

THE UNIVERSITY OF MANITOBA

A STUDY OF THE RELATIONSHIP BETWEEN
THE SCHOOL PERFORMANCE OF INDIAN STUDENTS
AND THEIR FORMAL AND INFORMAL ASSOCIATIONS

BEING A REPORT OF A STUDY SUBMITTED IN
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by

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ABSTRACT

This study was designed to determine what the relationship is between the performance of Indian students in vocational training institutions and their formal and informal associations.

The study was based on data obtained in face-to-face interviews with a population of fifty-two Indian students who were taking either academic or technical training courses in Winnipeg. All the students were sponsored by the Indian Affairs Branch and in their first year of residence in the city. The focus of the research activities was to discover what supportive contacts were made by the Indian students with groups and individuals of their own cultural group and how variety of contact was related to levels of performance.

Findings revealed that a larger proportion of students performing at a satisfactory level had contacts of a supportive nature with their own cultural group than did students performing at an unsatisfactory level. Findings also showed that students performing at the satisfactory level had a greater variety of associations with integrated groups in the community than those students performing unsatisfactorily. A definite trend indicated in the study was that Indian students living in Winnipeg are gradually integrating into the white urban community. Finally, it also pointed out some of the services needed to assist them to make this move more successfully.

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CHAPTER I

INTRODUCTION

Much study and research is needed on the problems of the Indian in Canada to provide sufficient knowledge in establishing adequate measures to assist his integration and assimilation into modern society. Little has been documented on the overall effect of the move to urban centres for the Indian, and there are wide gaps in knowledge of educational and training opportunities that would help the Indian while in the process of integrating. This study focuses only on one small aspect of the overall problem. However, stated in its most brief form, the purpose of the study is to determine what relationship, if any, there is between the performance of Indian students attending educational institutions and their formal and informal community associations.

To determine the relationship between school performance and associations with formal and informal community organizations was only one section of a wider three part study. One of the other sections of the larger study was seeking to determine the relationship between the performance of Indian students in vocational training institutions and their prior life experiences; the other section was to determine the relationship between the performance of Indian students and selective factors in their present environment, including the present living situation. These three sections of the research study were carried out simultaneously and covered a period of approximately five months, September, 1964, to the end of January, 1965. Each of the three

sections was performed independently of each other. This particular section of the study was conducted in an area which included all of Metropolitan Winnipeg and was carried out by eighteen students in their Masters' Year at the School of Social Work at the University of Manitoba during the 1964-65 academic year.

In recent years a much wider interest and concern has been manifested in the problem of Indian integration. In part this increased concern and interest arises out of increased contacts and conflict between the Indian and white groups. As will be seen in Chapter II, a rapidly growing Indian population makes increased contacts between these two cultures inevitable. Directly related to this factor is the wide influx of Indians into urban centres all across Canada. Winnipeg is the city which at present has the largest urban Indian population in Canada. Moreover, the widespread general urban-rural movement, of which the Indian forms a sizeable proportion, has been creating considerable changes within the urban society. Although the concern is general, the profession of social work is especially concerned in achieving a fuller knowledge of social problems, and therefore the Indian problem, as part of the wider urban-rural problem, is an area which is highly pertinent for this profession today.

One major effort to promote harmonious integration has been the sponsoring of Indian students to take educational and training courses in urban institutions. Education is accepted as being one

of the main and more effective means in helping the Indian achieve satisfactory integration. It is thus that the sponsorship of Indian students by the Indian Affairs Branch is a measure directly related to the wider problem of Indian integration and the even broader problems of social change, the urban-rural movement, and cultural conflict.

Difficulties exist for everyone in moving into a new social environment, however, because of the wide cultural and environmental differences, the Indian student first coming into the city experiences more difficulty and conflict than students from most other cultural groups. This study is therefore aimed at observing some of the factors operating that influence the student's adjustment to the new social environment.

In narrowing down the scope from this wider focus, a number of questions arose that seemed particularly relevant to the central purpose of this study. These also helped clarify the significant areas within the study. Some of these were: What are the supports gained from the formal and informal associations of the Indian student in the city? Does he have contacts with segregated and integrated formal organizations in the new community? What supports are there in his environment for informal associations such as family, friends, or peer groups? Then, if there are contacts, what is the nature of these influences on his school performance. These were felt to be significant areas in giving support to the students newly arrived in the city, and therefore having

some direct relation to the students' level of performances in the school.

The study refers only to Indian students who have been brought into the city from the reserves or other rural areas in or near Manitoba. All of the students in the sample selected for this study are full-blooded, treaty Indians, and all are being sponsored either totally or in part by the Indian Affairs Branch program of assisting Indian students to take courses in the city. In general, the range in age is between 18 to around 25 years of age and all are in their first year of studies in a variety of courses in the city. None of the students is repeating his particular course as all are residing in the city for the first time. Most of the students are single, although there are some of the selected sample that are married. The sample includes students of either sex. In general, however, the selection of the students for the population, was made on the basis of attempting to make the total population as homogeneous as possible. Of the earlier selection a number were eliminated because their situation differed too grossly from that of the main group. The specific reasons for their elimination will be given in a later chapter.

