expected to penetrate the social service system on their own. This was particularly difficult given the fact that the certificate was not recognized within the system.

An additional perspective was that there should have been more contact between the agencies and the project's field co-ordinator. Often times the agency staff were left to structure the field experience with little assistance from the co-ordinator. Consequently, when students were to be evaluated, it was difficult to know on what basis students were to be evaluated.

One other perception offered was that the field experience should have taken into account the development of more practical skills such as report writing and assessment skills. As well, the field experience should have been on consecutive days rather than being broken into non-consecutive days.

Perceptions Of The Staff

The perceptions of the staff tended to be similar. Most of the staff perceived the field experience as being very limited. Most of the agencies where the students were placed provided services of a crisis nature and were most often based on a medical model of treatment. The students rarely found the opportunity to use the skills they developed which were modelled on a humanistic/experiental problem-solving approach.

One staff person perceived that the field experience should not have taken place within the established social service system but rather should have been centered around an agency which would have been run by the Native Family Life Counselling Board.

Perceptions on Communication

Perceptions Of The Students - Group I

The students' perceptions of the adequacy and level of communication between themselves and the staff were similar. All of the students perceived that they had a good level of communication with the staff. The decision-making was a collaborative effort between the students and the staff. As well, students were on the Board of Directors and had voting rights.

One student indicated that the project placed too much emphasis on communication and that this was at times counter-productive. An example cited was the inordinate amount of class time which was taken up in helping individuals to solve their personal problems.

Perceptions Of The Students - Group II

The students in the second group perceived that their communication with the project staff was lacking. The students' perceived that the communication between themselves and the staff was a hit and miss affair. The assumption in operation appeared to be that if everything ran smoothly then there were no problems. The students felt that they did not play an active part in the decision-making, even though students were represented on the Board of Directors.

One student's perception with respect to the communication was that there was no opportunity for students to air their grievances. As well, the students did not make their needs known adequately.

All of the students felt that a good example of the inadequate level of communication between themselves and the staff was with respect to the evaluation conducted. The students indicated that they were not involved in the evaluation process, nor were they asked. The evaluation appeared to have been a rushed job with no clear guidelines for the decisions that were made.

Perceptions Of The Staff

The staff's perceptions of their communication with the students were not similar. The staff indicated that the communication between themselves and the students was adequate. The students and staff met regularly every Friday morning to discuss any problems which might have arisen. As well, every second day, before classes began, the students and staff took part in an exercise called 'temperature taking' which was aimed at the discussion of issues or concerns.

One staff member indicated that the communication with the students was difficult because the students placed him in four roles, father figure, teacher, priest and therapist. Consequently, it was difficult to know at any one time on what level students were relating.

Other Issues

Perceptions Of The Students - Group I

The students had few additional issues of concern. One student

indicated that it was difficult to maintain an adequate level of commitment to the program knowing that the program was not recognized by the University or the Community College. The credential which the program offered really amounted to no more than just a piece of paper. Consequently, there was a great deal of doubt about the worthiness of the program.

Perceptions Of The Students - Group II

The second group of students indicated a few issues of concern. A couple of students felt that there should be another program started but it should be of an on-going nature. The program should remain in the core area, close to where the people need help. As well, the students admitted to the program should be adults who have a rich background of life experience and are stable enough to be of help to others.

One student indicated that the program was run as though the students did not know anything about life. It seemed as though they thought "we were just from the bush". There was no effort to understand where the students were coming from. This made the students feel like little children. The program also tried to convert students to the Roman Catholic Church by trying to get students to accept basic Christian doctrines such as the difference between right and wrong. In native culture there is no good or bad, just harmony or disharmony between one-self and nature.

Perceptions Of The Staff

The staff had no additional issues or concerns to report.

CHAPTER VII

Presentation of Data Regarding Perceptions Of Intermediary Organizations Respecting Social Service Education For People Of Native Ancestry In Manitoba

Preliminary Discussion Of Findings

The data presented in this chapter is based upon the perceptions, insights, ideas and comments of representatives of intermediary organizations which are involved directly and indirectly in social service education for people of native ancestry in Manitoba. The data was gathered by means of in-person interviews, utilizing an open-ended questionnaire to stimulate and generate ideas and issues and to guide the respondents through the process. Prior to the interview, the respondents were supplied with an introduction to the interview and a schedule which outlined the areas of concentration and the questions which were to be asked. In total, eleven respondents were interviewed representing eight different organizations.

The interviews were conducted between the period of April 17, 1980 and May 21, 1980. All of the interviews were conducted in Winnipeg. The respondents were self-selected, that is, the organization designated a representative to present their perceptions of the areas of concentration. The organizations were selected on the basis of their direct or indirect affiliation with social service education for people of native ancestry and on the basis of their

involvement with issues relating to people of native ancestry.

The data generated by the interview process is arranged into categories which follow the format of the interview schedule. Where the respondents have had additional issues or concerns or expressed perceptions not related to the main categories, these responses were grouped into a generalized category entitled Issues or Concerns. The data will be presented as an aggregate of the responses so as to comply with the respondents' requests that the individual and the organization remain anonymous.

The Intermediary Organizations

The total sample consisted of eleven individuals drawn from eight different organizations: These are: the Manitoba Indian Brotherhood; the Manitoba Metis Federation; the School of Social Work, University of Manitoba; the Assiniboine Community College, Social Service Department, Brandon; the Red River Community College, Special Mature Student Program; the Department of Indian Affairs and Northern Development; the Native Student Advisory Office, University of Manitoba; the Native Studies Department, University of Manitoba; and the Department of Colleges and Universities Affairs, Secondary Career Development Branch.

Respondents' Response To The Research Topic

The interviews conducted with the representatives of the intermediary organizations tended to be of a supportive nature. The respondents generally felt that the study was purposive and worthy of their support. An indication of their interest and support is the

amount of time each person was willing to set aside in their busy schedules to accommodate the interview. Most often the interview lasted between two and four hours which was considerably more than the one hour which was requested.

There was little difficulty in establishing a rapport with the respondents as each was interested in the topic area and appeared to have given consideration to the interview schedule which was forwarded prior to the interview date. (See Appendix D). The respondents used the questions and probes as a general outline to the areas of concentration and did not give strict adherence to the questionnaire format.

Areas of Concentration and Presentation of Data

The questionnaire which was administered to the eleven respondents was divided into four areas of concentration. Each area will be briefly outlined, followed by the perceptions of the respondents to the questions and probes which were directed to them.

Perceptions On The Post-Secondary Education System And People of Native Ancestry

The questions and probes which were directed to the eleven representatives of the intermediary organizations were focused on the problems encountered by people of native ancestry in the post-secondary education system. The question focused on aspects such as, the under-representation of people of native ancestry, major issues in educational needs, the question of special status. The respondents were asked to draw upon their organization's involvement, either

direct or indirect, in the area of post-secondary education and people of native ancestry and to formulate an opinion based on their perceptions of that involvement.

Perceptions Of The Respondents

The perceptions of the respondents with respect to people of native ancestry and the post-secondary education were varied.

A shared perception with respect to the post-secondary education system was that its goals and objectives should not be any different for people of native ancestry. The programs offered to people of native ancestry should take the Indian way of life into account but should be based on the same standards as other programs for the non-native population. The real problem lies not within the post-secondary educational system, but rather at the primary and secondary levels, where people of native ancestry do not receive the skills they need which would allow them to compete successfully at the post-secondary level. As well, the educational goals of accessibility and equality of opportunity do not relate well to the notion of special status within a system which presumes that all things being equal, success is in the student's own hands.

One person's perception was that although the goals of the system were the same for everybody, the end results of the educational system at all levels indicates otherwise. People of native ancestry are faced with factors in the education system which have no effect on the statement of goals but does profoundly affect their implementation. Factors such as racial prejudice and differential attitudes are

the real reasons which explain the performance of people of native ancestry in the system. In order for these inequities to be eliminated, people of native ancestry must seek special status within the post-secondary educational system by gaining control over the educational process. The students should attend separate schools at the primary and secondary levels as well as having the option to attend separate universities and colleges.

Another perception which was offered was that the post-secondary education system was charged with the responsibility of building confidence in native students and facilitating cross-cultural adaptation. People of native ancestry must come to accept that they must live in the white-man's world if they want to succeed. The educational system's goal must be to instill the values of success, upward mobility and material wealth if people of native ancestry are to be helped with the process of integration.

An additional perception offered was that people of native ancestry have not been attracted to the university setting because they are faced with a number of difficulties. The students entering the university must adapt themselves to a different culture which places a different set of expectations on them, they must learn to persevere in the face of prejudice, discrimination and ignorance and they must conform to the white anglo-saxon protestants' way of life. As well, most university programs which are set up for people of native ancestry almost invariably have the title "Special" attached to them. This kind of institutionalized discrimination smacks of tokenism and also explains why people of native ancestry regard the university and

community college programs with mistrust and misgivings.

One person perceived that the post-secondary education system is being unfair as well as elitist when it expects people of native ancestry to conform to the same expectations as the non-native students. The idea that each group conforms to the same notion of success is ridiculous and indicates how little the post-secondary education system has understood the history, culture and values of people of native ancestry. An additional reason why people of native ancestry have not entered the post-secondary level is that universities and community colleges, with the exception of Brandon University, have not gone out of their ways to recruit members of this group. Most members of the native community are intimidated before they get the application filled out. As well, the post-secondary institutions are not located where the non-native population is located and consequently attending university or community college often means separation from loved ones or the relocation of the entire family into an urban setting.

One person's perception of the post-secondary educational system was that it did not matter what the goals of the system were, the real questions which people of native ancestry must address with regard to education are, who controls it and how can it best be used to further economic development of native communities. There is little use in fighting to gain equality of educational opportunity, when the children attending school cannot learn because they are hungry or lack the resources which enable them to make use of the educational process.

