

ACCULTURATION AND INTEGRATION: INDIAN STUDENTS IN WINNIPEG

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ABSTRACT

The subject of this study was to examine some of the effects education has on the acculturation and integration of Indian students into the dominant middle class-oriented Euro-Canadian culture. The survey was conducted of Indian students in Winnipeg, using a mailed questionnaire. Two hundred and forty-four questionnaires were sent out to Indian high school students in Winnipeg. A combination of a high non-response rate for key questions and a low rate of return in general made it impossible to complete the analysis as planned. The main outcome of this research was the delineation of areas to be pursued in future research.

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INTRODUCTION

In modern industrial societies, the educational system, as represented by the school, is an important agent of socialization. As Seeley, Sim and Loosley (1968) state:

The goals of education in North America are, more and more, the preparation of individuals to fill roles in a highly specialized industrial society and the socialization of children in terms of the middle-class values which are the regulative ideology of North American culture (Seeley, Sim and Loosley, 1968:383).

In the case of ethnically plural societies, where the value system (Parsons, 1951:12) of different groups differ from one another, the values transmitted within the context of the family will often differ significantly from those inculcated by the school. The family, as well as the ethnic community of which it is a part, tends to instil in the child the values of the minority group's culture, while the school, as a dominant group institution, promotes the value orientations of the dominant group. This has the potential of creating what Park (1928) has labelled "marginal men", that is, people who live on the fringes of both culture groups, but who are members of neither group.

The predominantly middle-class values promoted by the Canadian educational system and the values which form a part of Indian culture seem to differ in important ways. The Indian child is socialized into what has been described as a non-competitive, non-aggressive cultural group by his family and ethnic community, while he is socialized into a competitive and aggressive society by the school (Renaud, 1958; Fisher, 1969).

In this study, I propose to look at some of the effects education has on the acculturation of Indian students into the dominant Euro-Canadian culture. This will be done by surveying a sample of Indian students brought to Winnipeg under the auspices of the Indian Affairs Branch to complete their high school education.

CHAPTER I

REVIEW OF LITERATURE

One major role of education in a society is to instil the value orientations of the dominant group, and to prepare individuals to participate in the ongoing social system:

Manifestly, the school's socializing function is to educate the young, that is, to transmit certain basic knowledge and skills of the culture (Elkin, 1960:57).

The school, in North America, has increasingly taken the place of the family as the primary agent which transmits the culture's values and beliefs to the young, and integrates them into the social system. That is, the school is responsible for the socialization of the young. In all Canadian provinces, all children, within a specified age range, are compelled to attend school regularly. In recent years, more and more children are placed in an educational institution at a younger age (Riesman, 1950). One finds that children, even infants, are being placed in institutions where specialists take over the role of the family, freeing the parents to pursue their own activities. In such a case, the family loses its primacy in the hierarchy of socializing agents. In place of the family, the educational institution becomes the primary agency for socializing the young:

Perhaps the most important agency of socialization teaching the broader American culture is the school (Elkin, 1960:89).

In highly industrialized societies, the school encourages the development of marketable skills. Each level of the educational system teaches

a marketable skill where possible, or prepares the student for the next higher level where such a skill will be taught.

North American education now aims to prepare all children for secular functions in an urban industrialized society (Seeley, Sim and Loosley, 1968:383).

In an ethnically heterogeneous society, the family and the school often promote different sets of values. When the school promotes the values of the dominant culture, and the family promotes the values of a minority group, conflict may occur on several levels--between ethnic groups, and within ethnic groups intergenerationally (Shibutani and Kwan, 1965; Banton, 1967).

The socialization process carried out by the family and by the dominant group can be regarded as being of a dual nature. There is, on the one hand, cultural assimilation or acculturation, which is the process by which an individual comes to adopt the customs and habits of a socio-cultural group (Gordon, 1964; Sengstock, 1962; Tremblay, 1962; Landecker, 1956; Weinstock, 1964). The individual's ethnic group socializes him into the minority group culture by means of the family and ethnic community. The dominant group acculturates the individual into the dominant culture group by means of such agents as the school, the peer group and the mass media (Handlin, 1953).

There is, on the other hand, structural assimilation, or integration (Gordon, 1964). The process of assimilation involves the entrance of the minority group member into the institutions and structures of the dominant society as a fully participating member, rather than just as a peripheral member. The entrance into dominant structures may or may not

involve direct inter-group contact. If the person were to enter a dominant structure, but has little or no direct contact with dominant group members, the process of full structural assimilation would be retarded. In general, one who enters a dominant group structure does have direct contact with dominant group members. Thus, one would expect the young person entering an ethnically integrated school to become more fully assimilated than one in a segregated school.

Acculturation is generally considered as coming before integration, when, in fact, they may occur simultaneously. Gordon (1964:77) points out that acculturation, while being the first step in the process of assimilation, may be the only step to occur. Acculturation is not necessarily the stage preceding integration. Acculturation may not lead to integration, but integration generally leads to acculturation (Gordon, 1964:81). In the case of the schools, one would expect the non-acculturated Indian child in an integrated school to become more acculturated than the Indian child in a non-integrated school.

The minority group child who is subjected to this dual socialization process may tend towards a marginal existence (Park, 1928). That is, the child may not be a full member of either group.

Kosa (1957) and Goldstein and Goldscheider (1968) show how the second generation immigrants become marginal men by means of the educational system. During the child's early years at home, and all through the years at school, the family socializes the child into the value system of the minority group. The school socializes the child into the dominant group. This tends to occur even when the child attends a

school sponsored by his minority group (Handlin, 1953; Glazer and Moynihan, 1963).

According to Fisher (1969), Indian students are faced with a dilemma in regards to education. In order for them to be "good Indians", they must remain uneducated. If they choose to be educated, they risk losing their Indian identity.

Even though one function of the school is to resocialize the minority group child into the dominant group, it is often unsuccessful:

In recent years, educational specialists have become increasingly aware of the problems inherent in educating children of minority groups in institutions designed to meet the needs and standards of the majority. The failure of the schools to meet the varying needs of children from different socio-economic and ethnic groups can be reckoned in terms of the large number of under educated and unemployed individuals. The schools have been unable to resocialize such groups of children so that they become functioning adults in the social milieu of the majority (Hawthorn, 1967:105).

In failing to acculturate the child, the school succeeds in reinforcing his ethnic group status.

The school also functions as a "sorting and sifting" agency. It serves on the one hand to reinforce existing statuses of students, and on the other, to encourage upward mobility (Elkin, 1960:57).

Elkin goes on to point out that:

. . . children who do well in school whatever their family backgrounds, are likely to win awards, be encouraged by their teachers, go on to higher education and become successful men and women in the community (Elkin, 1960:58).

This dichotomous nature of the educational system helps to produce marginal men. On the one hand, the lower status ethnic group member is reminded of his status by the middle class dominated educational system (Dahlke, 1958:87; Elkin, 1960). On the other hand, the educational system, which is based on competition, advances its best students into the dominant system.

Fisher (1969) sees the Canadian educational system as producing marginality within the Indian students.

. . . the expanded educational opportunities for Canadian Indians are not really opportunities at all. For what the school offers is an irrelevant set of values and training. Moreover the school often comes into direct conflict with certain moral and cultural values of the students. Thus it is the educational system that fails the student and not the student who fails the system. In trying to be a good and successful Indian, the Indian student must often be a bad and unsuccessful student (Fisher, 1969:33).