The final population included a total of 56 students. Of this group, 16 students, including 10 boys and 6 girls, are taking commercial courses; 9 students, including 3 boys and 6 girls, are in high school; 9 students, including 5 boys and 4 girls, are in upgrading courses; 3 girls are studying hairdressing; 19 boys are

taking vocational courses at the Manitoba Institute of Technology. Of the 9 students in the upgrading courses, special reference needs to be made to the four students who are in a separate upgrading course given by the Indian Affairs Branch. In contrast to the provincial upgrading course, this is more a preparatory course and emphasizes the learning of social skills and knowledge. Because of some difference in the nature of the course given to these four, they were looked at separately in the findings but were still considered part of the total population.

Because of the considerable lack of research in this particular area of study, there is much that is still undetermined, and therefore this study becomes essentially a descriptive study. The scope of the study is limited to an observation of contacts considered to be of a supportive nature and their relationship to the level of school performance. There is no attempt in this study to measure the quality, the number, or the intensity of the supportive contacts. Neither are the various personalities of the students taken into consideration as having a direct bearing on the findings, even though it is accepted that certain types of personalities will achieve much greater success in their student role than others. It is also well understood that intelligence, capacities, and health will vary among the group. However, it is assumed that these are at an adequate level to enable all these students to successfully complete their courses. This is based on the assumption that good health and a minimum

level of intellectual capacities were prerequisites for their selection and sponsorship by the Indian Affairs Branch. Furthermore, for the purpose of this study, prior life experiences and the present living situations are not taken directly into account. To ascertain what influence these two major factors have on the level of performance reference should be made to the two other sections of the larger study.

The focus of this study has already been indicated to be the relationship between the performance of Indian students in educational institutions and their formal and informal associations. It was considered that the Indian students, since they had only been in the city for four or five months, would receive most support from contacts with their own cultural group. It was considered that early urban contacts with individuals would mainly be within their own cultural group. Contact with community organizations could be with either integrated or segregated organizations. The segregated organizations that they might have had contact with would appear to be mainly those giving service to people of their own ancestry and would therefore also be considered as contacts with their own cultural group. However, it was generally considered that the students with the greatest variety of contacts would be most successful and that some of these contacts would include contacts with integrated community organizations. The basis on which this was made was the general consideration that a greater variety of contacts was directly related to a higher

level of performance. It was assumed that the support gained from these contacts would make possible a greater channelling of energy into achieving a more rapid progress in school. (Again reference is made here to Chapter II for further clarification in regard to the last point.) Therefore, from the above discussion the following major hypothesis was derived:

A larger proportion of the successful than of the unsuccessful Indian students in educational institutions have supportive contacts with their own cultural group, and those most successful have contacts with the greatest variety of integrated community organizations.

The division of formal and informal associations can be made in a number of ways. For this study, because of a clearly defined cultural group, the formal associations included segregated as well as integrated community organizations. The segregated organizations and services seen as significant for this study were those organizations established primarily for people of Indian ancestry. It was therefore regarded as important to separate into two areas contacts with segregated and contacts with integrated community organizations. In regard to informal associations, as already mentioned, because of the relative brevity of these students' stay in the city, it was considered that the most supportive contacts would be derived from contacts with their own

cultural group. The three most significant groups that were felt to be in the capacity of giving most support in informal associations were family members, friends of their own cultural group, and successful former Indian students. Therefore, from this basis the following five sub-hypotheses were formulated:

- 1) There is a greater percentage of students performing at the satisfactory level than at the unsatisfactory level who make use of organizations established primarily for people of Indian ancestry.
- 2) There is a greater percentage of students performing at the satisfactory level than at the unsatisfactory level who have contact with family members.
- 3) There is a greater percentage of students performing at the satisfactory level than at the unsatisfactory level who have contact with friends of their own cultural group.
- 4) There is a greater percentage of students performing at the satisfactory level than at the unsatisfactory level who have contact with successful former Indian students.
- 5) Those students performing at level #3 make use of a greater variety of integrated community organizations than those students performing at level #1 and level #2.

To provide a clear understanding of the meaning of the hypotheses and their implications a number of the terms need further clarification. For the purpose of this study integrated community organizations refer to those organizations located in Metropolitan Winnipeg whose membership is open to any racial or ethnic group. We have selected as representative the Y.M.C.A., Y.W.C.A., Neighbourhood Services Centre, local community clubs, churches and schools, as we consider these to be the ones most frequently used by the young adult group. Secondly, for the purpose of this study we have selected the Indian Affairs Branch, the Indian and Metis Friendship Centre, and St. John Bosco Cultural Centre, as representative of organizations established primarily for people of Indian ancestry within Metropolitan Winnipeg. These would be the segregated organizations in the community relevant to this study. In regard to the informal associations, for the purpose of this study, family members are understood to include any individuals the student identifies as belonging to his kinship group, and the term friend is understood to include any individual the student identifies as a friend. Also, we defined former Indian students as those who have previously been enrolled in Secondary Schools and/or in Vocational Training Courses. We would consider these students successful if they have completed this course of studies and/or are in employment commensurate with their training or level of education.