The real issue facing people of native ancestry is not the question of culture or identity, those are the side issues, the real issue is power and the accessibility to resources. Education must be tied to the needs of the communities or else the communities as the base of political action will be weakened.

Another perception expressed was that people of native ancestry have had more opportunity with respect to the post-secondary educational system than most people. There is no need to adjust the system to their needs nor is there any need for the special projects which have developed to increase their accessibility to the post-secondary system.

A final perception offered is that the post-secondary education system has no clearly defined goals and objectives for people of native ancestry. In recognition of this fact, the organizations representing the status and non-status Indians and Metis are adopting a position which calls for the establishment of separate education institutions, similar to the Saskatchewan Indian Cultural College. In this way, the people of native ancestry will be able to determine what goals and objectives they wish to pursue and how they will go about doing it.

Perceptions On The Social Welfare System And People of Native Ancestry

The respondents were asked to respond to questions which focused on the relationship which exists between the social welfare system and people of native ancestry. The questions touched on areas such as the over-representation of people of native ancestry as clients and their under-representation as service givers and the likelihood that people of native ancestry can find meaningful roles in the social welfare system.

The respondents were asked to state their perceptions on the basis of their organization's position on the issue.

Perceptions Of The Respondents

The respondents' perceptions of people of native ancestry and the social welfare system tended to be similar.

A perception shared by most of the respondents was that the social welfare system has been one of the significant factors in the demoralization of people of native ancestry. The social welfare system, instead of helping native people to move forward, has had the reverse effect. The end result of over one hundred years of the social welfare system has been to demotivate native people contributing to a fear of failure syndrome. The roles of social workers as agents of the system have been to reinforce the paternalistic attitudes of government.

One person indicated that the government has spoiled native people by allowing them to think that their treaties entitle them to welfare as a right rather than as a privilege. As a result, the native people have become dependent on the social welfare system to fulfill their every need and desire. In the exchange the native people have lost their self-respect.

Another perception put forward is that the social welfare system discourages people from becoming independent and self-sufficient. The students who are enrolled in the various projects at the university and community colleges are often times placed on allowances which are marginally above welfare rates and thus when the going gets rough, students

wonder why they are going through all the bother when they could get the same level of support on welfare.

One person's perception was that the social welfare system was destructive and was a way of keeping the native people quiet and pacified. Social workers have contributed to the genocide of people of native ancestry. As well, one of the greatest problems with the social welfare system is the attempt by both levels of government, federal and provincial, to get the other to assume responsibility for native people. In addition, native communities have not produced people who are capable of helping their own and of providing the leadership which is required with respect to the question of the social welfare system and its relationship to people of native ancestry. One response from the native community has been to advocate a parallel social welfare system which would be controlled and administered by representatives from various segments in the native community.

Another person perceived the social welfare system as being just another attempt to integrate people of native ancestry into the dominant society. The social welfare system is reflective of the values of the dominant culture and tends to view all other cultures and value systems as being of less importance. The social welfare system has been a political arm of the government with the primary purpose of reinforcing the attitudes, values of the majority culture. However, there are signs that the system is willing to become more flexible and understanding of native culture and values. As such, there is a beginning movement towards the training of native staff members as well as social service education programs being developed specifically for people of

native ancestry.

One person indicated that the social welfare system in Canada and Manitoba is in a state of flux. In accordance with the governments' and the native organizations' policy of local control, the social welfare system has become a part of the local control strategy drive. The Indian Bands are attempting to take control over the provision of social welfare services, each trying to get an arrangement to suit its individual needs. In tailoring the system to meet local needs, it is argued that the service will become more relevant and more supportive of the community's goals. One of the problems with this approach will be the tendency for native communities to adopt parallel systems which are really no different from what presently exists. The social service ideology and technology must accommodate itself to the traditional helping systems rather than being placed in opposition to it.

One additional perception offered was that the social welfare system held little future utility for people of native ancestry. The goals of the system are antithetical to the overall goals of self-sufficiency and independence. As such, the social welfare system should be viewed as a temporary measure which will have as its goal, its own elimination. The social welfare system is not a creation of the native mind which places a high value on the individual but rather is reflective of the non-native's view of the expendability of the individual. The training of people of native ancestry for roles in the social service system is seen as being of a short term nature. The priorities for people of native ancestry with respect to post-secondary education

lies with the so-called power positions such as law, commerce, education, and medicine.

Perceptions On The Present Direction of Social Service Education and People of Native Ancestry

The respondents were asked to respond to questions which were based on the theme of the present direction of social service education for people of native ancestry. The questions attempted to generate discussion on areas such as, the organization's efforts in furthering or supporting social service education for people of native ancestry and the relationship between social service education and the demand for native social service workers. The respondents were asked to state their perceptions on the basis of their organization's position on the issue.

Perceptions of the Respondents

The perceptions of the respondents tended to vary on the question of the present direction of social service education for people of native ancestry.

One perception of the present direction is that the past panacea of special projects and special programs has come to an end. Educators and people of native ancestry have come to recognize that the label "special" caused more problems than it solved. As well, educational programs at all levels, professional, and non-professional, must be based on the same standards and expectations, and must be integrated into the regular program structure. The initial disadvantage which people of native ancestry must face can be dealt with by providing adequate support programs which are focused on the development of

remedial skills to assist and enable the student to compete with the larger student body. As well, the regular program curriculum is being diversified to allow students of native ancestry and others to learn more about native culture and values. In addition, the various social service education institutions are beginning to recognize that the expanding native population in Canada will require the training of professional and para-professional workers who are knowledgeable of and sensitive to the needs and aspirations of native people. The local control phenomenon with reserve communities taking control of all aspects of the social services will also have an impact on the educational policies of institutions. With local bands gaining control over aspects such as the hiring of staff, the educational institutions will be faced with the challenge of meeting the demands of the employers.

Another person indicated that the present direction being taken in social service education has little or no relevance to people of native ancestry. The content of the curriculum must be changed in order to reflect the history and the culture of people of native ancestry. Those kinds of changes are not likely to happen as long as the people who have control of the curriculum are non-native.

Another perception offered was that the social service profession must first of all admit to the role it has played in the demoralization of native people before it can have any legitimate role to play in their education. The social service profession has a very negative image in the minds of most native people and is not considered at all to be an honourable profession. The profession must also search within itself to determine as honestly as possible if it wants to assist native people

to achieve certain goals such as, a separate child welfare system. If this kind of dedication to native people is not possible, then the social service profession has no useful function to perform. In the event that the traditional education institutions fail to respond to the needs of native people, alternative institutions will have to be formed to accomplish the task. Unless these kinds of changes can be effected, the present direction of social service education for people of native ancestry will be towards separate and parallel structures.

Another perception offered was that social service education is moving, albeit very gradually, into increasing its accessibility to people of native ancestry. The commitment to the disadvantaged has always been an important part of the profession's mandate, however, there has been little effort expended in the development of particular programs and curricula to suit their needs. More energy and money must be directed to attracting people of native ancestry into social service programs and in keeping them once there. This may have to be achieved at the expense of the decreasing of the enrolment of other students. As well, social service education institutions must be prepared to include native people in the decision-making process, recognizing that petty differences at the faculty level, such as increased work loads and changes in schedules, will have to become subservient to the needs of all the students.

Another perception which was indicated was that the present direction of social service education is not being determined by the needs of the communities but rather is still responding to education

as it did twenty years ago. The two social service education institutions in the province of Manitoba are still training social service workers for practice in urban areas with non-native clients. This direction in the social service education is likely to continue despite the mounting evidence that people of native ancestry comprise the largest segment of clients in all sectors of the provincial social service system and despite the fact that most people of native ancestry still reside outside of the urban areas.

Perceptions On The Future Directions of Social Service Education and People of Native Ancestry

The respondents were asked to respond to questions which were based on the area of the future direction of social service education for people of native ancestry. The questions were focused on generating discussion on areas, such as alternative methods of delivering education services and alternative social service education program designs. The respondents were asked to elaborate on their perceptions on the basis of their own experience as well as on their experience in the organization.

Perceptions Of The Respondents

The perceptions of the respondents varied considerably on this issue. Some respondents had difficulty with the questions either because they had given little previous thought to the issues and/or their organization had no firm policy direction with respect to the future direction of social service education for people of native ancestry.

One perception which was shared was that the future directions of social service education would not be determined by the educational institutions or by the whims of the faculty, but rather would be shaped by external events which were currently unfolding. The people of native ancestry in Canada and Manitoba are on the threshold of becoming Canada's third founding nation. The re-negotiation of treaties, the movement to local control of education, health and welfare services and local government and the determination of the people of native ancestry to re-negotiate the Canadian Constitution are all signs of the direction in which social service education will have to move. It is no longer a question of, if accessibility will be provided but rather how much and in what forms? The people of native ancestry are charting a course which will put them in control of their own destinies. The future of social service educations lies in advising how change can be achieved rather than in directing and controlling the process of change.

Another perception offered was that social service education will have to respond to the present development of separate child welfare systems which are being established by the various tribal councils. The staffing requirements which will be necessary to operate and deliver the service will have to be met by the post-secondary education system. These new kinds of programs and structures will require the training of a new social service professional.

An additional perception offered was that the future direction of social service education was toward the creation of totally separate programs from the traditional institutions. A model similar to the Saskatchewan Indian Cultural College was mentioned as a possibility for

Manitoba in the near future. The program could be accredited by either educational institution and could have the status of an affiliated college. The delivery of social service education would be one component of the college's program offerings.