The Indian Act (1952) states that all Indians between the ages of six and sixteen must attend school on a regular basis. There is a provision in the Act however that, under certain special circumstances, a child may be kept in school up to the age of eighteen.

The policy of the Canadian government is to provide Indian students with the same education as that provided to non-Indians. That means the same curricula, the same text books, and, where possible, the same classroom.

. . . wherever possible, education of Indian children in association with non-Indians is encouraged, and the Indian Affairs Branch has entered into agreements with provincial authorities for such joint education (Indian Affairs Branch, 1966:11)

In 1966, 40 percent of the Indian students in Canada were attending non-Indian schools (Indian Affairs Branch, 1966:11).

Indians recognize that education is one of the major tools that will help us strike off the shackles of poverty, and, incidentally, the tyranny of government direction. But the white man apparently believes that education is a tool for the implementation of his design of assimilation (Cardinal, 1969:51).

The government's educational policy for Indians is explicitly designed as an attempt to fit the Indian into the dominant structure.

Hawthorn (1967), Renaud (1964) and Fisher (1969) all suggest that one reason why Indian children do poorly in school, and often fail to complete their education, is their cultural background:

We suspect that too often because the community background of the child is constantly ignored, the curiosity the child brings to school is left unsatisfied, and eventually peters out before the objectives are reached. Too often indeed what is taught is not related formally to what the child knows from his home and community school does not turn out to be the place to learn, as it was claimed to be (Renaud, 1964:9).

In spite of this supposed inability on the part of the educational system to relate meaningfully to the Indian student, Indian students are completing their education in ever-increasing numbers.¹

Nagler (1970) points out that many educated Indians who possess a trade cannot return to the reserve because there are often no employment opportunities there. Also, many of Nagler's respondents state that, once they become educated, they become alienated from their home community and friends. These people no longer fit into the Indian way of life on the reserve, and there is some question as to whether they fit into the non-Indian way of life in an urban centre. Many of Nagler's respondents were marginal men as a result of their education.

Bryde (1970) found that Indian students, up to Grade Seven, are more than capable of working and advancing within the American system of education. It is after the Grade Seven level that the Indians begin to reject the dominant value system by rejecting the educational system.

¹In spite of some question of the accuracy of Indian Affairs statistics, they do show an increasing trend among the Indian students to stay in school.

Bryde found that very few Indians remain in school past Grade Seven, and that these students are atypical of the norm of Indian students. Unfortunately, he does not elaborate on the nature of this uniqueness on the part of the Indian students.

From Hawthorn (1967), Renaud (1964), Fisher (1969), Bryde (1970) and Nagler (1970) one can hypothesize that the degree of contact between the Indian student and the dominant culture will affect his levels of acculturation and integration:

Hypothesis I: The greater the exposure to the dominant society, the greater the child's level of acculturation.

Hypothesis II: The greater the exposure to the dominant society, the greater the child's level of integration.

In two studies done on Indian and non-Indian high school students in Alberta, Zentner (1963a; 1963b) found that the young Indians had internalized the dominant Canadian value system fairly well. Zentner found no differences in the Indian students' responses when he controlled for father's background, grade, age, and sex. On the whole, Zentner found the Indian students to be more optimistic of their position in the larger society than the non-Indian students were of the Indian's position in the society.

On the other hand, Abu-Laban (1966) studied Indian and non-Indian students in an Edmonton high school. He holds that

the most important influence on aspirations appeared to be father's occupation. . . . When this was taken into account differences in aspiration level between the Indian and non-Indian children tend to disappear (Abu-Laban, 1966:120).

Abu-Laban believes that the children possess a degree of acculturation before entering the integrated high school, and that this is

a function of the father's education.

None of the researchers mentioned above have looked at both the students' familial background and acculturation and integration. Zentner and Bryde examined acculturation, without looking at the background factors that may make the students unique. Abu-Laban, who examines both factors, uses a very crude measure of acculturation. This research will attempt to look at the students' background as well as their levels of acculturation and integration. In past research, integration has always been seen as a part of acculturation. Following Gordon (1964), I view them as two separate processes, and deal with them as such.

Insofar as education promotes acculturation, and children are socialized within the context of the family, it should follow that the children of well educated minority group members will, in general, be more acculturated than will their counterparts from families in which the parents have little in the way of formal education. Thus it is hypothesized that:

Hypothesis III: The greater the parents' education, the greater the child's level of acculturation.

Also given that Hypothesis I is true, and acculturation tends to lead to integration, it should follow that:

Hypothesis IV: The greater the parents' education, the greater the child's level of integration.

SUMMARY

It follows from the literature reviewed above that there are a number of relationships which can be tested empirically.

From Hawthorn (1967), Renaud (1964), Fisher (1969), Bryde (1970) and Nagler (1970), one would conclude that:

1. The greater the exposure to the dominant society, the greater the child's level of acculturation.
2. The greater the exposure to the dominant society, the greater the child's level of integration.

From Elkin (1960) and Dahlke (1958), one would conclude that:

3. The greater the parents' education, the greater the child's level of acculturation.

From Abu-Laban (1966), one would conclude that:

4. The greater the parents' education, the greater the child's level of integration.

CHAPTER II

METHODOLOGY

INTRODUCTION

In testing the hypotheses, the sample survey approach with a mailed questionnaire was adopted. The use of a mailed questionnaire was prompted by limited resources and limited time. Ideally, personal interviews would have helped reduce the problem of complete non-response, partially missing data, and difficult-to-code answers. Personal interviews would also allow for flexibility in pursuing underlying reasons for certain attitudes.

Once the mailed questionnaire approach was decided upon, the problem became one of selecting questions to include in it. Questions were derived from two sources: a review of the literature in this and related areas, and questions developed by the author on the basis of interviews with persons involved in the bringing of the students to Winnipeg and their subsequent care. Due to the small size of the total population, a pretest of the questionnaire proved to be impossible. Instead, persons who worked closely with the students were asked to review the questions, and to offer suggestions to make them clearer. This revised questionnaire was then administered.

The questionnaire consisted of questions relating to those aspects of the students' backgrounds which were felt to influence their present situation. The main problem in this survey was to develop acculturation and assimilation scales by which to test the hypotheses. A set of forty

questions, which the author felt measured acculturation in all its forms, were asked of each respondent. It was assumed, however, that not all the questions would be an equally good measure of acculturation, and even if they were, they would not all be unidimensional. To ensure that the questions in the scale were all measuring the same underlying variable, it was decided to employ factor analysis to the responses to the set of questions.

Factor analysis is a statistical technique designed to isolate and identify the basic dimensions underlying a set of quantitative variates. According to the assumptions underlying the factor model, if two measures are statistically related, then they can be assumed to be measuring the same underlying variable.

OPERATIONALIZATION OF INDEPENDENT VARIABLES

Exposure to the dominant society was measured using a composite indicator composed of the following questions:

1. What is the name of your home community? (Used to measure geographic isolation.)
2. What grade had you finished before transferring to Winnipeg?
3. Where did you take your schooling before coming to Winnipeg? (Used to measure experience in integrated schools.)
4. How many years have you lived in Winnipeg?
5. How many years have you lived at the Assiniboia Residence?
6. How many years have you lived in a private home in the city?