In regard to association itself, for the purpose of this study, contact includes communication in writing or by telephone, as well as direct personal contact. Supportive contacts are confined to those associations with friends of their own cultural group, family members, successful former Indian students, and segregated and integrated community organizations. The term cultural group, in this study, is understood to include people who claim Indian ancestry.

Within this study, unsuccessful and unsatisfactory are used synonymously and refer to students in level one of performance, who do not meet minimal standards as defined in Chapter III. Similarly, successful and satisfactory are also used synonymously and refer to students in levels two and three of performance who meet or are above minimal standards as defined in Chapter III. Chapter III provides a detailed and specific criteria in regard to levels of performance. However, the general framework for categories of level of performance was suggested by Boehm's classification of levels of role performance.¹ Boehm delineates four levels, but here performance is defined in terms of three levels, namely:

Level I--student does not meet minimal standards

Level II--student meets minimal standards but no more

Level III--student more than meets minimal standards.

¹Werner Boehm, The Social Casework Method in Social Work Education (Vol. X of the Curriculum Study Series) (New York: Council on Social Work Education, 1959), pp. 118 - 121.

Three rather than four, levels were chosen because the number of respondents was limited. Spreading this limited number across four levels might have resulted in very few or even no respondents at one of the levels. On the other hand, it did seem important to attempt to differentiate those students who were performing at a higher than minimum level because Indian culture does not value the competitiveness necessary to performance at more than a minimum level. Thus, if a group was found which was performing at more than at the minimum level this might indicate a greater degree of integration and it might be possible to indicate some factors with which this was associated.

The guide to the standards considered to be important was based upon the following assumptive and theoretical propositions derived from learning theory, and the sociology of education and of work:

1. That the schools attended, including the vocational training institutions, are part of the formally organized educational system and, as such, carry functions general to all schools.

2. That, in Canadian society, all schools are assigned a duality of function; they are expected: (a) to teach a formal curriculum and (b) to impart attitudes and behaviours valued by society.²
3. That, the specific function of vocational training schools is the preparation of individuals for specific occupational roles.
4. That, in Canada, these occupational roles have been, and will continue to be, increasingly carried within the context of large, bureaucratic organizations³ requiring the incumbent to possess competence based on technical skill, to accept and to abide by rules relating to such things as punctuality and regularity of attendance, the completion of work within specified time limits, and also to "fit into" the work group, repressing such personal thoughts and feelings as may be necessary to this end.⁴

²This assumes that Canadian schools have a role similar to that of American Schools. With respect to the latter see: N. Denning Hoyt, "The School and American Culture: A Problem for Social Workers", Social Work, Vol. 9, No. 2 (April, 1964) p. 91, also see Irwin T. Sanders, The Community: An Introduction to a Social System (New York: The Ronald Press, 1958), p. 277.

³Kaspar D. Naegele, Children in Canada: Past and Present (A working paper prepared for the Canadian Conference on children, 1960, Mimeographed).

⁴Joseph Bensman and Bernard Rosenberg, Mass. Class and Bureaucracy: The Evolution of Contemporary Society (Englewood Cliffs, Prentice-Hall, 1963), Chapter X and Chapter XIII.

5. That technical skill must be based on knowledge to permit transfer from one particular instance to another.⁵

If these propositions are accepted, then it can be expected that any educational institution, including those charged with the responsibility for vocational training, and irrespective of the presence or absence of explicitly stated educational objectives, will be concerned with student development in three major areas, namely: knowledge and technical skill, discipline in the classroom, shop, and other parts of the school, and the student's relationships with other students. Each level of performance was then defined in terms of these three areas. The specific criteria for each level are detailed in Chapter III.

Earlier it was mentioned that health, personality traits, past experiences, and present living conditions were significant influences on levels of performance but that some of these factors were studied separately in other sections of the wider study. They are not included within the scope of this study and it is considered that final results will not be affected by these within the particular focus here. However, it was assumed that the students participating in the study were within the range of intelligence and capacity to be well able to complete the courses they undertook. Secondly, it was assumed that the motivation of

⁵Jerome S. Bruner, *The Process of Education* (New York: Vintage Books, 1963), p. 31.

the participating students was relatively equal or at least at the level to promote a satisfactory level of performance. Thirdly, it was assumed that learning opportunities, instruction of courses, and facilities were at a standard to allow good or above average progress in the respective courses studied. Furthermore, it was assumed that the information provided by the students in response to the questionnaire was valid, and that variations that might have existed in understanding of questions or relating to the questioner were considered to be within an acceptable range and not affecting the final analysis.

To make possible the implementation of the method within the study the Indian Affairs Branch allowed the perusal of records and contacts to be made with the students in their first term of sponsorship in the city. It was from this group that the selection of 56 students for the study population was made. These students were each interviewed, individually, during which they were asked to provide answers to the questionnaire. This questionnaire was pretested with a group of ten young Indian people who had been sponsored by the Indian Affairs Branch in a similar manner in recent years. It was then revised where required so as to provide the essential data regarding contacts. In determining the level of performance, the individual records held on each student by the Indian Affairs Branch were examined. These records contain reports and recommendations in regard to each student from the various institutions. These were then

further analyzed and classified so as to fit in with the three designated levels of performance. The purpose here was to gain the required data from the questionnaire as to variety of contacts and then relate this to the level of performance derived from the individual records of each student.