One other perception given was that the future direction in social service education was not toward increasing the accessibility of the on-campus program (which is still the model which brings the student to the resources) but rather toward delivering social service education off-campus, by using alternative models of service delivery. Social service education would be brought to the student's home community through various means such as, the Open University concept, through the use of audio-visual aids, through direct satellite television broadcasts, etc. The direction of the educational process must be toward de-emphasizing the historical relationship between higher learning and large impersonal educational institutions. The focus of the education must be on the development of native communities by using local situations as the basic data for the course. The curriculum should be based on the same information as the on-campus program and should emphasize universals which would give the students' educational credential the aspect of portability. The presentation of the same core curriculum will not negate the communities right to self-determination, since they control the educational process and they decide what they will do with the information. The student's field experience could be in block form where students from rural and isolated northern communities could elect to complete

field requirements in their home communities or in urban or rural areas. This would allow students to see what is happening in the larger social service system and can better advise their community since they have something with which to compare.

Another perception offered was that the future directions in social service education may be different from the universities and the community colleges. The community colleges are subject to strong government control and as such, the direction of future change is likely to be determined by government policy. The universities however are less directly controlled by government and are probably more sensitive to the demands of extra-political groups. For this reason the universities are most likely to set the pace for future directions in social service education for people of native ancestry.

Other Issues

The respondents were asked to make any other comments or express any opinions which were not touched upon during the interview. The respondents were asked to make comments of a general or specific nature.

Perceptions Of The Respondents

The respondents had no additional perceptions to offer.

CHAPTER VIII

Alternative Training Models In Manitoba

To this point, the educational projects which have been described all relate specifically to education for the social services. There are, however, other additional examples of educational projects/programs which have been established to assist, among other groups, people of native ancestry, to gain access to education and training. Although each project/program is unique to itself, all are faced with essentially the same task. The purpose of this chapter is to look at two alternative education/training programs which are not directly related to the provision of social service education and to describe the approaches used by each to educate/train people of native ancestry.

The two programs which will be described are the Special Mature Registered Nursing Program, Brandon General Hospital School of Nursing, and the New Careers Program, Department of Labour and Manpower.

The programs will be discussed in general terms with reference to their format and curriculum. The discussion of the programs is not evaluative but descriptive and is intended to expand the scope of the study. The above programs have been selected amongst others primarily because of their focus which is on the

training of people for roles which are of a helping nature.

The Special Mature Student Program - Registered Nurses Education, Training and Employment Program, Brandon General Hospital School of Nursing

The Special Mature Registered Nursing Program began with an initial class of twenty students in January, 1976. The program was originally developed through the joint efforts of the Brandon General Hospital School of Nursing and the Post-Secondary Career Development Branch (formerly, The Special Projects Branch), of the Department of Education. Funding for the project is provided by the Department of Education, Government of Manitoba, on an annual basis.

The selection of the students is based on a formula upon which the funding is conditional. The funding source requires that students be selected from residents of the Province of Manitoba, according to the following guidelines: sixty percent from North of the fifty-third parallel, forty percent from the South; and sixty percent of Canadian Native origin, forty percent non-native. The guidelines are based on the demonstrated need for educational opportunities in nursing for native people and on the assumption that a mature person from a Northern or rural Manitoba community supported through nursing education, will be more likely to return to that area.

The goals of the program are: (1) to deliver a Registered Nurses Education, Training and Employment program to people who traditionally have not had the opportunity for such experiences,

because potential trainees may be excluded from such educational experience for financial and cultural reasons, lack of formal educational achievement or by virtue of living in remote areas; (2) to develop a program wherein resources of institutions are utilized at optimum levels. This implies use and co-ordination of resources for all post-secondary educational institutions and existing health facilities in the Province, where course credit is accepted by the School of Nursing, (3) and to involve the community in the recruitment and selection of students, areas of program development and the planning of community experience and employment of the students.[1]

The Special Mature Registered Nursing Program has as its objectives: (1) the provision of equal access to a high standard of nursing education for persons who are at a disadvantage because of socio-economic status, sex, demographic location, ethnic background, previous education and place in the work force; (2) the recognition of and provision for additional support for students in particular areas which are identified by an assessment of the student's needs; and the provision of nursing education to the Diploma level for mature persons who are likely upon graduation to practice their skills in rural and northern Manitoba.[2]

In 1979, eight of the original class of twenty students graduated from the Brandon General Hospital School of Nursing and one student graduated from the Practical Nursing Program at Assiniboine Community College. One student who had a leave of

absence returned to the program in January, 1980, and is expected to graduate in June, 1980.

In April, 1979, a second group of sixteen students were admitted to the preparatory year. Eight students are currently completing their "prep" period and one student is continuing at Red River Community College.

In April, 1980, the program undertook a third intake of fourteen students. These students are to graduate in 1983.

Project Format

The Special Mature Registered Nursing Program is modelled on the same format as the Brandon General Hospital's regular nursing program. Students are required to relocate to Brandon for a period of up to three years to complete their studies. The program model provides the same basic core curriculum as the regular program, with the addition of other remedial courses which are provided in an extra"preparatory year".

The program content and design are intended to be reflective of the needs, interests and perceptions of the students and to utilize their life experience in leading to certification as a Registered Nurse. The graduates of the program are required to meet the requirements of the Hospital School of Nursing as well as the registration requirements of the Manitoba Association of Registered Nurses.

The project format allows for flexibility in the nursing program to meet those legitimate needs of students as they arise. The built-in flexibility provides the student with both an incentive

to complete the program of studies sooner as well as a support mechanism, should the student encounter difficulty in the program or of a personal nature.

The project format also attempts to provide an adequate support system which will assist students in a number of key areas critical to their success. The program design provides a full range of personal services, such as, counselling, learning skills, and remedial and financial supports which are aimed at encouraging the maximum participation of each student and their completion of all academic requirements for graduation.

The project format also attempts to provide for extended clinical experience for students in rural or northern settings. The program is administered by the Brandon General Hospital and an Executive Committee. Membership in the committee consists of the Executive Director of Brandon General Hospital (Chairman), The Director of Post-Secondary Career Development Branch, Department of Education, The Assistant Director, Patient Services, Brandon General Hospital, the Program Co-ordinator, The Post-Secondary Career Development Branch Monitor, and one additional representative appointed by the Brandon General Hospital. The program of studies is jointly endorsed by the hospital and the Manitoba Association of Registered Nurses. The program staff consists of the Director of Nursing Education, a project co-ordinator, a learning skills teacher and an administrative assistant.[3]

The students are selected on the basis of their ability to cope with the Program objectives and content. The program focuses its recruitment on the following:persons with high motivation and a sense of responsibility; persons with inadequate educational preparation for general entrance to a diploma program; a high ratio of native to non-native persons, married or single parents with dependents, persons with under-employment, unemployment or who are receiving social assistance; individuals who exhibit an interest in employment in the rural and northern Manitoba health field and persons who are residents of Manitoba. Selection to the program is made by a committee composed of representatives of the Hospital, the Province of Manitoba, community groups and native people.[4]

The project format also provides the student with the option of opting into a Practical Nursing Program at one of the Community Colleges, should they decide not to continue in the Registered Nursing Program.

Curriculum

Students in the Special Mature Registered Nursing Program are required to complete the regular two year nursing program in three years. The curriculum is based on the same core curriculum as the regular program with the provision for one extra year of remedial education. The academic year in the preparatory phase is divided into four semesters. The following two academic years are divided into three semesters each. Classes in the preparatory

year are provided separate from the regular program. Following the preparatory year students are mainstreamed into the larger student body.

Classes in the preparatory year are delivered on a five-day cycle at the School of Nursing and Brandon University. Classes are structured so that study skills courses are delivered concurrently with lectures. Practical experience in nursing begins in the first semester of the first year and continues throughout the program. In the final semester, students are given the opportunity of a clinical practicum in a rural or northern hospital setting.

The curriculum consists of the following course offerings:

Preparation Year

First Semester	Second Semester	Third Semester	Fourth Semester
Intro. to Nursing Science	Anatomy and Physiology		Crisis of Dying
Health Care Ethics	Intro. to Psychology	Microbiology	
Readings in Nursing	Nursing Science		Arithmetic for Nursing
Writing Skill Development	Effective Interpersonal Behavior		Elective *
Small Group Time			

First Year

First Semester	Second Semester	Third Semester
Nursing 101	Nursing 102	Nursing 102
Growth and Development		

5

* Students can choose one from the following: Introduction to Sociology or Introduction to Anthropology.

Second Year

First Semester	Second Semester	Third Semester
Nursing 201	Nursing 202	Nursing 203 Clinical Practicum.

During the four years that the project has been in operation a number of themes or factors have been identified as being related to the success of the students in the programs. These themes or factors are: the need for a carefully designed and implemented selection process; the need for intensive study skill development for students to handle the course content; the need for cooperation and commitment from the faculty members of Brandon University in both developing and implementing courses which met the special needs of the students; the need for a variety of forms of assistance which require considerable expenditure of time and energy by the faculty; the need for consistent support and counselling; the need for flexibility in the program time frames to facilitate lighter work loads, particularly for students with family responsibilities; the need for adequate student allowances and funds for academic support; and most important, the need to maintain a low staff-student ratio and a concurrent study skills development program.

The New Careers Program, Department of Labour and Manpower

The New Career program in Manitoba was first established by Order-in-Council in 1970 as a demonstration project. The pilot project began with thirty trainees and increased to two hundred trainees by 1977. In October of the same year, restraint measures were imposed on the program and were not lifted until January 1979. New

Careerists who were engaged in the program were allowed to complete their training. There was no new intake during the restraint period.

In the fall of 1978, the program was transferred from the Department of Education to the Department of Labour and Manpower. In January, 1979, the program recruited and hired ninety-two trainees for training periods lasting from eighteen months to two years. The program has taken on a decidedly different thrust than was evident during its initial phases. The present program has been directed towards meeting the needs of the public and private sectors as opposed to the previous exclusive focus on the public sector.

Since January, 1979, the Manitoba Government has directed the program to expand into the private sector and has directed that the training process must be tied to a job for the trainee at the termination of the program. As well, the final selection of trainees is to be left up to the hiring agency.