While almost all the questions were scored in a self-evident manner, a few were more involved. Home community was scored according to

Deprez and Sigurdson's (1969:17) transitional-isolated dichotomy for Manitoba reserves. The only reserves that were not scored were those from out of the province and those that fell outside of Deprez and Sigurdson's (1969) frame of reference. The total number of un-codable responses was twelve. Early educational experiences were coded in a dual manner. First, the respondents were classified as to whether the bulk of their education was taken at an integrated or a non-integrated school; secondly, the last grade taken at a non-integrated school was scored.

The intercorrelations among the individual items are given below in Table I.

Table I - Intercorrelations Among Exposure to Dominant Society Items

Items	1	2	3	3a	4	5	6
1	-						
2	.07	-					
3	.37	.21	-				
3a	.26	.61	.37	-			
4	-.00	-.10	-.11	-.15	-		
5	-.07	-.21	-.10	-.17	.25	-	
6	-.12	.01	-.06	-.13	.49	.23	-

Scoring was derived by summing across the items, weighting them equally. All negative items were reverse-scored. The average intercorrelation among the items is .19 and, using Cronbach's alpha (1970:161) the reliability of the scale is .62.

OPERATIONALIZATION OF DEPENDENT VARIABLES

As stated earlier, the questionnaire contains a set of forty questions which were factor analyzed to derive scales of acculturation. The following questions were included in the set, and were scored on a five-point Likert-type scale:

1. One of the best ways to ensure that the Indian culture is kept alive is through an education system run by the Native peoples.
2. An Indian education would tend to give a person a narrow, one-sided view of life.
3. All Indians should learn their tribal language.
4. My Native language is of greater importance than any other second language.
5. It is of tremendous importance to speak the Native languages in the home so they may be preserved for future generations.
6. It is embarrassing to me to see Indians conversing in their Native language in a mixed group of Indians and non-Indians.
7. For me, being an Indian is a real source of strength.
8. For me, it makes little difference whether the person I date is Indian or not.
9. Unless an Indian has good reasons, he or she should not marry a non-Indian under any circumstances.
10. Any Indian man or woman who marries a non-Indian should lose his or her treaty and reserve rights.
11. Children of mixed marriages should not be allowed to have any treaty or reserve rights.
12. Indian persons should not have an unfavourable attitude towards those who marry a non-Indian.
13. Parents who discourage Indian-non-Indian dating do a disservice to their children.
14. It is important, to me, that most of my close friends be Indian.

15. The presence of other Native people close by gives me a feeling of warmth and security.
16. My school friends, who are not Indian, seldom seem to become close friends.
17. My family seems to take a less favourable attitude towards my friends who are not Indian.
18. Indians should be more involved in Native organizations than in other organizations:
19. Indian organizations are wonderful because they allow one to take an active part in the affairs of one's own people.
20. Indian and other Native organizations are fine for the older people but they do not actively encourage the participation of young people in an active role.
21. The organizations of the Indian people seem to be concerned with their own narrow issues instead of the important issues of the world.
22. It gives an Indian a good feeling to live in a community composed almost entirely of one's own people.
23. For me, being an Indian is the most important thing in life.
24. Hard work and success are the most important things in life.
25. Without education you can never get ahead in this world.
26. A family is just a hindrance to getting ahead.
27. You must look out just for yourself, or you will never get anywhere.
28. Never trust anyone over 30.
29. There is no need for an Indian to feel inferior because most of them are already accepted by Whites.
30. Indians ought to leave the reservation and compete on equal terms with Whites.
31. Indians ought to stop thinking of themselves as Indians and try to behave like Whites.
32. Nowadays it is the person who uses his head rather than his heart that gets ahead and is looked up to.

33. Nowadays you have to think about what you can get out of other people and not worry too much about how they feel or what they think of you.
34. Nowadays it is better not to get too friendly with people because they will use what they know about you to take advantage of you.
35. Most Whites are so prejudiced that no matter how an Indian behaves he is not acceptable as an equal.
36. It is better for an Indian person to stay on his reservation where people know and understand him personally.
37. Indians ought to take pride in their race and not try to behave like Whites.
38. Nowadays people aren't interested in you as an individual; they don't care what happens to you because they are so busy thinking of themselves.
39. Nowadays there is no point in trying to make good friends because things change so fast and people move around so much you can't keep your friends anyway.
40. Nowadays there is no point in planning for the future because everything is too uncertain to make planning worthwhile.

While thirteen factors had eigenvalues equal to one or more, only five proved to be interpretable. Table II contains the factor structure for these five. Factor I explained 16.1 percent of the total variance in the matrix. Factor II explained 8.2 percent of the variance, Factor III, 5.6 percent; Factor IV, 5.4 percent, and Factor V, 5.3 percent.

Factor I, with high loadings on questions 20 (Indian organizations do not encourage active participation of young), 21 (Indian organizations only concerned with own narrow issues), 26 (family is a hindrance), 27 (only look out for yourself), 32 (use your head rather than heart), and 34 (people will use what they know about you against you) can probably best be interpreted as measuring the degree of individualism.

Table II - Factor Structure of Acculturation Items

Items	Factor I	Factor II	Factor III	Factor IV	Factor V
1	-.10034	.20491	.23530	.02235	.42737
2	.02725	.08622	.18921	.10808	.07408
3	.05785	.12822	-.01699	-.04942	.68693
4	-.08772	.44041	.15852	.04202	.53175
5	.02481	.07569	-.05901	.00477	.75322
6	.16791	.03920	.12392	-.01558	.02641
7	-.07915	.28102	.27838	-.28106	.39699
8	.08879	-.05786	-.12680	-.00425	.01926
9	-.06596	.34456	.31754	.24038	.18469
10	.08987	.11427	-.04090	.84265	-.00463
11	.11444	.18862	.02101	.87344	.02250
12	-.15292	.05744	.12037	-.05331	-.04545
13	.26603	-.04663	-.04913	.12371	.13507
14	.17737	.69366	-.01683	.18973	.20390
15	.05399	.67091	.04083	.07816	-.01359
16	.34657	.31674	.22898	.15095	-.05710
17	.32695	.36921	.21580	.20842	.03457
18	.11348	.54710	-.03667	.09856	.27799
19	.09708	.23606	-.12016	-.01235	.29632
20	.67284	.12272	.13304	.05195	-.09125
21	.44827	-.16403	.30387	.21383	.00284
22	.11034	.63396	.21041	.04074	.28528
23	.12872	.13421	.22028	.06265	.59808
24	.08559	.01833	.02863	.03598	-.02393
25	.07176	.04132	.09492	.07739	.09335
26	.74937	.17795	-.05594	.11109	-.05331
27	.65353	.07585	-.00200	-.03488	.15325
28	.07877	.07013	.06788	-.00695	-.05765
29	.14608	.26569	-.13098	.04096	-.04405
30	.12507	-.18746	-.04599	.11059	-.12322
31	.25152	-.00559	.12696	.08946	-.04514
32	.43795	.09654	.22674	-.09092	.13706
33	.51209	.10212	.43637	.18395	.20937
34	.52439	-.06758	.12060	.14593	.28275
35	.10933	.46021	.22086	.05024	-.03617
36	.17314	.21525	.00419	.30294	.34767
37	-.13031	-.01480	-.13535	.15086	.42836
38	.20752	-.05420	.53127	-.13830	-.04302
39	.13298	.17151	.78155	.02741	-.05682
40	.00874	.01801	.74226	-.04050	.12529

Individualism is seen as the degree to which the person acts as an autonomous being, separate from friends, family, or group. A person ranking high on this factor is considered more acculturated than a low ranking individual as individualism is often considered one of the highly regarded values in the Euro-Canadian culture. Table III gives the intercorrelations for the items which go to make up this factor. Scoring was derived by summing across the items, weighting them equally. The average intercorrelation is .30, and the reliability coefficient is .72.