In the analysis and presentation of findings students were classified into categories of satisfactory and unsatisfactory, as determined by their levels of performance. These were then related to variety of supportive contacts. To help present findings most clearly, tables were employed. Full and specific details in regard to analysis and presentation of findings are in Chapter IV.

The above represented the preliminary outline of the study and formed the basis from which to proceed into various stages of the method. First, however, follows background material and references to related studies from which considerable assistance in the planning of this study was received.

CHAPTER II

BACKGROUND AND RELATED STUDIES

The North American Indian had developed a unique culture of his own before the coming of the white man disrupted his way of life. In the days of his dominance and before the white man's influence became pronounced, the Indian, in areas of what is now Canada, possibly reached the early peak of about 200,000 in number.¹ As his way of life became increasingly disturbed and as his problems multiplied with wider contacts with an alien society, his numbers began to dwindle until in around 1900 the Indian population in Canada had ebbed to a low of about 100,000.² It was felt then that the Indian problem would disappear with his eventual extinction. However, quite the opposite has occurred and the population trend for the Indian in Manitoba is only a reflection of what is happening throughout Canada. In 1924 there were 11,675 persons having Indian status in Manitoba. This rose to 12,958 in 1934 and to 25,000 in 1961.³

¹Department of Citizenship and Immigration, Indian Affairs Branch, The Indian in Transition, I (Ottawa: Queen's Printer, 1961), p. 4.

²Ibid., p. 5.

³Community Development Services, Annual Report 1961. (Winnipeg: Community Development Services, 1962). p. 3.

At the Dominion wide level the overall Indian population has returned presently to approximately 200,000 in number. The present rate of increase is about 3 per cent annually, making Indians the fastest growing group in Canada.⁴

When the first Indian Act of 1876 was enacted, making provision for the separation of the Indian from the White Man by establishing reserves, the Indian could be the segregated and "forgotten" man. However, as the White Man's ruthless expansion continued, as natural resources such as furs and fish on which the Indian's livelihood depended were gradually being depleted, and as the Indian population incipiently at first, but then most notably, began to increase in the first half of this century, the reserves gradually have become too crowded and much too restricted for satisfactory living for the Indian. Each year as the resources have dwindled and the population increased, the problems have become more acute and more emphatically forced into the White Man's centre of attention. The Indian has no alternative but to seek for assistance from outside the reserve or to leave the reserve entirely. Both force him into wider contacts with the white society.

⁴Department of Citizenship and Immigration, Indian Affairs Branch, loc. cit.

In regard to integration the Indian in actuality may really desire to live apart and in his own former way of life. J. L. Beattie, in his novel, The Split in the Sky, emphasizes that the Indians are united in a retaining of their racial identity and of what remains of their land. They fear and resist the inroads of white influence and strongly desire to handle their own affairs.⁵ Mrs. W. H. Clark, president of the Indian-Eskimo Association of Canada, has stated of the Indian, "They want to live their own lives, surrounded by their own people, on land that was set aside for their own use and benefit".⁶ However, whether he likes it or not, the Indian's way of life is presently rapidly changing for reasons that are multiple and complex. The problems resulting from these are also multiple and complex and the answers or solutions all seem to lie in the direction of integration and acculturation within the white man's society.

However, acculturation is always a slow and painful process and the integration of the Indian into white society presents a further new series of difficulties both for the Indian and the White Man. Literature on Indian culture and studies into the Indian's way of life bring out the contrast in values

⁵J. L. Beattie, The Split in the Sky (Toronto: The Ryerson Press, 1960), p. IV

⁶W. H. Clark, "Our President", Indian-Eskimo Association of Canada, Vol. V, No. 2, (March, 1964), p. 1.

between the white society and that of the Indian. Ben Reifel, himself half-Indian, points out four major areas where cultural orientations complicate the social adjustment of the Indian in white society.⁷ The Indian has lived in harmony with nature and in this formerly found a satisfying life. Out of this arises his strong orientation to the present. The essence of his life has been "in being, not in becoming". Therefore the Indian has a different concept of time. He does not tend to view time in terms of clocks or calendars, but rather in terms of seasons. Neither have savings been a significant aspect in his life. There was no need to save, in fact, saving the goods and material he valued would have produced much waste. Therefore, because his orientation was strongly to the present, he worked only as long and as much as was required. The strong habituation to work in ordered and strictly controlled shifts was and still is for many Indians a foreign concept.