The New Careers program attempts to provide access to certain traditional job areas for a specific target group, as well as to demonstrate the manner in which many job-entry requirements serve as unnecessary barriers that prevent competent and/or trainable people from being employed.

In 1977, of the two hundred and three trainees on the program, approximately ninety percent were Indian or Metis, sixty percent were located in over thirty communities in Northern Manitoba, and sixty-five percent were women, many of whom are single parents and the

sole support of families. The average age was thirty years.

In 1979, of the ninety-two trainees on the program, fifty-four percent are Indian or Metis, the average age is thirty years old, the average grade level is 9.7, with sixty-seven percent having Grade ten or less, fifty percent were unemployed at the time of hiring, and of the remaining fifty percent, 17.7 percent were working in unstable, unskilled jobs. [2]

The Project Format

The New Careers program is based primarily on an apprenticeship model/work study program where students are hired and trained to perform a specific job function. The program provides on-the-job training as well as an education component. The projects are established throughout the province on a need-basis and can last up to two years. Projects are developed in both public and private agencies and businesses where there are opportunities to provide training and employment.

The project does not utilize an on-campus or centralized format which would normally require the student to relocate in order to obtain training. The program model attempts to bring the educational resources to the student.

The project design is composed of two components: the training model and the educational inputs. The training model is based on the recognition that the host agency or business must be willing and able to provide extraordinary inputs as a part of the sheltered work-study training program. The trainees' assignment

to work tasks requires that they be carefully planned and selected. There should also be a special orientation to familiarize the trainee with the work to be performed and with the work setting. Special care should be shown in the selection of supervisors who must be willing to adjust their roles from overseer to a more informal helping role, similar in nature to a master-apprentice model. The level of service to be provided by the trainee would be commensurate with their abilities and the needs of the sponsor. Each department, agency or business must design a training model which is based on these precepts and tailored to the particular work situation. The educational component is the primary responsibility of the New Careers Program.

The educational component provides an educational program in addition to that received in the work setting. The inputs can range from special courses designed for particular needs, to upgrading courses, to special tutorial instruction. The educational component is responsible for the delivery of training in the classroom, for relating training to job functions, and for providing individual instruction. As well, the educational component staff are involved in the development of training programs and job descriptions prior to hiring, in the screening process and in providing support and help to individual trainees.

Students submit applications to the New Careers program and are interviewed to determine their suitability. However, the final selection of trainees is the responsibility of the department

or company in which the trainee is placed. Upon successful completion of the on-the-job training and education, the student will qualify for a full-time position within the organization in which he/she has trained. The students are paid a training allowance, which is a percentage of the salary of the job for which he/she has been training. This percentage is increased every six months to reflect the trainee's increased capabilities and responsibilities. The training allowances are paid by the Department of Labour and Manpower and are cost shared through the Canada - Manitoba Northlands Agreement, Department of Regional Economic Expansion (provides for sixty percent cost-sharing for northern trainees) and the Occupational Training Act, Canada Employment and Immigration Commission (provides eighty-five percent cost-sharing for trainees in the south).

The Curriculum

The curriculum for the New Careers Program consists of the two components already cited. Educational needs are determined after an individual has been selected for a training position. The curriculum to be delivered is not composed of a particular sequence of courses which have been pre-arranged to conform to a theoretical end product but rather is determined by the needs of the individual, the skills which are to be acquired and the conditions in the work place. The curriculum is designed to be: open-ended, eclectic and tied to specified employment related needs.

The range of the educational components which relate directly to the provision of social services are discernable from the following list of New Careers Projects as of March 10, 1980.[3]

*

PROJECTS	NUMBER OF TRAINEES NORTH	SOUTH	AGENCIES	LOCATION
Adult Corrections	4	11	Brandon Correctional Institute (4) The Pas Correctional Institution (4) Winnipeg Remand Centre (2) Dauphin Correctional Institution (1) Headingly Correctional Institute (4)	Brandon The Pas Winnipeg Dauphin
Chemical Abuse Counsellors	6	13	Churchill Health Centre (1) Rosaire House (3) Cameron Lodge (2) Sagkeeng Alcare Centre (2) Ste. Rose Alcare Centre (3) Main Street Detox Centre (4) Maryland Community Ministry (1) A.F.M. (3)	Churchill The Pas Thompson Fort Alexander Ste. Rose du Lac Winnipeg Winnipeg Winnipeg, Brandon
Residential Child Care Workers	1	7	Churchill Health Centre (1) Marymound School for Girls (2) Knowles School for Boys (3) Neecheewan (2)	Churchill Winnipeg Winnipeg Winnipeg
Juvenile Counsellors	0	11	Manitoba Youth Centre (6) Seven Oaks School for Youth (3) Agassiz Centre for Youth (1) M.C.T.A. Deaf Program (1)	Winnipeg Winnipeg Portage la Prairie Winnipeg

* Partial listing of trainees as of March 10, 1980.

Conclusion

The two educational/training programs which have been cited, offer alternative models for the delivery of education to native people. The Special Mature Registered Nursing Program, provides students with the opportunity to receive professional nursing training within an urban hospital setting. The program prepares students for work roles in rural and northern areas by providing students with the opportunity for a clinical practicum in their final year in a rural or northern hospital setting. Graduates of the program are eligible for employment anywhere in Canada.

The New Careers Program differs from the above since it does not attempt to train people for any one specific job function. Rather, the program is built on the idea that before the educational/training component is devised, students must identify an area of employment they wish to pursue, secure a position with the business, private agency or government department, and a guarantee of employment upon termination of the program. Graduates from the program are thus competitive in the market place because they possess a skill which is of value and in demand.

REFERENCES

Special Mature Registered Nursing Program

1. Special Mature Students Program, Registered Nurses Education, Training and Employment Program, "Exhibit A", 6th Draft, June 17, 1976.

2. Agreement Between The Province of Manitoba and Brandon General Hospital, April 7, 1980.

3. Ibid.

4. School of Nursing Mature Student Program Brochure, 1980.

5. School of Nursing, Mature Student Program Guidebook, 1980-81, p.9.

The New Careers Program

1. Gordon, E. and Dubienski, P., The New Careers Program Of Manitoba, October 21, 1979.

2. Ibid., p.4.

3. Information supplied by the Department of Labour and Manpower, 1980.

CHAPTER IX

Summary, Conclusions, And Recommendations

Social Service education for people of native ancestry in the Province of Manitoba appears to be the next significant area to which the social service education departments at the university and community college level must direct their considered attention.

The basic framework for social service education for people of native ancestry already exists as is evident in the programs operating in the provinces of Alberta and Saskatchewan. In Manitoba, the process is not as far advanced but rather is still in the embryonic stage. In an effort to understand more about social service education and people of native ancestry, this study was initiated and surveyed the social service educational programs in the Prairie Provinces with particular attention being given to Manitoba. The specific purpose of the study is threefold:

(1) To examine the growth and development of social service education projects for people of native ancestry in the Prairie Provinces,

(2) To determine what some of the key people in Manitoba think about the curricula and design of the programs,

(3) To make suggestions regarding possible future directions of social service education for people of native ancestry.

The ensuing discussion will consist of a brief summary of what the literature says about education and people of native ancestry; what the data revealed on the subject; and what conclusions are to be drawn. The discussion will conclude with a statement of recommendation.

Summary of the Literature

The review of literature pertaining to this study revealed considerable material directed toward education and people of native ancestry from a sociological, anthropological, cross-cultural, and historical perspective but very little was specifically concerned with social service education and people of native ancestry. Arising out of the literature are a number of salient factors which appear to be of importance to this study.

Social Services and People of Native Ancestry

Statistical data relating to people of native ancestry in Canada establish as fact, that members of this group are more likely to be consumers of some form of social assistance than are other members of any other ethnic group in Canada. On virtually every measure examined, people of native ancestry are in a one-down position. They are proportionately over-represented as clients of the social welfare system and under-represented amongst its social service workers.

Traditional native culture has its own particular world view and value system. These two aspects of native culture tend to have influencedthe way people of native ancestry think and behave. The core

values of adjustment or harmony with nature, sharing, individual freedom, and bravery, tend to be misunderstood by non-natives who interpret native thought and behavior as irrational and primitive.

The professional core value system to which the Euro-North American social service profession ascribes cannot be regarded as being universally applicable in all cultural settings. The core values of the profession are culturally determined and thus presuppose a certain view of the world, of society and of the individual. The literature relating the provision of social services to people of native ancestry pointsto the difficulties which are created when social service workers attempt to superimpose their core values upon those of people of native ancestry.

Education of People of Native Ancestry

The traditional Indian educational systems were well established and adequately served the needs of Indian societies long before the Euro-Canadian arrived in this country. Traditional Indian educational systems were informal, a characteristic which is common amongst the tribes of North America. They differed in terms of complexity but were almost always based on secular or practical learning and upon moral/ethical/religious instruction which was usually provided by the elders. The philosophy of traditional Indian education is based on the belief that education is person-centered; that the elder is the role model and the transmitter of knowledge and advice; that education must deal with the whole person; and that consensus, not conflict is the best way to respect the worth and uniqueness of the individual. The educational systems were interwoven with all of

the other important social institutions of the tribe. Indian thought, beliefs, values, customs and behaviors were all transmitted through the traditional educational system.

The advent of the Euro-Canadian educational system brought profound changes to traditional Indian society and to traditional Indian education. Believing that the beliefs, values, customs, and habits of the Indians were heathenistic and sinful, educators and politicians sought to induce the cultural conversion of the Indian through a wedding of religion and formal education. The "Bible and the Plough" philosophy dominated and guided educators of native people for almost one hundred years. In the post-war era, the emphasis of Indian education was on the integration of the Indian into the mainstream of Canadian society. The legacy of that change continues to have a profound effect upon peoples of native ancestry in Canada.