Table III - Intercorrelations Among Individualism Items

Items	20	21	26	27	32	34
20	--					
21	.38	--				
26	.43	.28	--			
27	.44	.16	.46	--		
32	.22	.01	.25	.32	--	
34	.30	.27	.30	.45	.25	--

Factor II may be interpreted as ethnocentrism, with high loadings on questions 14 (close friends be Indian), 15 (Native people close by gives me feeling of warmth and security), 18 (Indians should be more involved in Native organizations), 22 (gives an Indian a good feeling to live in a community of Indians), and 35 (no matter how an Indian behaves he is not accepted as an equal by Whites), all of which seem to measure the degree of in-group feeling. Ethnocentrism is here defined as one's identification with his own culture, and the assumption on the

part of the individual that the group's culture patterns are the right way of acting for him. There is a feeling of comfort with and acceptance of one's own group. An individual scoring low on this factor is considered more acculturated than one scoring high. Table IV presents the intercorrelation matrix for the items involved in this factor. Scoring was derived by summing across the items, weighting them equally. The average intercorrelation is .34, and the reliability coefficient is .72.

Table IV - Intercorrelations among Ethnocentrism Items

Items	14	15	18	22	35
14	--				
15	.38	--			
18	.48	.23	--		
22	.54	.27	.33	--	
35	.34	.27	.23	.33	--

Factor III, with high loadings on questions 38 (people are too busy thinking of themselves to care about you), 39 (people move around so much it's no use making good friends), and 40 (everything is too uncertain to make planning for the future worthwhile) closely follows Srole's (1956) anomia scale. Following Srole, this factor is defined as the feeling of social malintegration on the part of an individual. It should follow that a person scoring high on this factor would be less acculturated than one scoring low. A high scoring individual exhibits marginality as he lacks strong integration: with the dominant society and has no strong anchor in his minority group to offset the lack of

integration with the dominant group. The table below presents the inter-correlation matrix of the items involved in this factor. Scoring was derived by summing across the items, weighting them equally. The average correlation is .41, and the reliability coefficient is .76.

Table V - Intercorrelations Among Anomia Items

Items	38	39	40
38	--		
39	.36	--	
40	.37	.49	--

Factor IV appears to measure endogamy. Question 10 (man or woman who marries out should lose his or her treaty and reserve rights) and question 11 (children of mixed marriages should not have treaty or reserve rights) appear to express strong feelings against mixed marriages. This factor ties in closely with ethnocentrism, as strong feelings against out group marriages are one means of illustrating identification and feeling with one's own group. A low scoring individual, therefore, would be more acculturated than a high scoring individual. The intercorrelation between these items is .41, and the reliability coefficient is .69.

The last interpretable factor appears to measure Indian identity. Questions 3 (all Indians should learn their tribal language), 5 (important to speak Native languages in the home in order to preserve them), 7 (for me, being an Indian is a real source of strength), 23 (being an Indian is the most important thing in life), and 37 (Indians ought to take pride in their race and not try to behave like Whites). The

individual sees himself as being at one with the group. A person scoring low on Indian identity should be more acculturated than one scoring high. Table VI gives the intercorrelation matrix for the items involved in this factor. Scoring was derived by summing across the items, weighting them equally. The average intercorrelation is .30, and the reliability coefficient is .68.

Table VI - Intercorrelations among Indian Identity Items

Items	3	5	7	23	37
3	--				
5	.44	--			
7	.18	.31	--		
23	.30	.33	.45	--	
37	.26	.33	.22	.19	--

The integration index was derived by adding the scores of the following two questions:

1. Check which of the following statements is MOST TRUE.
 1. _____ My friends are almost all Indians.
 2. _____ My friends are a mixture of Indians and non-Indians.
 3. _____ My friends are almost all non-Indians.
2. What activities and clubs do you take part in, in your spare time? (for example: Indian-Metis Friendship Centre, high school track team, Assiniboia Residence Hockey team)

The correlation coefficient between the two questions is .25, and reliability coefficient is .39.

BACKGROUND OF SAMPLE

Manitoba's Native population consists of four tribes: the Cree, the Chipewyans, the Saulteaux, and the Sioux. The tribes are broken into bands which are scattered over fifty-four reserves in Manitoba. The reserves vary in size, location, and economic status.

The students in this study are mainly from the area designated as the "Eastern Manitoba Region". This region encompasses all of Manitoba east of Lake Manitoba, and includes areas of Northwestern Ontario. Students from the "western" region may also attend school in Winnipeg.

For the purposes of the study, the term "Indian" is used, as in the Indian Affairs Act (1952:1), to include only those persons registered as 'Indian' with the Indian Affairs Branch. This study, therefore, does not include persons of Metis background or enfranchised Native persons.

The attendance of Indian students in provincial schools is a fairly recent phenomenon. In the past, all reserves with an adequate number of students were assigned a teacher by the federal government for a reserve day school. If there were not enough students to warrant a reserve day school, the students were sent to federally financed, church operated, residential schools. In cases where a reserve was near a non-Indian community, the federal government made arrangements with the local school board to admit the Indian students (Lagasse, 1958:16). In recent years, many of the residential schools have become residences for the students while they attend schools in the local community.

On July 21, 1965, the Province of Manitoba and the government of Canada signed an agreement whereby the province would undertake the education of Indian students, in what had formerly been non-Indian schools, while the federal government would finance the venture. This terminated the Indian Affairs Branch agreements with separate school boards throughout the province. Federally operated reserve schools and residential schools continue to exist following the agreement. The agreement merely facilitated the education of Indian students in non-Indian schools.

July 1, 1958, saw the opening of the Assiniboia Residential School in what was formerly a veteran's home complex. The school is equipped to handle one hundred and twenty students and is operated by the Order of Mary Immaculate (O.M.I.). In September of 1967, with the government policy of providing integrated education where possible, the school became a residence for Indian students attending Winnipeg schools. While the residence can handle over one hundred students, there were only seventy-two residents in the fall of 1971. By the end of February 1972, drop-outs and transfers to private homes had decreased the number of residents to approximately forty-two.

The bulk of Indian students in Winnipeg live in private homes. Often this is the choice of the parents or of the students themselves. In the case of students with mental or physical handicaps, this is the solution chosen by the Indian Affairs Branch. In the case of Protestant students there is no choice but to place them in private homes, because the residence is Catholic.

Indian students also attend school in Teulon, Portage la Prairie, Morden, and Stonewall, to name just a few centres. The reason for so many students coming to Winnipeg is the extra space available in the city as well as personal choice. Most students, and their parents, chose Winnipeg as their centre for education. Some students, who would prefer a smaller town, come to Winnipeg because there is no room in the small town, and Winnipeg provides a wide variety of courses to choose from.