Other studies of Indian cultural values as compared to those of the main white society verify the above and refer to

⁷Ben Reifel, "To Be or to Become", Indian Education, (April 15, 1957), p. 1.

further areas where social conflict occurs.⁸ Where the practice of sharing is a most significant aspect of Indian life, the White Man seeks above other things to acquire material gain. For the Indian individual prowess is prestigious but subordinate to group needs. Furthermore, one seeks to acquire only what one needs when it is needed. Not so for the middle-class man in the white society, the "economic man" must continually acquire, trade and commerce is his key, and the process is a full and aggressive exploitation of nature by means of a highly refined technology. This is far removed from the Indian's approach and manner that stresses harmony with nature. Spelled out in specific areas of activity, there is wide disparity between the Indian's and the White Man's view and use of time, the management of money and property, the acceptance of personal ambition and routine of work, the approach toward leadership and politics, and even the significance or meaning of religion and morality.

Contrasting the two value systems one realizes more fully the struggle and the difficulties with which the Indian must cope in the process of integration. However, acculturation

⁸Elvin S. Shapiro, "Social Conflict and Changing Values in the Process of Acculturation of the Indian-Canadian" (unpublished Master's thesis, McGill University, Montreal, 1962), p. 11.

is occurring and in recent years seems to have increased in rate. In his study, Shapiro comments that for the Indian "changes in values as generated by the processes of acculturation (and social conflict) are now proceeding at highly variable rates in different Indian-Canadian communities and regions of Canada".⁹ He maintains that if present trends continue, in certain provinces like British Columbia and Manitoba, acculturation will proceed until the Indian-Canadian is practically indistinguishable in the Canadian culture. However, even where this process is most rapid, he believes assimilation will not be achieved for the majority within a number of decades. Hawthorne and Belshaw in their study of British Columbia Indians see much of the influence of acculturation already in effect and point out changes among Indian groups.¹⁰ Some of these changes are; the naming of the conjugal families, new courtship patterns similar to those of whites, husband and father the main wage earner, new forms of marriage and other ceremonies, and a new sex morality. Similar changes appear much in evidence in Manitoba. These changes point out the fact that the integrative processes are operating whether this is generally known or not.

⁹Ibid., p. 27.

¹⁰H. B. Hawthorne, C. S. Belshaw, S. M. Jamieson, "Patterns of Indian Family Life," Canadian Society (ed.) Blischen et al, (Toronto: Macmillan of Canada, 1961), pp. 189 - 196.

There appears to be a fairly wide and full acceptance of the fact that acculturation and integration of the Indian is the best answer to the Indian problem. Mr. William Wuttunee speaking at the 8th Annual Indian and Metis Conference in Winnipeg in 1962, remarked that Indians, though they should value their heritage, must learn to adapt to the ways of the industrialized white society. He must learn to dress, speak, and act as the White Man.¹¹ One of the most effective devices and methods in use in the process of integration and acculturation are the academic and vocational schools. "Schools have been instituted and operated, by and large with the aims of westernizing and assimilating the Indian Child".¹² Referring to the schools, Wuttunee stated that the Indians themselves indicate they see education as the key to their complex problems of the future. Indian children need all the schooling they can get and within recent years their parents too see education as a means of solving their problems. Both of the above points were specifically verified by two resource personnel, Mr. Percy Bird, who is a community development officer

¹¹ Community Welfare Planning Council, Report on the Indian Metis 8th Annual Conference, 1962 (Winnipeg: Community Welfare Planning Council, 1962), pp. 3 - 4.

¹² H. B. Hawthorne, C. S. Belshaw, S. M. Jamieson, The Indians of British Columbia (Los Angeles: University of California Press, 1958), p. 292.

with the Province of Manitoba, and Miss Jean Cuthand, who is the Executive Director of the Indian and Metis Friendship Centre in Winnipeg. Both individuals are full-blooded Indians and have wide experience and knowledge of Indian problems. Furthermore, a recent report by the Indian Affairs Branch indicates "the increasing realization by parents and children of the advantage of education was the highlight of the education field".¹³

It is both the Indian and the White Man that see education and vocational training as the most significant factor in integration. Ellen Fairclough, when she was Minister of Citizenship and Immigration, stated that "education is the key to a promising future for the Indians. Our policy is to make school facilities available to every Indian child".¹⁴ In 1961 the Canadian Welfare Council recommended strongly that Indian children be encouraged even more than at present to take advantage of opportunities for vocational training and other types of advanced education. Plans should be made to increase the educational attainments of young Indians still at school.

¹³Department of Citizenship and Immigration, Annual Report, 1961 (Ottawa: Queen's Printer, 1962), p. 87.

¹⁴Department of Citizenship and Immigration, Indian Affairs Branch, op. cit., p. 12.

A specific recommendation was that:

Educational levels must be raised and incentives provided to encourage young Indians to continue at school so that whether they stay on the reserve or move away, they will be prepared to play an effective role as members of the labour force and to make their contribution to the national life.¹⁵

Since the Indian Affairs Branch is responsible for matters pertaining to Indians in Canada it is also responsible for matters in Indian education. This body is fully committed to the use of the school as a device for acculturation and integration. Although early efforts in education for Indians were mainly efforts by the church, the Indian Affairs Branch, by its system of day, residential, and use of provincial schools, is providing the main portion of financial and material provisions to Indian students. In the last few decades the Indian Affairs Branch has made valiant attempts to provide adequate educational facilities for all Indian students so as to create educational opportunities not too different from the level of opportunities provided for non-Indian students. Thus what Hawthorne and Belshaw indicate in their study to be true in British Columbia would to a large extent be true as well in Manitoba:

¹⁵Canadian Welfare Council, Submission to the Joint Parliamentary Committee on Indian Affairs, (Ottawa: Canadian Welfare Council, March 22, 1961), p. 6.