The literature relating to education and cultural minorities points to the difficulties which ensue when educational institutions design and deliver curricula which is not reflective of other cultures. Educational curricula can only be enriched by the diversity which other cultures bring to the learning situation. Literature relating specifically to social service education programs for cultural minorities points to problems which result when mono-cultural faculties deliver mono-cultural curricula to students from ethnic and cultural minorities.

Summary of the Research Findings

The Origins, Development, and Growth of Social Service Education in the Prairie Provinces

Social service education in the Prairie Provinces is a relatively recent occurrence. Its earliest beginnings were in the province of Manitoba with the School of Social Work, University of Manitoba in 1943. Subsequent programs were developed in Alberta and Saskatchewan respectively, at both the university and community college levels.

Social service education in the Prairie Provinces generally developed in response to social problems in urban centers and the demands for statutory and remedial services for immigrants and settlers. In each instance, the impetus for the development of an educational institution to educate and train social service workers came from the provincial associations of social workers.

In each province, social service education has developed from being exclusively of a professional nature provided by the universities to varying levels of para-professional training provided by the community colleges, etc. Social service education in the Prairie Provinces is showing some signs of diversification in format and curriculum. In Alberta, the Blue Quills Native Education Council and the Faculty of Social Welfare, University of Calgary; and the Grant MacEwan Community College are forging the development of social service education programs for people of native ancestry.

In Saskatchewan, the Saskatchewan Indian Cultural College and the Faculty of Social Work, University of Regina, have also made a significant contribution in this area. At the present time, Manitoba has no programs in operation.

Social Service Education Projects For People of Native Ancestry in the Prairie Provinces

In order to determine the number and nature of social service education projects for people of native ancestry which are currently or were recently in operation in the Prairie Provinces, forty letters of inquiry were forwarded to all of the universities, community colleges and vocational institutions in the three Prairie Provinces. In Saskatchewan there is one program and there are two in Alberta. The results of the inquiry show that in Manitoba there were four such projects until recently in operation.

In Manitoba, all of the four projects identified have been concluded. Each project offered some level of social service education for people of native ancestry. The School of Social Work's Brandon Social Work Project began to offer Bachelor of Social Work credit courses which were delivered off-campus to students who were residents of Brandon. The Fort Alexander Child and Family Services Training Program, offered a Certificate for Practice in Child and Family Welfare, which was delivered off-campus to the workers of the Fort Alexander Child and Family Services Agency. The Certificate Program in Community Counselling, sponsored by the Continuing Education Division, University of Manitoba, offered a similarly named Certificate and was delivered on-campus at the University of Manitoba. The Native Family Life Counselling Program,

offered a Certificate in Family Counselling and was sponsored by the native community of Winnipeg and the Department of Education. The projects show a diversity of approaches to social service education for people of native ancestry, ranging from off and on-campus delivery of the traditional mono-cultural programs, to the creation of a new alternative mono-cultural program delivered in the core area of Winnipeg.

In Saskatchewan, one social service program for people of native ancestry (Indian) was identified. The Saskatchewan Indian Cultural College and the Faculty of Social Work, University of Regina, offer a Bachelor of Indian Social Work Degree and a Certificate of Indian Social Work. Both programs are of an on-going nature and are delivered on-campus at the Indian Cultural College in Saskatoon. The program is based on the core curriculum of the regular Bachelor of Social Work program offered by the University of Regina, but differs in the addition of an Indian studies component which gives the program a bi-cultural perspective.

In Alberta, two social service programs for people of native ancestry were identified. The Blue Quills Native Education Council and the Faculty of Social Welfare, University of Calgary, offers a Bachelor of Social Work Degree, while the Grant MacEwan Community College offers a Native Social Service Worker Diploma Program. The former program is considered to be of a pilot project nature while the latter is continuing and well established. The off-campus program offered at Blue Quills is based on the regular Bachelor of

Social Work Program offered at the University of Calgary but is bi-cultural in terms of curriculum and content. Similarly, the Grant MacEwan Diploma Program is delivered off-campus, is modeled on the regular Social Service Worker Program and is also bi-cultural in perspective.

The social service programs in the Prairie Provinces differ in a few respects. The programs offered in Alberta and Saskatchewan are similar in that they are integrated into the existing social service educational structures, both of the degree programs appear to have a substantial amount of native input in terms of administration and delivery, and all of the programs appear to be bi-cultural in focus. In Manitoba, the social service educational projects appear to be similar in that they tend to be based on non-native curriculums, they lack significant input from people of native ancestry in terms of decision-making at the administrative and delivery levels and tend to be of a short-term, incremental nature.

Perceptions of Students and Staff Respecting Social Service Education Projects for People of Native Ancestry in Manitoba

Data gathered from the perceptions of students and staff participants in the projects shows a variety of opinion and attitude.

The Origin of the Projects

The perceptions of students and staff on this issue indicate varying levels of consciousness about why the projects exist. The diversity of opinion and perceptions suggest that the participants of the projects have little understanding of the factors or circumstances

which surrounded the creation of each project. Most of the students and staff indicated that they were never briefed on the matter, nor did they inquire out of curiosity or feel a need to know the context in which they were participating. A majority of the students and staff interviewed stated that they did not really know for sure and would have to surmise in order to respond to the questions.

Both the students and staff indicated that they were not totally aware of what the projects were intending to do, other than to train people of native ancestry for job roles in some aspect of the human services. The students seemed to be somewhat better informed since they were usually involved in the entirety of the program. The staff, however, had more difficulty with the questions because, as most indicated, their roles in the project were usually on a one course, short-term basis. Some of the staff who were unable to respond to the questions indicated that they had just realized that they had been delivering a course, not knowing what the origin of the project was, what it was intending to do or why it was attempting to do anything at all. The students also indicated that they would have liked to know more about the project's origin since it would have helped them to understand how the project related to the needs of their communities and what expectations were being placed on them in terms of task and role.

Project Format

The data obtained from the students and staff suggest that there are a number of common perceptions about the way social service projects should be organized and delivered.

In each project, the students indicated that they liked the off-campus model of program delivery. The reasons cited for this perception ranged from fear of the impersonality and anonymity of the university; to the inconvenience; unfairness; and stress which is placed on individuals and families who must relocate; financial hardships of moving to urban centers; as well as the belief that the university is too far removed from people and real life situations. The staff however, questioned the off-campus model of delivery since it usually meant longer hours spent in classes and in driving. Some staff supported the concept but did not indicate if they would be prepared to relocate.

An additional perception offered by the students was that although the projects were in general adequately planned, there needed to be some consultative mechanism which would allow students and members of native organizations and communities to be involved in the entire decision-making process. The staff on the other hand, generally did not see a need for themselves to be involved in the planning of the program. They tended to view the planning role as best being filled by one person who is responsible for the structural arrangements while they would be involved primarily in the delivery of their course. Some staff, however, did support the

idea of more involvement of native organizations and native communities.

Most of the students and staff indicated that they would not have planned the project differently. Although the staff were not as enthusiastic as the students regarding decentralized delivery, they suggested that to deliver the program on-campus would be unfair to the students.

Another perception supported by the data was that the projects' format had already been set up before the students and staff became involved. The project format was usually determined by the heads of the programs or institutions as a part of the negotiating process. This rational approach is reflective of a top-down approach to planning and appears to be primarily aimed at meeting the needs of the organization rather than the needs of the students.

In general, despite the criticisms students had of the projects' formats, most students perceived that their needs had been adequately met.

Curriculum

The perceptions offered by the students and the staff on this issue tend to be more similar than not. The majority of the students were in agreement that the curriculum offered was appropriate to their needs. Despite the range of courses offered between projects, the perceptions remained similar. Students most often qualified their responses by saying that it was not the content of the course which they sometimes disagreed with but rather the

methods and approaches which instructors used to deliver the courses.

A minority of the students indicated that both the content of the courses and the method of instruction were inappropriate to their needs. Students cited as examples, the value assumptions which were incorporated in the content of courses and which tended to explain the situation of ethnic minorities as resulting from their own personal deficiencies. For this minority of students, culture and class were seen as important issues. For the students in the majority, there was an indication that there should have been more content with respect to the culture of people of native ancestry.

The staff for the most part perceived that the curriculum was appropriate to the students' needs. Most indicated that they were delivering the same content as they did to students in similar programs and that the learning needs of the students were similar to other non-native students. Some of the staff felt that there could be more native content to round out the curriculum but did not think that any of the core content in the curriculum could or should be modified or replaced.

Field Experience

The perceptions of the students and staff on this issue also tended to reflect a basic agreement.

The majority of the students interviewed tended to perceive their field experience as being appropriate to their needs. None

of the students indicated any objection to the type of field placement, to the ethnicity of the clients and supervisors or to the service delivered. All of the students perceived that the field experience should include all types and varieties of field experience. The only perceptions students held about the field placement was that there should be very close contact maintained by the project staff with the agency staff to ensure that the learning needs of the students are being met.

The staff also tended to perceive the field experience as having been appropriate to the students' needs. As well, they also indicated a need for a closer liaison between themselves and the agency staff, a need for a wide variety of field experiences and a wide exposure to clients of varying cultures.

Neither the students nor the staff saw the field experiences as being culturally or in any other way, inappropriate to the students.

One limitation of the study is that the agency staff who supervised the students were not interviewed.

Communication

The single most persistent perception of the students and staff was that there was a need for open communication in the projects. The design of the project must encourage communication between all participants, particularly in cross-cultural situations when people are operating out of different value bases and assumptions. This level of communication is necessary to ensure that few misunderstandings arise between the participants in the project.

The students and the staff indicated that in most cases they were informed of decisions after they had been made. Both felt that these kinds of communication patterns only serve to weaken the viability of the projects from within and tend to lessen their impact and create frustration.