SAMPLING DESIGN

In the fall of 1971, the Indian Affairs Branch Eastern Region Guidance Office gave the author the names and addresses of all Indian students in high schools in the city, a total of approximately four hundred and fifty. At that time, it was decided to survey a random sample from this list. When the study was actually undertaken in February, however, there had been a nearly fifty percent drop-out rate amongst these students, and, as of February 1, 1972, there were only two hundred and two students in private homes for whom the author received addresses, and another forty-two students at the Residence. Because of the reduced sample, it was felt that it was unnecessary to employ any sampling technique, and it was decided to include the entire population in the study. Two hundred and two questionnaires were mailed to students in private homes, and the child care supervisors of the Residence administered the questionnaires to the forty-two in their care.

Two hundred and two mailed questionnaires were sent out with a covering letter and a stamped self-addressed return envelope. Ten days later, a follow-up letter was sent to all those who had failed to return

a completed questionnaire. Due to limited financial resources, this was the extent of the follow-up. Of the two hundred and two mailed questionnaires, fourteen were returned as undeliverable, eleven were returned unanswered for various reasons, and two were unusable, as the respondents fell outside the study's boundaries. In all, there were eighty-one usable questionnaires from the students in private homes, and forty-two usable questionnaires from the students in the residence, for a total of one hundred and twenty-three usable questionnaires. This is a gross return of sixty-one percent and a net return of fifty percent.

CHARACTERISTICS OF THE SAMPLE

Sex: The sample is made up of sixty-seven males and fifty-six female respondents.

Age: The ages of the one hundred and twenty-three respondents ranged from twelve to twenty-one, with the mean age being 16.4 years.

Home Community: The respondents were mainly from isolated communities rather than transitional communities. The following table gives the total breakdown.

Table VII - Home Community

Community	Number of Respondents
Transitional	38
Isolated	73
Other	12
TOTAL	123

Early Education: Almost all of the respondents had obtained their education in a non-integrated school before coming to Winnipeg.

Table VIII - Early Education

School	Number of Respondents
Non- Integrated	108
Integrated	14
No Response	1
TOTAL	123

The mean for the last grade completed in a non-integrated school is 8.8.

Present Grade: The present grades of the respondents ranged from grade six through grade twelve, with the mean grade being grade 9.7.

TESTING THE HYPOTHESES

As the sample is not random, descriptive statistics alone were employed. As most scales were ordinal or better, Pearson's product-moment correlation coefficient was employed to show the degree and direction of association (Borgatta, 1968).

SUMMARY

In conclusion, the sample survey approach with a mailed questionnaire was used to test the four hypotheses. The sample consisted of one hundred and twenty-three respondents. In order to test the hypotheses, scales were constructed. Due to the small sample size, there was no pre-test, and scales were constructed after the questionnaires were received.

CHAPTER III

ANALYSIS OF DATA

This chapter presents the research findings. For the sake of clarity each hypothesis will be discussed separately.

For the purpose of this study, acculturation and integration were seen as two distinct aspects of the same process. These aspects may or may not occur simultaneously, but it was hypothesized that their existence would be dependent upon the same antecedent conditions.

The general hypothesis under consideration has to do with the effects of education upon and acculturation and integration of the Indian child. The first hypothesis is:

The Greater the Exposure to the Dominant Society, the Greater the Child's Level of Acculturation

As was argued in the previous chapter, acculturation can be described in terms of five distinct subtypes. Correlations were run between the scores on the exposure index and each of the five subtypes of acculturation. No correlations of any magnitude, however, were found. All the correlations hover around the zero point. The relevant data are presented in Table IX.

Table IX - Correlation Between Subtypes of Acculturation and Exposure to Dominant Society

<u>Subtypes of Acculturation</u>	
Individualism	-.03
Ethnocentrism	.01
Anomia	.02
Endogamy	.02
Indian Identity	.04

The second hypothesis is:

The Greater the Exposure to the Dominant Society, the
Greater the Child's Level of Integration

Here again, the correlation was negligible. The correlation coefficient between exposure and integration was .00.

The exposure index is composed of six subparts. These are:

1. length of stay in Winnipeg
2. length of stay in the residence
3. length of stay in a private home
4. length of exposure to integrated schools
5. the degree of isolation of the home community
6. the traditional aspects of the parents' occupation.

Of these, only the number of years spent in the residence and the number of years spent in a private home appear to have any effect on acculturation, and then only on certain subtypes. The relevant data are given in Tables X and XI.

Table X - Years in Residence Correlated with Subtypes of Acculturation

<u>Subtypes of Acculturation</u>	
Individualism	.10
Ethnocentrism	.21
Anomia	.33
Endogamy	.17
Identity	.07

Table XI - Years in a Private Home Correlated with Subtypes of
Acculturation

Subtypes of Acculturation	
Individualism	-.11
Ethnocentrism	-.15
Anomia	-.18
Endogamy	.00
Identity	.02

As can be seen from these tables, the time spent in the Residence and the time spent in a private home seem to have opposite effects insofar as they have any effect at all. It would appear as if the longer a child has been living at the Residence the greater his feelings of ethnocentrism and anomia, that is, the lower his acculturation. On the other hand, the correlations between length of time spent in a private home and the several subtypes of acculturation would seem to imply the opposite. Even though these correlations are not very large, they do seem to show a slight trend, that is, the longer the child is in a private home, the higher his acculturation. The correlations between the time spent in the Residence and the time spent in the private home are too low to permit any firm conclusions, but they also suggest trends. It appears as if the more time spent in Residence, the lower the acculturation, while the more time spent in a private home the greater the acculturation.

The last two hypotheses are:

The Greater the Parents' Education, the Greater the Child's
Level of Acculturation.

and:

The Greater the Parents' Education, the Greater the Child's
Level of Integration.

The questions concerning parents' education, however, had an extremely high non-response rate. The hypotheses, therefore, could not be tested, since there was no way of knowing how representative the non-respondents were. The non-response rates to the four questions are given below in Table XII.

Table XII - Percentage of Non-response to Parents' Education Questions

Question	
Father's last grade	48
Father's further training	47
Mother's last grade	46
Mother's further training	46

SUMMARY

In summary, the findings of this research are inconclusive. Hypotheses 3 and 4 could not be analyzed, due to the high non-response rate. Hypotheses 1 and 2 produce some suggestive findings but none have correlation coefficients high enough to warrant making definite statements.

CHAPTER IV

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

The sample survey approach, with a mailed questionnaire, was used to test four hypotheses. The initial sample consisted of two hundred and forty-four Indian students attending Winnipeg schools during the school year 1971-1972; the final response rate was fifty percent. The objective of the study was to determine the factors leading to the acculturation and integration of Indian students into the Euro-Canadian culture.

In our society the educational system, as represented by the school, is an important agent of socialization. Canada, as an ethnically plural society, presents the minority group child with a range of value systems. There is the value system of the home, which represents the culture of the minority group, and there is the value system of the dominant group, which is presented by the media and the school. In the case of many Indian students, the main contact with the dominant group is through the school. A major obstacle to the complete acculturation and integration of the Indian child is the middle class orientation of the Euro-Canadian society. The predominantly middle-class values promoted by the Canadian educational system and the values which form a part of Indian culture seem to differ in important ways.

This study set out to examine some of the effects of education on the acculturation of Indian students. Along with education, it was felt that parental influence would affect the degree of acculturation and integration. The parents are the first, and often the greatest influence

on a child. This study paid close attention, therefore, to the effects of the parents' education on the acculturation and integration of the child.