The Indian Affairs Branch has built up a major system of schools offering education to Indian children....Difficulties including remote residence, cultural differences, and family poverty have been overcome to the extent that nearly every Indian child has schooling available to it and nearly everyone attends.¹⁶

The Indian Affairs Branch anticipates and encourages an increased number of young people to take their education in non-Indian schools. There is also a steadily increasing interest on the part of students who have completed grade ten or higher grades to take further vocational training. "The Branch helps gifted students follow professional or vocational courses in non-Indian schools so long as they show satisfactory progress".¹⁷ The assistance may vary from only tuition fees to as much as full maintenance. This is a part of their larger Indian Placement Program whereby young Indian persons are assisted to make the move from the reserves to further training or employment situations. As an indication of the size of this program 2,525 Indian students received help in this way in Canada during the year 1960-61.¹⁸ It is from students under this program taking a course in the city that the population for this study was taken.

The main aspect of this study refers to the influence

¹⁶Hawthorne, Belshaw, Jamieson, The Indians of British Columbia, op. cit., p. 293.

¹⁷Department of Citizenship and Immigration, Annual Report, 1961, op. cit., p. 61.

¹⁸Ibid.

of formal and informal associations and the performance of Indian students in the vocational training institutions. Whereas the above material refers briefly to the problems and the processes of acculturation and integration, the Indian student taking the courses and training in the vocational institutions is fully involved in the process of integration in the white man's culture. Therefore, the above material is an attempt to provide a background for the study and place it to some degree in a wider perspective. However, there is also information on studies referring more directly to problems specially pertinent to the Indian student coming into the city. These also include references to supports that exist through associations available to him in his new environment. In addition, reference will also be made to a study of how associations influence performance of students generally.

Moving into the city from a rural home is difficult enough for any young person, however, for the young Indian student leaving the reserve and entering the strange and sometimes hostile city can mean the biggest event of his life. For all individuals, taking this step will mean difficulties arising out of loneliness and out of a lack of skills for working and simply managing in an urban society. For the Indian student these difficulties are probably even greater, and in addition, since he is moving from one culture to another there is often a lack of social groups in the city that he can

call his friends. He must learn the basic conventions of promptness and regular attendance. In his pursuit of schooling, a job, recreation, or friends he may be required to surrender the incompatible traditional elements and reject the pattern of his own people, perhaps even that of his parents. In their study Hawthorne and Belshaw explain:

For the Indian adolescent the decision (to move into the white community) is complicated by the fact that his participation in some groups and his entry into some occupations may be restricted on ethnic grounds whatever his actions or capacities. He usually lacks the full knowledge that would make this restriction clear to him,... but the fact is plain enough, and the pain is not lessened by his failure to understand what has happened. Moreover, his ignorance means that he lacks the techniques to do anything effective about the restriction.¹⁹

In a study on attitudes toward Indians by Dallyn and Earle in 1957²⁰ there is some clarification of one of these "restrictions" the Indian student faces in the city. The study asked white persons for responses to questions in seven areas: Indian dependability, Indian capacity for leadership, standard of personal decency, child care, Indian morality, and Indian ability to socialize with white people. The study indicated that 3 per cent expressed extreme prejudice toward Indians and about 65 per cent expressed moderate prejudice toward Indians. The more educated and professional persons

¹⁹Hawthorne, Belshaw, Jamieson, The Indians of British Columbia, op. cit., p. 288.

²⁰F. J. Dallyn and F. G. Earle, A Study of Attitudes Towards Indians and People of Indian Descent (Winnipeg: Canadian Council of Christians and Jews, Inc., 1957).

showed more tolerance, whereas the poorly educated and labouring class showed considerably more prejudice. Of note here is that when an Indian student comes into the city the people in the lower class are inevitably the ones he will have most contact with. Teachers as a group were indicated as having as much but no more prejudice than most of the other groups in general.

In view of the difficulties the Indian student faces when he enters urban life, the Indian Affairs Branch is attempting to assist Indians to adapt to the non-Indian community and take advantage of the social and recreational services available to all members of the community. There is, however, much questioning whether they are given enough assistance in this regard. In March, 1961, the Canadian Welfare Council recommended that as far as possible, Indians who are considering such a move should have access to counselling about their plans and be provided with necessary information before they leave the reserve.²¹

They further recommended that;

Indians coming into urban areas should have certain resources available to assist with their integration. They should have access to counselling, financial assistance, and other supportive services they may require. These should be provided by organizations in the new community.²²

²¹Canadian Welfare Council, Submission to the Joint Parliamentary Committee on Indian Affairs, op. cit., p. 12.

²²Ibid., p. 13.