Perceptions of Intermediary Organizations Respecting Social Service Education for People of Native Ancestry in Manitoba

The Post-Secondary Education System and People of Native Ancestry

The perceptions of the representatives of the intermediary organizations tended to be of two opinions. The majority of those interviewed generally had difficulty in determining what they perceived to be the goals of the post-secondary education system with respect to people of native ancestry. The responses ranged from perceptions of no difference in goals for people of native ancestry and the rest of the population, to perceptions which viewed the goals as being inappropriate and irrelevant.

Most of the respondents indicated that people of native ancestry were under-represented at the post-secondary level and do require special or additional supports to compensate for past learning deficiencies. A minority of the respondents stated that native people are not under-represented at the post-secondary level and do not need special supports to see them through the programs.

About one half of the respondents perceived that the post-secondary education system was mono-culturally biased and saw little possibility for professional faculties in particular, to

develop a bi-cultural or multi-cultural approach to curriculum design and course delivery. According to this group, the post-secondary system is not likely to accommodate change. Therefore, the only solution open was to develop mono-cultural colleges and programs as a response.

The other half of the respondents perceived the post-secondary systems as being open to change. Other cultural perspectives could be achieved through the introduction of ancillary courses. The core curriculum was not seen as being in need of major or significant change or adjustment.

Based on the respondents' perceptions of the post-secondary education system, there appeared to be two sets of opinions. One half of the respondents saw the system as being capable of responding to the needs of people of native ancestry through changes in curriculum or changes in the admissions policy. The remaining respondents perceived that the needs of people of native ancestry could only be met through the creation of new alternative native-controlled structures or perhaps the creation of new systems.

The Social Welfare System and People of Native Ancestry

The majority of the respondents perceived that the social welfare system has played a negative role in the development of people of native ancestry in the Prairie Provinces. Most of the respondents indicated that the goals of the social welfare system were the same for all, native and non-native alike. The predominant perception expressed was that the social welfare system has served

to demoralize and humiliate people of native ancestry. The paternalistic role of the social welfare system is one of the biggest stumbling blocks which has prevented people of native ancestry from becoming self-sufficient.

The majority of the respondents agreed that people of native ancestry were over-represented as clients in the social welfare system but there was disagreement on the reasons why. Some respondents felt that people of native ancestry were the victims of a situation beyong their control while others felt that their situation was partly of their own making.

Despite the disparity in perceptions as to why people of native ancestry are over-represented in the social welfare system, there was unanimous agreement amongst the respondents that people of native ancestry could play effective roles in the social welfare system. Some respondents however felt that the best approach was the creation of alternative native controlled social welfare systems as opposed to the opposite opinion expressed, that people of native ancestry could be successfully integrated into the present social welfare system.

Present Direction of Social Service Education and People of Native Ancestry

The respondents' perceptions on this issue indicated a similar dichotomy. Some of the respondents perceived that the present direction of social service education would be determined by external conditions such as the movement to local control of social service delivery and the projected increase in

the native population. These external conditions will force the social service educational institutions to change accordingly. Difficult political and professional decisions will have to be made by these institutions; decisions such as, whether or not they can play a meaningful role in assisting and facilitating the development of separate social welfare systems and whether or not they want to train professionals to work within those alternative systems.

Other respondents perceived that the present direction in social service education was toward the development of more options for people of native ancestry within the existing system. Changes in the course content, the methods of delivery, the practical experiences provided, would be the basis upon which the present direction would be determined.

The majority of the respondents agreed that there is a need to train and educate more people of native ancestry for job roles in the social service system. The major areas of disagreement were how this training and education should be provided, by whom and for which social service system.

Future Directions of Social Service Education and People of Native Ancestry

The perceptions of the respondents follow the same pattern as the previous topics. Their perceptions were divided into two main themes: change through adjustments made to the existing institutions and change through the creation of new institutions.

Approximately one half of the respondents perceived that the

future directions in social service education for people of native ancestry would be toward innovations in such areas as curriculum development, and alternative and innovative ways of delivering education. The concepts of decentralized delivery, open-university systems and modular programming, are indicative of the direction that this group of respondents perceived for social service education. The perceptions of this group tended to be supportive of the view that the problems with the present educational system were ones of structure, methods and mechanics. The educational needs of people of native ancestry could be met by making adjustments to the present system.

The remaining one half of the respondents perceived that the future directions in social service education for people of native ancestry would be in the direction of developing separate educational systems which would also incorporate the kinds of innovations advocated above. The perceptions of this group tend to be based on the belief that the main problem was one of power and control and not just one of resources. A primary point made by this group was the importance of questions such as: who controls the resources of the system, where are the resources being directed, and to what purpose are the resources being put.

Summary of Research Findings With Reference To The Literature Review

With respect to the three purposes of the study, the following comments are made in the form of observations, conclusions, and recommendations.

The Growth and Development of Social Service Education Projects for People of Native Ancestry in the Prairie Provinces

Social service education for people of native ancestry is a recent development in all of the Prairie Provinces. In the province of Manitoba, there are no existing programs which are specifically concerned with the education and/or training of native people for the social services, while in Saskatchewan and Alberta, there are established programs, both B.S.W. and Certificate, which are regarded as being of equal quality to the regular social service programs which exist for the non-native population.

In Manitoba, social service education projects do not appear to have been as successful as their counterparts in Alberta and Saskatchewan. The programs have tended to be of a remedial/short-term nature with little or no input from the native communities in the province. In Alberta and Saskatchewan, however, the programs have tended to be supported by strong and determined native organizations which appear to have a long-term strategy with respect to social service education for native people. The programs in Alberta and Saskatchewan are all based on the concept of building social service education projects around the traditional social service

programs with a strong additional emphasis being given to native culture. The Saskatchewan Indian Cultural College and the Blue Quills Native Education Council both operate on the concept of building a program which is legitimized and recognized by the traditional institutions. At the same time, a strong element of input and control from the native people is ensured.

One factor which appears to affect the success or failure of social service education projects in the Prairie Provinces is the flexibility of the traditional social service educational institutions. In the provinces of Alberta and Saskatchewan, the social service educational institutions are themselves relatively new to the area of social service education. These institutions appear to be more flexible and willing to take risks than the institutions with the longest history such as the School of Social Work, University of Manitoba and the Social Service Program, Assiniboine Community College. In Manitoba, the inflexibility of the traditional institutions and their non-involvement with native organizations has tended to contribute to the present situation.

The social service education projects for people of native ancestry in the provinces of Alberta and Saskatchewan are decidedly more bi-cultural in their orientation than those in Manitoba. The Grant MacEwan Community College Native Social Services Worker Program which was developed jointly with the college, native people and the Department of Indian Affairs, appears to give more recognition to the need for a bi-cultural perspective than was evident in the programs which operated in Manitoba.

The delivery of social service education programs in Alberta and Saskatchewan tend also to reflect a willingness to adapt the traditional program to the needs of the community and the student as well as a willingness to adapt the program to the exigencies of the situation through the use of alternative methods of program delivery.

The Blue Quills model is a good example of the on-campus program being adapted to the needs of the situation. The flexibility of Athabasca University also makes it possible to bring the program to the student in a way that is meaningful.

An additional conclusion which can be drawn, based on the data presented from all three provinces is that there appears to be a much clearer sense of direction for social service education in Alberta and Saskatchewan. As well, the approaches seem to be orderly, organized and comprehensive, and have resulted primarily from the collaborative efforts of the native people and the social service educational institutions. In Manitoba, programs appear to be fragmented, disjointed and ad-hoc. This situation seems to have resulted from the lack of cooperation between the educational institutions, native organizations and governments.

With respect to the data surveyed which addressed native people, the social service system and social service educational institutions, the following conclusions can be made concerning social service education programs for native people in the Prairie Provinces:

1. The social service programs for native people in the three Prairie Provinces gave recognition to the over-representation of native people as clients and their under-representation as professional social service workers.
2. Each program surveyed was said to have been developed in response to the need for professionally trained social service workers who were knowledgeable about native culture/values and who were skilled in dealing with the needs of native people.
3. The social service educational programs in Alberta and Saskatchewan represented efforts to bring about structural change within the existing post-secondary education system. In Manitoba, however, three of the four programs surveyed attempted to create change through the development of new programs for the creation of new job roles in the social service system.
4. All of the programs surveyed were attempting to evolve toward the development of a program which paid attention to issues of native culture and identity. This process was more evident in the programs operating in Alberta and Saskatchewan, while in Manitoba there was considerably less attention paid to these issues.
5. The programs in Alberta and Saskatchewan recognized that native people are not in an equal position with other students because of deficiencies in the educational and

social service system. This fact was recognized by the provision of program supports, such as personal, academic and financial assistance. The programs in Manitoba appeared to give less emphasis to these needs. For example, the program in Community Counselling did provide supports to the students but these were insufficient to remedy the problems which were caused by the on-campus design of the program.

6. The Saskatchewan program for native people gives recognition to the differing core value system of native culture by devising a program of studies which is based on the core values of native people. The programs in Alberta and, to a greater extent, in Manitoba, were based almost entirely on the core values of the non-native social service system.
7. At the present time, the provinces of Alberta and Saskatchewan are attempting to meet the employment demands of the social service system for people who are professionally skilled to work with native people. In Manitoba, the demands for such a professional are not being met by the traditional social service educational institutions. However, the New Career Program is attempting to respond to this need, and discussions are being held by native organizations with government and the School of Social Work, University of Manitoba.
8. The on-going nature of the social service educational programs for native people in Alberta and Saskatchewan gives recognition

to a continuing need for professionally trained workers. In Manitoba, the absence of any training/educational programs suggests that the same level of recognition does not exist.