The four test hypotheses are as follows:

1. The greater the exposure to the dominant society, the greater the child's level of acculturation.
2. The greater the exposure to the dominant society, the greater the child's level of integration.
3. The greater the parents' education, the greater the child's level of acculturation.
4. The greater the parents' education, the greater the child's level of integration.

The data provide support for none of the four hypotheses. In fact, two of the hypotheses could not be tested at all, due to the high non-response rate to a number of questions. In the case of the remaining two hypotheses, the data were such that they did not lend support to the hypotheses. The most obvious reason which can be cited for the lack of findings is the high non-response rate to a number of key questions.

RECOMMENDATIONS

While conjecture as to the reasons for the high non-response rate would be out of order, the following recommendations for improvement of further research in this area are the author's thoughts as to why this particular study failed. As may be surmized, further research in this area is badly needed.

1. Future researchers should attempt to draw a sample from a population that is older than the one used in this research. An older

student, although the chances of greater exposure to the dominant society are greater, may be more consistent in his answers to the questions than a very young person.

2. If at all possible, personal interviews are preferable to a mailed questionnaire. The reasons for this are twofold: first, there is the facility to follow up ambiguous answers, as well as to ensure that all questions are answered to the researcher's satisfaction. Second, personal interviews may reduce the high non-response rate of the mailed questionnaire.

3. A larger sample is necessary in order to generalize to the universe which consists of all Indians. A larger sample, combined with personal interviews, could make for significant findings.

4. Of prime importance in working with Indian students is the need to contact them early in the school year. This is necessary due to the high drop-out rate. The later in the school year one carries out the research, the fewer students there are to test.

FURTHER AREAS TO BE INVESTIGATED

In this study, a trend was observed between the degree of influence exerted by the parents on the student and whether or not the parents were employed. It was found that the greater the likelihood of the parents being employed the greater was the reported influence of the parent on the child in regard to continuing their education. The correlation between the father's involvement in the employment field and the reported influence of the father was .43. The correlation between the mother's

involvement in the employment field and the reported influence of the mother was .44. Unfortunately, this study was not directly involved with this aspect of parental influence, and there was no other material within the questionnaire to make a thorough investigation of this area possible.

It is recommended that any further research into the area of parental influence on acculturation and integration centre on the matter of direct parental influence. It is also recommended that parents occupation, as well as employment per se, be investigated in regards to the child's degree of acculturation and integration.

SUMMARY

In summary, this study set out to examine the influence parents exert upon the child to acculturate and integrate into the dominant culture by looking at the parents' education. The study also examined the influence of exposure to the dominant society on acculturation and integration. The findings proved to be inconclusive, and the author can only recommend that further research in this area be conducted.

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APPENDIX



This questionnaire deals with your family background, your present situation, and your future plans.

PLEASE read each item CAREFULLY and answer EACH question as best as you can.

The answers you give will be held in strict confidence. After the replies have been gathered they will be analyzed statistically and anonymously by means of an electronic computer. This is not a test but merely a survey of your feelings, therefore, it is important that you express your own ideas without consulting your friends.

To answer, please follow the directions given with each question. If you wish to make any additional comments to any question feel free to do so on the last page of the questionnaire.

Sex: check one.

1. Male
2. Female

Please state your present age.

_____ years old

Please check the statement which best applies to your father.

1. My father is employed full-time year round.
2. My father is employed seasonally.
3. My father is employed part-time year round.
4. My father is unemployed.
5. My father is no longer living.

What is your father's occupation?

Please describe the work he does.

Please check the statement which best applies to your mother.

1. My mother is employed full-time year round.
2. My mother is employed seasonally.
3. My mother is employed part-time year round.
4. My mother is unemployed.
5. My mother is no longer living.

What is your mother's occupation?

 Please describe the work she does.

What is the name of your home community?

What grade had you finished before transferring to a Winnipeg school? Check one.

- 1. _____ grade six
- 2. _____ grade seven
- 3. _____ grade eight
- 4. _____ grade nine
- 5. _____ grade ten
- 6. _____ grade eleven
- 7. _____ other (specify) _____

Where did you take your schooling before coming to Winnipeg?
 Please be as specific as possible. (for example: took all my early education at home community, or, took all my early education at a residential school, or, finished grade six at home community and took grades seven and eight at Teulon.)

What grade are you presently enrolled in? Check one.

- 1. _____ grade seven
- 2. _____ grade eight
- 3. _____ grade nine
- 4. _____ grade ten
- 5. _____ grade eleven
- 6. _____ grade twelve

If you are currently enrolled in a special course of studies check one of the following categories.

- 1. _____ University Entrance
- 2. _____ Business Education
- 3. _____ General Course
- 4. _____ Vocational Course (specify) _____
- 5. _____ Other (specify) _____

What is the name of your present school?

What are your average marks so far this year? Check one.

- | | | | |
|----------|-------------------|----------|-------------------|
| 1. _____ | Mostly A's | 6. _____ | Mixed C's and D's |
| 2. _____ | Mixed A's and B's | 7. _____ | Mostly D's |
| 3. _____ | Mostly B's | 8. _____ | Mixed D's and F's |
| 4. _____ | Mixed B's and C's | 9. _____ | Mostly F's |
| 5. _____ | Mostly C's | | |

Do you plan to complete your high school education? Check one.

- 1. _____ yes
- 2. _____ no

When you are finished high school, what are your plans for further education? Check one.

- 1. _____ No further education
- 2. _____ Business College
- 3. _____ Nurses Education
- 4. _____ Teachers Education
- 5. _____ Technical-Vocational Training (specify course) _____
- 6. _____ Community College (specify course) _____
- 7. _____ University (specify course) _____
- 8. _____ Other (specify) _____

How many years have you lived in Winnipeg?

_____ Year(s)

How many years have you lived at the Assiniboia Residence?

_____ Year(s)

How many years have you lived in a private home in the city?

_____ Year(s)

Where do you plan to live when your education is completed, and why?

Do you feel that your parents' way of life is suitable for you?
Check one.

1. _____ yes
2. _____ no

Why do you feel this way? _____

What is the last grade of school your father completed?

Does your father have any additional training? If so what course did he take? _____

Did your father ever serve in the Canadian Armed Forces? Check one.

1. _____ yes
2. _____ no

What is your father's yearly income?

What is the last grade of school your mother completed?

Does your mother have any additional training? If so what course did she take? _____

What is your mother's yearly income?

Does your father occupy any position in your band? What is that position? (for example: band chief, council member, school board member, band welfare officer, etc.)

Does your mother occupy any position in your band? What is that position? (for example: band chief, council member, school board member, band welfare officer, etc.)

How large a school do you have in your home community? (for example: one room, two room etc.) _____

If you do not have a school in your home community where is the nearest school and how large is it?

Concerning your education, which of the following best applies to your father? Check one.

1. My father has strongly encouraged me to continue.
2. My father has given me some encouragement to continue.
3. My father has never said much about it.
4. My father has encouraged me to quit school now and work.

Concerning your education, which of the following best applies to your mother? Check one.

1. My mother has strongly encouraged me to continue.
2. My mother has given me some encouragement to continue.
3. My mother has never said much about it.
4. My mother has encouraged me to quit school now and work.

Concerning your educational plans, which of the following would you say has influenced you the most. Check one.