In regard to contacts generally, it is commonly believed that performance in school is affected by situations and events outside the classroom. Shaw and Ort put this on an even broader base when they state that "as the individual interacts in his environment he learns".²³ However, the authors indicate that his learning environment includes the family, the neighbourhood, play groups, the gang, school, church, occupational organizations, and any other groups he associates with. Related to this from the other viewpoint is that, "in striving to preserve his sense of well-being, the individual seeks support to co-operation from his environment....When support or co-operation is forthcoming from the environment, the sense of well-being is enhanced, because goals are attained or goal attainment is facilitated".²⁴ In regard to this statement one already recalls to mind how earlier the difficulties for the young Indian student entering urban life were mentioned, and how, without supports, unmitigated anxiety arising for him out of these difficulties would invariably produce some influence on his school achievement.

A very recent study by Frank E. Jones indicates even more specifically the relation between student associations

²³ F. J. Shaw and R. S. Ort, Personel Adjustment in the American Culture (New York: Harper and Brothers, 1953), p. 138.

²⁴ Ibid., pp. 142-143.

and school achievement. He maintains "education is inevitably subject to social influence".²⁵ Jones shows that various social forces which are directly part of the individual's experience have a close bearing on his education. Parents and family members are significant and family relationships influence school performance. Jones points out that parental acceptance of scholastic and occupational aspirations of their children are highly significant as to how well they do in school. He also presents two views of how anxiety can either deter or add to high achievement in school. However, one would possibly need to consider the degree of anxiety here; too much anxiety would seem always to hinder high achievement and therefore in regard to the Indian student one would adhere to the view that "high security and consequent low anxiety are important to school achievement and aspirations, providing a condition where school work can proceed without interference from emotional disturbances".²⁶ Thus in association of the student with friends or peer groups anxieties and problems may be allayed through sharing. Jones claims;

In the face of uncertainty children and adolescents exchange knowledge, express attitudes and develop beliefs and social expectations. In so doing they may reduce each

²⁵ Frank E. Jones, The Social Basis of Education (prepared for the Canadian Conference on Children, 1965), p. 1.

²⁶ Ibid., p. 49.

other's uncertainty....In short, peer-group members may provide emotional support for each other in the face of various uncertainties and in the face of the responsibilities which flow from the expectations of adults.²⁷

Furthermore, Jones reports a "tendency for 'ambitious' boys to associate with similarly 'ambitious' friends",²⁸ and this is a detail to be remembered when dealing with the associations Indian students might have with "successful former students". Jones concludes that peer-groups do exert an influence on educational or occupational aspirations but that parents exert, especially for working class boys, a stronger influence. However, he points out the very significant relation between students' achievements and their associations or relationships in his final conclusion; "It is apparent that social class, family, and peer groups, are all more important influences than the school on scholastic achievement, aspirations, or motivation to stay in school".²⁹

Therefore with the above in mind one has a basis upon which to proceed with the actual study of what the relationship is between the performance of Indian students in vocational training institutions and their formal and informal associations.

²⁷ Ibid., pp. 60-61.

²⁸ Ibid., p. 69.

²⁹ Ibid., p. 92.

CHAPTER III

METHOD

In the process of arriving at some of the answers to the question of what the relationship is between the performance of Indian students in vocational training institutions and their formal and informal associations the following general method was employed. After the main focus and scope of the study had been decided upon and a review of the available background material had been made, discussion of the areas that were considered significant were isolated. Here the major questions inherent in the study lead to the formulation of the major hypothesis and five sub-hypotheses. Based on the focus of the hypotheses, a schedule was drawn up and later administered to the selected population of Indian students by means of face-to-face interviews. The information, in regard to associations, thus gained was correlated with the levels of performances and from this further observations, analyses, and conclusions were made in respect to what relationship existed between performance of Indian students in their courses and their formal and informal associations.

The group of Indian students chosen for the study comprised almost the total group of Indian students in their first term of studies sponsored by the Indian Affairs Branch in Manitoba in 1964-65. The Research Committee at the School of Social Work selected the group of 56 Indian students from those

sponsored by the Indian Affairs Branch to form the population of the study. The final total of 56 respondents was chosen because it was equal to the number of students studying for their Master of Social Work degree and participating in the larger three-part research study. Contacts between the School of Social Work and officials of the Indian Affairs Branch cleared the way for interviews with the students. The selection of students was aimed at making the population as homogeneous a group as possible. Those factors relating to age, full Indian background, the students' lack of experience in the city, the newness to their particular courses, and how these affected the selection of students for the population, have already been referred to in Chapter I. Certain students were eliminated for the following reasons: five students were living in residential or institutional settings, one student was attending university, one was enrolled in nursing, another was training as an orderly, and one was overage. It was considered that these eliminations decreased influences not directly incorporated in this study. How the group was composed in relation to what courses they were taking in the city has also already been given in Chapter I.

Each of the students in the population was interviewed two or three times. The initial interviews were made in December, 1964, after the students were notified by the Indian

Affairs Branch that they were selected as respondents for this study. These first face-to-face interviews were made to establish rapport with the students. Second and third interviews were made early in January when the schedule was administered and the information regarding student associations or contacts was obtained. However, not all of the original selection of students were possible to interview. Three students withdrew from their course. A fourth student was called home during the period the interviews were made. Therefore, the final number of respondents actually was 52.