Critique of Data Pertaining to Programs in Manitoba

The Brandon Social Work Project

The Brandon Social Work Project attempted to deliver the regular Bachelor of Social Work Program to adult learners and native people in Brandon. The program was a response to the request of the University of Brandon for opportunities for professional education of mature students, including native students. It was delivered in a decentralized manner with little changes being made to the existing School of Social Work curriculum. There was no indication that native culture was an important part of the program. The program was terminated abruptly when it became apparent that the number of students remaining in the second year of the program did not permit continuation. The program therefore failed to even begin to meet the need for qualified native practitioners. There was little involvement by students and virtually none by native organizations in the planning and decision-making, a situation which undoubtedly made it easier for the program to be cancelled. Overall the program made little attempt to modify the delivery approach or the curriculum to meet the needs of the students.

The Fort Alexander Child and Family Services Program

One of the strong points of the program was that it was initiated by the native community of the Fort Alexander Reserve, after the Band had identified the need for trained native social service workers. The program was provided on the Reserve and designed to meet the needs of the Child and Family Service Agency and the community. Although the curriculum was designed specifically to meet the needs of the native people, it still retained a strong affiliation to the core values of the profession and to traditional social work education. Native resource people and material were only used to supplement the curriculum. The delivery of the program within the cultural context of the reserve caused some difficulties for the students since they were placed in the situation of having to choose between tribal specific values and the values of the profession. Although the students did not generally perceive a direct conflict between the two value systems, it should be recognized that the values of the profession were given more prominence than those of the tribe or community.

The Certificate Program in Community Counselling

The design of the program required students to leave their home communities to periodically attend classes. Consequently, students who were primarily drawn from rural and northern (Indian and Métis) communities relocated to Winnipeg where they were inevitably confronted with new and difficult stresses which were unrelated to the program. The pressures resulting from urban life, discrimination and separation from loved ones eventually affected their ability to cope with the demands of the program. The curriculum was based on the assumption that the students would be required to fill job roles utilizing verbal and interventive skills. The curriculum did take native culture into account; however it trained students for job roles similar to those of urban, non-natives, even though the students would be working and living in native communities. The students were trained by instructors who knew very little about them and their community. As well, the field placements used were located entirely in Winnipeg. The program seemed to extract considerable time and commitment from the students and appeared to offer limited pay-off at the end.

The Native Family Life Counselling Program

The program developed as an alternative to the traditional social service education programs which existed and were believed to be of little relevance to native people. The program was unique because of the involvement that native people in the core area of

Winnipeg had in its growth and development. However, the curriculum did not adequately reflect the core values of native people, nor did it attempt to train a new kind of social service worker. The thrust of the program was in effect more like the existing traditional programs than not. Heavy emphasis was placed on a therapeutic orientation to social service practice to the exclusion of other orientations. The program initially recruited students who were, amongst other considerations, educationally disadvantaged. However, as the program proceeded, it tended to favour students who were younger and better educated. The program thus began to take on the very kind of exclusivity which it had noted in the traditional educational system. The program trained students for specialist roles which did not exist in the social service system. The intent of the training was to introduce change into the existing system by training specialists in Family therapy. Since the agencies in Winnipeg had little real commitment to the approach, graduates had difficulty finding work. The program was a bold and imaginative approach to the problem of training native social service workers.

More specifically, the following conclusions are made with respect to the social service programs in Manitoba:

1. There was a distinct lack of awareness by participants in the programs, of culture and values as being important and crucial issues. As well, the curriculums did not adequately inform the students about their culture.
2. All of the programs surveyed in Manitoba appeared to assume that the traditional core values of the social work profession were the right values upon which to base a social service education program.
3. Consequently, all of the programs delivered core curriculums which were based on traditional social work theories of helping and intervention and which reflected the accepted standards for education in the social services as well as those of the social service educational institutions.
4. The training of the students in each program appeared to be based on the assumption that the students would be working within the present social service system, filling traditional helping roles. There appears to have been no recognition of the culturally biased nature of the social service system and consequently students were not trained for practice in alternative settings.

5. Likewise, all of the programs with the exception of the Fort Alexander Child and Family Services Program used non-native agency settings to provide field experience to the students. Given the culturally biased orientation of the curriculums and the culturally biased nature of the field settings, it is difficult to understand how the students were being prepared to work with native people.
6. All of the programs recruited students who lacked academic qualifications and tended to view this as a weakness which the program had to overcome. In contrast, the New Careers Program tends to adjust itself to the life circumstances of the student and viewsthis as a strength upon which the program can be built.
7. The program in Manitoba, with the exception of the Native Family Life Counselling Program had little or no input from native organizations into the decision-making surrounding the design and intent of the curriculum. In the Fort Alexander Project the native community and students were consulted but the School of Social Work retained major responsibility and control over curriculum decisions.

8. None of the programs had native faculty hired or involved in the key teaching positions or in the delivery of the programs. Of the staff who were involved, very few had any previous experience with natives as students. As well, none of the faculty had substantive training with respect to native culture or values.

9. The support services which were generally provided to the students were considered to be inadequate. Supports of a minimal nature were provided to meet the academic and financial needs of the students. Supports of a more personal nature tended to be lacking.

10. All of the programs, with the exception of the Native Family Life Counselling Program were developed within the context and control of the established educational institutions. The Native Family Life Counselling Program developed a separate structure partly since it viewed the interests of the educational institutions as being counter-productive or in conflict with the interests of native people.

11. The Brandon Social Work Project was the only one to attempt to provide native people with a university degree which would be recognized by public and private employers. As such, the degree would have offered the student equality in salary and the ability to be competitive throughout the country. The remaining three programs provided credentials which

were not recognized by the social service system. It should be noted however that the Certificate offered at Fort Alexander is a legitimate university credential and provides the graduate with direct entry into the School of Social Work.

12. All of the programs assumed that the terms "native people, native culture", were references to Indian people and Indian culture. There was virtually no recognition given to the identity, culture, and heritage of the Métis people.

Recommendations

On the basis of the literature and the data the following recommendations are made with respect to: (1) social service education programs for native people and, (2) future directions of social service education for people of native ancestry.

Social Service Educational Programs For People Of Native Ancestry

The following are seen as important considerations in the development of social service educational programs for native people:

1. Social Service educational institutions who wish to deliver social service educational programs to people of native ancestry should acquire faculty with a professional competence in education for native people and become aware of the cultural and value issues.
2. Given this capability, in addition, the educational institution should invite the assistance of native organizations in

the development of suitable resources or offer to assist and support native organizations to develop their own programs.

3. The educational institution should not presume to know the needs of native people. Program decisions should be made jointly by the educational institution and representatives of native people and the students. Without balanced representation, the inclination of the educational institutions will be to further their own self-interests at the risk of continued expense of native people.

4. Social service programs ought not to expect that native people must compromise their culture and values if they want to become a professional service giver. Rather, social service programs must recognize that their curriculums are culturally biased and must be open to change. Educational institutions must recognize that this form of cultural discrimination is counter-productive to the academic and personal development of the native student. In short, the educational institutions should regard their core curriculums as being open to change.

5. Social service educational programs for native people should recognize that native people are at a disadvantage with respect to formal educational prerequisites. It is therefore necessary to ensure that adequately funded support services are viewed as an essential part of the program and are made available to all students.

6. Social service educational programs for native people would benefit from the support and encouragement of the province's professional organizations (Manitoba Association of Social Workers and the Manitoba Institute of Registered Social Workers). As well, the involvement of these organizations would lend credibility and legitimacy to the credentials granted by the programs. This should in no way limit the possible future development of a professional association for Social Workers of Native Ancestry affiliated with or separate from the two above-noted bodies.

Future Directions of Social Service Education For People Of Native Ancestry

Social Service education for people of native ancestry appears to be at a crossroads. Within the province there is emerging a consciousness amongst native leaders that the present situation cannot go unchallenged. The efforts to this point have not been sufficient to meet the manpower demands nor has there been a convincing demonstration that the education of native social service workers is a top priority of the social service education institutions.

Concomitant with the emerging awareness of the Province's native leaders is the movement towards the control of various aspects of the social service system. Within the province, some reserves are in the process of developing and staffing their own social service agencies. It is anticipated that native communities and native organizations are going to become more vocal with respect to the need for trained native social service workers.

There are two possible directions which social service education may take. First, future directions may result from a joint effort in which the social service educational institutions and the native organizations will bring to the problem the educational and political resources which are necessary to ensure the program's viability and success. This option may be feasible only if both parties are able to come to agreement on issues such as the power and control of the program. The educational institutions will have to

shift manpower and resources to demonstrate its commitment and be willing to make compromises which may be contrary to old established interests within the institution. As well, the native organizations will have to negotiate with the educational institution and government funders the sharing of power and control over the programs.

The second option or direction is towards the development of a separate educational institution which may be affiliated with the existing educational institution but in essence will be a separate program. This option would allow native organizations to assume complete control of the program without having to make the kinds of trade-offs and compromises inherent in the first option. This option allows for the development of a new kind of core curriculum as opposed to the patchwork approach which would likely result when attempts are made to revise the curriculum of an existing program. This approach is perhaps the most flexible of the two but probably the most difficult to develop. One of the risks inherent in this option, is that unless the program is supported by the educational institution and the professional organizations, the credential of the graduate is given little or no professional recognition.

Suggestions For Further Research

This study did not attempt to determine the core values of the native students involved in the programs. In order to work towards the development of native curriculums, further research is needed to determine what the core values of Manitoba's Indian and Métis people are and how these values can be translated into the development of culturally relevant helping roles.

As well, the study did not attempt to determine what factors led to the failure of some of the students in the program, nor what those who failed or dropped out had to say. Research into this area would be particularly relevant since there may be factors in the program itself which led to the failure and drop-out of the students.

In conclusion, there is every indication that social service education programs for people of native ancestry are, and will continue to be, of concern to native people and social service agencies in the Prairie Provinces. This study is an attempt to bring this need to the attention of concerned individuals.