1. Father
 2. Mother
 3. Both parents equally
 4. The teachers in your school
 5. One particular teacher or guidance counselor
 6. Friends at school
 7. Friends not attending school
 8. Relatives
 9. Other (specify) _____
-

Check which of the following statements is MOST TRUE.

1. My friends are almost all Indians.
2. My friends are a mixture of Indians and non-Indians.
3. My friends are almost all non-Indians.

Which language do you speak most often with your parents? Check one.

1. English
2. Native language

Which language do you speak most often with your brothers and sisters? Check one.

1. English
2. Native language

Which language do you speak most often with your friends? Check one.

- 1. _____ English
- 2. _____ Native language

What activities and clubs do you take part in, in your spare time?
(for example: Indian-Metis Friendship Centre, high school track team, Assiniboia Residence hockey team)

In ten years I would like to be working in the following occupation.
(Describe)

In ten years I will probably be working in the following occupation.
(Describe)

In a few words please explain what being an Indian means to you.

answer the following question please place a check mark in the column that best states how you feel about each statement. This is not a test, just a survey of your feelings.

possible responses are Strongly Agree (SA) with the statement, Agree (A) when you mildly agree with the statement, Uncertain (U) when you have no true feelings towards that statement, Disagree (D) when you mildly disagree with the statement, and Strongly Disagree (SD) with the statement.

For each statement check only ONE category of agreement, disagreement or uncertainty, but PLEASE RESPOND TO EACH STATEMENT.

	SA	A	U	D	SD
One of the best ways to ensure that the Indian culture is kept alive is through an education system run by the Native peoples.	_____	_____	_____	_____	_____
An Indian education would tend to give a person a narrow one-sided view of life.	_____	_____	_____	_____	_____
All Indians should learn their tribal language.	_____	_____	_____	_____	_____
My Native language is of greater importance than any other second language.	_____	_____	_____	_____	_____
It is of tremendous importance to speak the Native languages in the home so that it may be preserved for future generations.	_____	_____	_____	_____	_____
It is embarrassing to me to see Indians conversing in their Native language in a mixed group of Indians and non-Indians.	_____	_____	_____	_____	_____
For me, being an Indian is a real source of strength.	_____	_____	_____	_____	_____
For me, it makes little difference whether the person I date is Indian or not.	_____	_____	_____	_____	_____
Unless an Indian has good reasons, he/she should not marry a non-Indian under any circumstances.	_____	_____	_____	_____	_____

SA A U D SD

Any Indian man or woman who marries a non-Indian should lose his or her treaty and reserve rights.

Children of mixed marriages should not be allowed to have any treaty or reserve rights.

Indian persons should not have an unfavourable attitude towards those who marry a non-Indian.

Parents who discourage Indian-non-Indian dating do a disservice to their children.

It is important, to me, that most of my close friends be Indian.

The presence of other Native people close by gives me a feeling of warmth and security.

My school friends, who are not-Indian, seldom seem to become close friends.

My family seems to take a less favourable attitude towards my friends who are not Indian.

Indians should be more involved in Native organizations than in other organizations.

Indian organizations are wonderful because they allow one to take an active part in the affairs of one's own people.

Indian and other native organizations are fine for the older people but they do not actively encourage the participation of young people in an active role.

The organizations of the Indian people seem to be concerned with their own narrow issues instead of the important issues of the world.

SA A U D SD

It gives an Indian a good feeling to live in a community composed almost entirely of one's own people.

For me, being an Indian is the most important thing in life.

Hard work and success are the most important things in life.

Without education you can never get ahead in this world.

A family is just a hindrance to getting ahead.

You must look out just for yourself, or you will never get anywhere.

Never trust anyone over 30.

There is no need for an Indian to feel inferior because most of them are already accepted by Whites.

Indians ought to leave the reservation and compete on equal terms with Whites.

Indians ought to stop thinking of themselves as Indians and try to behave like Whites.

Nowadays it is the person who uses his head rather than his heart that gets ahead and is looked up to.

Nowadays you have to think about what you can get out of other people and not worry too much about how they feel or what they think of you.

Nowadays it is better not to get too friendly with people because they will use what they know about you to take advantage of you.

SA A U D SD

Most Whites are so prejudiced that no matter how an Indian behaves he is not acceptable as an equal.

It is better for an Indian person to stay on his reservation where people know and understand him personally.

Indians ought to take pride in their race and not try to behave like Whites.

Nowadays people aren't interested in you as an individual: they don't care what happens to you because they are so busy thinking of themselves.

Nowadays there is no point in trying to make good friends because things change so fast and people move around so much that you can't keep your friends anyway.

Nowadays there is no point in planning for the future because everything is too uncertain to make planning worthwhile.

Additional comments:

THANK YOU

ABSTRACT

The subject of this study was to examine some of the effects education has on the acculturation and integration of Indian students into the dominant middle class oriented Euro-Canadian culture.

The survey was conducted of Indian students in Winnipeg, using a mailed questionnaire. Two hundred and two questionnaires were sent out to Indian high school students in Winnipeg.

A combination of a high non-response rate for key questions and a low rate of return in general made it impossible to complete the analysis as planned.

The main outcome of this research was the delineation of areas to be pursued in future research.



This questionnaire deals with your family background, your present situation, and your future plans.

PLEASE read each item CAREFULLY and answer EACH question as best as you can.

The answers you give will be held in strict confidence. After the replies have been gathered they will be analyzed statistically and anonymously by means of an electronic computer. This is not a test; merely a survey of your feelings, therefore, it is important that you express your own ideas without consulting your friends.

In answer, please follow the directions given with each question. If you wish to make any additional comments to any question feel free to do so on the last page of the questionnaire.

Sex: check one.

1. Male
2. Female

Please state your present age.

_____ years old

Please check the statement which best applies to your father.

1. My father is employed full-time year round.
2. My father is employed seasonally.
3. My father is employed part-time year round.
4. My father is unemployed.
5. My father is no longer living.

What is your father's occupation?

Please describe the work he does.

Please check the statement which best applies to your mother.

1. My mother is employed full-time year round.
2. My mother is employed seasonally.
3. My mother is employed part-time year round.
4. My mother is unemployed.
5. My mother is no longer living.

What is your mother's occupation?

Please describe the work she does.

What is the name of your home community?

What grade had you finished before transferring to a Winnipeg school? Check one.

- 1. _____ grade six
- 2. _____ grade seven
- 3. _____ grade eight
- 4. _____ grade nine
- 5. _____ grade ten
- 6. _____ grade eleven
- 7. _____ other (specify) _____

Where did you take your schooling before coming to Winnipeg? Please be as specific as possible. (for example: took all my early education at home community, or, took all my early education at a residential school, or, finished grade six at home community and took grades seven and eight at Teulon.)

What grade are you presently enrolled in? Check one.

- 1. _____ grade seven
- 2. _____ grade eight
- 3. _____ grade nine
- 4. _____ grade ten
- 5. _____ grade eleven
- 6. _____ grade twelve

If you are currently enrolled in a special course of studies check one of the following categories.

- 1. _____ University Entrance
- 2. _____ Business Education
- 3. _____ General Course
- 4. _____ Vocational Course (specify) _____
- 5. _____ Other (specify) _____

What is the name of your present school?

What are your average marks so far this year? Check one.

- 1. _____ Mostly A's
- 2. _____ Mixed A's and B's
- 3. _____ Mostly B's
- 4. _____ Mixed B's and C's
- 5. _____ Mostly C's
- 6. _____ Mixed C's and D's
- 7. _____ Mostly D's
- 8. _____ Mixed D's and F's
- 9. _____ Mostly F's

Do you plan to complete your high school education? Check one.

- 1. _____ yes
- 2. _____ no

When you are finished high school, what are your plans for further education? Check one.

- 1. _____ No further education
- 2. _____ Business College
- 3. _____ Nurses Education
- 4. _____ Teachers Education
- 5. _____ Technical-Vocational Training (specify course) _____
- 6. _____ Community College (specify course) _____
- 7. _____ University (specify course) _____
- 8. _____ Other (specify) _____

How many years have you lived in Winnipeg?

_____ Year(s)

How many years have you lived at the Assiniboia Residence?

_____ Year(s)

How many years have you lived in a private home in the city?

_____ Year(s)

Where do you plan to live when your education is completed, and why?

Do you feel that your parents' way of life is suitable for you?
Check one.

1. _____ yes
2. _____ no

Why do you feel this way? _____

What is the last grade of school your father completed?

Does your father have any additional training? If so what course did he take? _____

Did your father ever serve in the Canadian Armed Forces? Check one.

1. _____ yes
2. _____ no

What is your father's yearly income?

What is the last grade of school your mother completed?

Does your mother have any additional training? If so what course did she take? _____

What is your mother's yearly income?

Does your father occupy any position in your band? What is that position? (for example: band chief, council member, school board member, band welfare officer, etc.)

Does your mother occupy any position in your band? What is that position? (for example: band chief, council member, school board member, band welfare officer, etc.)

How large a school do you have in your home community? (for example: one room, two room etc.) _____

If you do not have a school in your home community where is the nearest school and how large is it?

Concerning your education, which of the following best applies to your father? Check one.

1. My father has strongly encouraged me to continue.
2. My father has given me some encouragement to continue.
3. My father has never said much about it.
4. My father has encouraged me to quit school now and work.

Concerning your education, which of the following best applies to your mother? Check one.

1. My mother has strongly encouraged me to continue.
2. My mother has given me some encouragement to continue.
3. My mother has never said much about it.
4. My mother has encouraged me to quit school now and work.

Concerning your educational plans, which of the following would you say has influenced you the most. Check one.

1. Father
2. Mother
3. Both parents equally
4. The teachers in your school
5. One particular teacher or guidance counselor
6. Friends at school
7. Friends not attending school
8. Relatives
9. Other (specify) _____

Check which of the following statements is MOST TRUE.

1. My friends are almost all Indians.
2. My friends are a mixture of Indians and non-Indians.
3. My friends are almost all non-Indians.

Which language do you speak most often with your parents? Check one.

1. English
2. Native language

Which language do you speak most often with your brothers and sisters? Check one.

1. English
2. Native language

Which language do you speak most often with your friends? Check one.

- 1. _____ English
- 2. _____ Native language

What activities and clubs do you take part in, in your spare time?
(for example: Indian-Metis Friendship Centre, high school track team, Assiniboia Residence hockey team)

In ten years I would like to be working in the following occupation.
(Describe)

In ten years I will probably be working in the following occupation.
(Describe)

In a few words please explain what being an Indian means to you.

answer the following question please place a check mark in the column that best states how you feel about each statement. This is not a test, just a survey of your feelings.

Possible responses are Strongly Agree (SA) with the statement, Agree (A) when you mildly agree with the statement, Uncertain (U) when you have no true feelings towards that statement, Disagree (D) when you mildly disagree with the statement, and Strongly Disagree (SD) with the statement.

For each statement check only ONE category of agreement, disagreement or uncertainty, but PLEASE RESPOND TO EACH STATEMENT.

Statement	SA	A	U	D	SD
One of the best ways to ensure that the Indian culture is kept alive is through an education system run by the Native peoples.	_____	_____	_____	_____	_____
An Indian education would tend to give a person a narrow one-sided view of life.	_____	_____	_____	_____	_____
All Indians should learn their tribal language.	_____	_____	_____	_____	_____
My Native language is of greater importance than any other second language.	_____	_____	_____	_____	_____
It is of tremendous importance to speak the Native languages in the home so that it may be preserved for future generations.	_____	_____	_____	_____	_____
It is embarrassing to me to see Indians conversing in their Native language in a mixed group of Indians and non-Indians.	_____	_____	_____	_____	_____
For me, being an Indian is a real source of strength.	_____	_____	_____	_____	_____
For me, it makes little difference whether the person I date is Indian or not.	_____	_____	_____	_____	_____
Unless an Indian has good reasons, he/she should not marry a non-Indian under any circumstances.	_____	_____	_____	_____	_____

	SA	A	U	D	SD
Any Indian man or woman who marries a non-Indian should lose his or her treaty and reserve rights.	---	---	---	---	---
Children of mixed marriages should not be allowed to have any treaty or reserve rights.	---	---	---	---	---
Indian persons should not have an unfavourable attitude towards those who marry a non-Indian.	---	---	---	---	---
Parents who discourage Indian-non-Indian dating do a disservice to their children.	---	---	---	---	---
It is important, to me, that most of my close friends be Indian.	---	---	---	---	---
The presence of other Native people close by gives me a feeling of warmth and security.	---	---	---	---	---
My school friends, who are not-Indian, seldom seem to become close friends.	---	---	---	---	---
My family seems to take a less favourable attitude towards my friends who are not Indian.	---	---	---	---	---
Indians should be more involved in Native organizations than in other organizations.	---	---	---	---	---
Indian organizations are wonderful because they allow one to take an active part in the affairs of one's own people.	---	---	---	---	---
Indian and other native organizations are fine for the older people but they do not actively encourage the participation of young people in an active role.	---	---	---	---	---
The organizations of the Indian people seem to be concerned with their own narrow issues instead of the important issues of the world.	---	---	---	---	---

SA A U D SD

It gives an Indian a good feeling to live in a community composed almost entirely of one's own people.

For me, being an Indian is the most important thing in life.

Hard work and success are the most important things in life.

Without education you can never get ahead in this world.

A family is just a hindrance to getting ahead.

You must look out just for yourself, or you will never get anywhere.

Never trust anyone over 30.

There is no need for an Indian to feel inferior because most of them are already accepted by Whites.

Indians ought to leave the reservation and compete on equal terms with Whites.

Indians ought to stop thinking of themselves as Indians and try to behave like Whites.

Nowadays it is the person who uses his head rather than his heart that gets ahead and is looked up to.

Nowadays you have to think about what you can get out of other people and not worry too much about how they feel or what they think of you.

Nowadays it is better not to get too friendly with people because they will use what they know about you to take advantage of you.

SA A U D SD

. Most Whites are so prejudiced that no matter how an Indian behaves he is not acceptable as an equal.

. It is better for an Indian person to stay on his reservation where people know and understand him personally.

. Indians ought to take pride in their race and not try to behave like Whites.

. Nowadays people aren't interested in you as an individual: they don't care what happens to you because they are so busy thinking of themselves.

Nowadays there is no point in trying to make good friends because things change so fast and people move around so much that you can't keep your friends anyway.

Nowadays there is no point in planning for the future because everything is too uncertain to make planning worthwhile.

Additional comments:

THANK YOU