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APPENDIX A

Questionnaire
(students/staff)

1. Project Origin

   1. Briefly describe the origin of the project, i.e., the need that was identified, the circumstances around its creation.
   2. In your opinion, what was the goal of the project?
   3. Has the project accomplished what it set out to do?

2. Project Format

   1. What is your opinion of the project format, i.e., the way the project was set up and organized?
   2. Did you find that the project met the students' needs? Can you give examples?
   3. Was the program planned well in advance? Explain.
   4. Were the students and members of the community involved in the way the project was set up and run?
   5. How was it decided what courses would be taught?
   6. Would you plan the project format differently? How?

3. Curriculum

   1. Do you feel that the courses which were offered were appropriate to the students' needs? Could you explain in what ways.
   2. What kinds of material or content were emphasized in the courses which were offered? Was any given more priority than others?
   3. Did any specific issues arise in regard to the content?
   4. Did the course content offered take into account the ethnicity of the students? Could you give examples?
   5. What courses do you feel could have been added or deleted to enhance the program?

4. Field Experience

   1. Did the project offer field experience?
   2. If yes, do you feel that the field experience offered was appropriate to the students' needs? Explain.
   3. Did the students demonstrate in the field setting or in class that they were able to make connections between theory and practice. Examples?

4. Field Experience (continued)

   4. Did any issues arise in the field setting or in class concerning the nature of the field experience?
   5. Would you design the field experience model differently? If yes, what would it look like?

5. Communication

   1. Do you feel that criticisms and opinions were openly expressed between students and staff?
   2. Was decision-making shared or were students and staff informed of administrative decisions after they had been made?
   3. Was there an adequate level of communication between all participants of the project? If so, what kinds of mechanisms or procedures were used to facilitate adequate communication?

6. Issues, Concerns

APPENDIX A

Interview Outline
(Students/Staff)

I. Project Origin

-origin of project
-goals of project
-has project accomplished what it set out to do?

II. Project Format

-opinion of format -the way the project is set up
-too little structure--too much structure?
-crisis planning or well thought out?
-community/student involvement
-decisions made - re: courses to be taught
-would you plan it differently

III. Curriculum

-most appropriate courses
-content emphasized
-issues arising from courses
-ethnicity of students taken into account
-courses which could be deleted or added

IV. Field Experience

-was field experience offered
-purpose/objective of field experience
-types of settings used, appropriate or inappropriate
-skills and methods used
-any issues arising from field experience
-ideas for doing things differently

V. Communication

-could opinions be openly expressed?
-did you know what was going on in the project?
-was information shared?

VI. Issues/Concerns

APPENDIX B

Questionnaire

1. Student Profile

   1. Age _____ 2). Sex M _____ F _____

   3. Marital Status: Single _____ Separated _____
      Married_____ Divorced _____

   4. Status _____ Non-Status _____ Other _____

   5. Education level before entering the program

      Junior High _____ Community College _____
      (6-8)

      Senior High _____ Some University _____
      (9-12)

   6. Number of dependents _____ Ages _____

   7. Has your salary increased as a result of taking this program?

      Yes _____ No _____

   8. Did you graduate from the program? If so, what is your job now? If you did not graduate, please give your reasons for withdrawing from the program.

      _____

      _____

      _____

   9. Before entering the program, did you have any previous experiences with social service workers, i.e., Child Welfare Workers. If yes, would you describe your experiences as being: (Circle one)

1	2	3	4	5
mostly negative	mildly negative	neutral	mildly positive	mostly positive

2. Project Purpose

   1. What do you feel were the objectives of the program?

      _____

      _____

2. Project Purpose (continued)

   2. To what extent were these met or not met?

   _____

   _____

3. Project Format

   Would you comment on each of the following aspects of the program:

   1). Length- _____

   _____

   2). Credential Offered- _____

   _____

   3). Type of Courses- _____

   _____

   4). Options- _____

   _____

   5). Are there some aspects of the program that you would set up differently? (Answer on reverse)

4. Courses

   1. Which courses do you feel were the most helpful? Why?

   _____

   _____

   2. Which courses do you feel were the least helpful? Why?

   _____

   _____

   3. If you had planned the curriculum, what kind of courses would you have included, excluded?

   _____

   _____

5. Field Experience

   1. Did you like the way field experience was set up i.e.,length, type of experience offered, kind of work done? If no, how would you have done it differently?

   _____

   _____

6. Communication

   1. Did you feel you could express your opinions and criticisms openly with staff?

   _____

   2. Did the project staff provide the help that the students needed?

   _____

7. Additional Comments

APPENDIX C

Interview Schedule

Introduction to the Study:

The provision of social service education for people of native ancestry in the prairie provinces has been of recent interest to educators, practitioners, students and native organizations. Social service education for people of native ancestry becomes particularly relevant when we consider their over-representation as clients of the social welfare system and their under-representation in the roles of professional service-givers. Since the subject area is relatively new and unexplored, the relevant literature does not present a unified body of knowledge but rather is diverse and inconclusive.

Since Manitoba has a large native population and is in the beginning stages of providing social service education for people of native ancestry, a study of the opinions and perceptions of key people involved is proposed. This study will use an exploratory format to collect data from the key people involved directly and indirectly in the provision of social service education for people of native ancestry in Manitoba. The main questions to be asked are: what kind of preparation do students of native ancestry require to equip them for roles in the social services and what are the identifiable issues pertaining to social service education for people of native ancestry. The results of the study will hopefully be of assistance to the students,

staff, organizations as well as the School of Social Work.

The format of the survey will consist of an in depth interview with key individuals, using the following areas as a guideline for the discussion.

It is not the intent of the study to evaluate the effectiveness of individuals or programs, (therefore, there are no right or wrong answers) but rather to comment on the experiences, opinions and perceptions of key people involved directly and indirectly in social service education for people of native ancestry.

The University of Manitoba

School of Social Work
Winnipeg, Canada, R3T 2N2

April 14, 1980

To Whom It May Concern:

Re: Lawrence Belanger
Masters Student

This letter will serve to introduce and confirm that the above-named is enrolled in the Masters Program, School of Social Work, University of Manitoba. The thesis topic "Review of Social Service Education Projects for People of Native Ancestry in the Prairie Provinces with Particular Emphasis on Manitoba", is, in our opinion, both interesting and timely, since it coincides with the School's own endeavours in this area. For this reason, we are supportive of this effort.

It is hoped that such a study will help to generate new information and insights which will be particularly relevant to the Manitoba scene and will assist the School in furthering its intent to improve access to social service education for people of native ancestry.

Yours truly,

Addie Penner
Director, School of Social Work

Joan Turner
Thesis Advisor

APPENDIX D

Questionnaire
(Organizations)

I. Post-Secondary Education System: Re: People of Native Ancestry

1. From your point of view, what are the goals and objectives of the post-secondary educational system with respect to people of native ancestry?
2. In your opinion, are people of native ancestry under-represented amongst the student populations at the post-secondary level? Explain.
3. What are some of the major issues with regard to the needs of people of native ancestry and the ability or willingness of the post-secondary education system to meet those needs?
4. Do people of native ancestry require special status in the post-secondary educational system?
5. It has been said that the education system reflects the values of the dominant society. If this is true, would this represent a value conflict for a person of native origin?

II. Social Welfare System: Re: People of Native Ancestry

1. What do you believe are the goals and objectives of the social welfare system with respect to people of native ancestry?
2. What role has the social welfare system adopted in its relationship with people of native ancestry?
3. What are some of the major issues concerning the provision of social welfare services to people of native ancestry?
4. Do you feel that people of native ancestry are over-represented as clients of the social welfare system and under-represented as service givers?
5. Is the social welfare system at odds with Native culture, values, traditions and religious beliefs?
6. Can people of native ancestry be effective in direct service roles in the present social welfare system?

III. Present Direction - Social Service Education: Re: People of Native Ancestry

1. Are you aware of the present direction of social service education with respect to people of native ancestry in Manitoba?

III. Present Direction (continued)

2. Are people of native ancestry under-represented in social service educational institutions? If yes, what are the reasons? What can be done to correct the imbalance?
3. Has your organization responded to this situation? How? (i.e. projects initiated, study groups, papers presented?)
4. What policies, guidelines does your organization have in place to correct this situation? How effective have they been? i.e., number of students admitted or assisted to pursue social service education.
5. What relationship exists between social service education for people of native ancestry and the job market? Is there a demand for social workers of native ancestry? If so, how has this demand been met?

IV. Future Directions - Social Service Education: Re: People of Native Ancestry

1. Should social service education to people of native ancestry be delivered any differently from what is being delivered at the present?
2. What is the best way to prepare students of native ancestry for roles in the social service system?
3. If you were to design a social service education program for people of native ancestry, how would you go about doing it, what would it look like and would it differ from what is presently in place?

V. Issues/Concerns

APPENDIX D

Interview Outline
(Organizations)

I. Post-Secondary Education System: Re: People of Native Ancestry

- goals, objectives
- under-representation of people of native ancestry
- major issues
- special status for special needs'
- role of post-secondary educational system
- appropriate to culture, values, traditions, religious beliefs of people of native ancestry

II. Social Welfare System: Re: People of Native Ancestry

- goals, objectives
- role of system
- major issues
- over-representation of people of native ancestry
- appropriate to culture, values, traditions, religious beliefs of people of native ancestry

III. Present Direction - Social Service Education: Re: People of Native Ancestry

- present direction of social service education with respect to people of native ancestry
- significant differences between past and present
- under-representation of people of native ancestry in professional social service schools
- response of your organization to the situation i.e., projects
- policies, guidelines in place to meet situation
- relationship between social service education for people of native ancestry and the job market

IV. Future Directions - Social Service Education: Re: People of Native Ancestry

- specific proposals or plans
- alternative ways to deliver social service education
- how should the system be improved, what would a new system look like
- new thrusts still on the drawing board

V. Issues/Concerns