✓ In order to gain the required data in regard to associations or variety of contacts the students were making, the formal schedule was developed. The major hypothesis and five sub-hypotheses had been formulated out of the group discussions, knowledge of learning and socio-cultural theories, and a review of literature as outlined in Chapter II. The research team thus set up a schedule that seemed appropriate for the testing of these hypotheses.

The schedule was pre-tested in November, 1964, to determine if the answers received would apply to our objectives in the study. An already formed group of ten young Indian people living in Winnipeg was chosen. This was a group who were meeting regularly under the auspices of the Neighbourhood Services Centre for the purpose of achieving a greater degree of integration. This group had the essential

characteristics of our population group in that in very recent years they had all been students brought into the city and sponsored by Indian Affairs for the purpose of vocational or academic training. When interviewed they were asked to apply the questions to the first four months of their arrival in the city. After an analysis of the data received from this testing of the schedule, minor revisions were made which consisted mainly in the reformulation of some questions so as to ensure greater clarity and precision. However, in relation to those questions pertaining to friends it was found that all those pre-tested in this group had contacts with friends in their first few months in the city. Since it was therefore anticipated the same would be true for the study group, additional questions were inserted in this portion of the schedule to provide fuller, pertinent information about contacts with friends. A copy of the revised schedule as administered is found in Appendix A.

Since the five sub-hypotheses referred to five different areas of associations the questions on the schedule were grouped into five sections, relative to the five sub-hypotheses. The first two sections dealt with formal associations and divided into segregated and integrated contacts. The three other sections dealt with informal associations, namely family members, friends, and previous successful students. The questions in all five sections were developed to determine what contacts

were made by the students. Furthermore, the questions were designed to illicit responses only in regard to variety of contacts, not in regard to frequency or quality of contact. It was considered that these two aspects involved factors which could not be included within the scope of this study.

The interviews, for the purpose of administering the schedule, were carried out by all the Masters students participating in the larger three-part study. Since each of the three groups employed a schedule, the three schedules were combined into one composite schedule which was then administered in a series of two interviews. To ensure reasonable uniformity in the actual administering of the schedule all the Masters students met and a representative from each group covered the questions of his particular section. Here the rationale for the various questions was explained, meanings interpreted, and questions clarified. To gain further standardization, as far as possible, questions were worded in such a manner as to call for specific answers, in contrast to open-end questions. Many required either a "yes" or "no" answer.

As with any schedule, one limitation in regard to the schedule was that a question may limit the student's response because of the emotional component. This factor may have some special significance here in that the group studied was of an ethnic background where responses to questions from white people often tend to be somewhat inhibited. A second consideration

here which may have some bearing on the validity of the study, but would not actually be regarded as a limitation, was that there was no possibility of testing further the answers given by the respondents to questions in the schedule. However, this situation would exist for many studies in social research where the respondents' answers need to be accepted valid as given.

Criteria for levels of performance were originally established on the basis of the standards published by the various educational institutions. This had been done on the understanding that each institution reported regularly in writing to the Indian Affairs Branch with respect to each student's progress. This, however, proved not to be the case especially with respect to those students enrolled at the Manitoba Institute of Technology. Reports from this institution are received verbally by the Indian Affairs Guidance Counsellors who have frequent contact with each of the instructors. Similarly, the same is true with students in upgrading courses. Thus, in a general way the criteria reflect the standards required by each school, but for students at the Manitoba Institute of Technology the criteria are in terms of reports received verbally from the Guidance Counsellors. Thus the data may be subject to limitations due to the necessity of relying on the Counsellor's ability to recall verbal reports and also due to the possibility that the Counsellor's might in some instances report performance in terms of what might be a satisfactory

level for a particular student even though he was not altogether meeting the minimum standards set by the school. On the other hand these factors may be less limiting than they at first appear. Certainly the particular interest and concern of the counsellors is likely to mean that they are very much aware of those students who fail to meet minimum standards.

Nevertheless with these possible limitations in mind, specific criteria were established as follows:

Level II:

If at a business college:

Academically and technically the student had a "Failing" or "Incomplete" grade in any one subject; and/or his performance at typing and shorthand were reported as presenting a severe problem; and/or discipline and relationship with other students presented a severe problem.

If at a hairdressing school:

As for the Manitoba Institute of Technology, excepting with the addition of relationships with customers, a student was considered to be performing at this level if these relationships were reported as a problem likely to threaten her failure or suspension.

If at high school:

Academically the student's average mark was less

than 50 or if the student had a mark of less than 50 in each of three or more subjects other than Art or Shops; and/or in regard to discipline, attendance was less than 80 per cent or the student behaviour was reported as unsatisfactory with respect to punctuality, compliance with rules, or disruptive in the classroom; and/or relationships with other students were reported to be such as to threaten the suspension of the student.

In general a student at any school was considered to be performing at this level if he or she was reported to be "on Probation" for reasons of academic failure, discipline, etc.

If at the Manitoba Institute of Technology or in an upgrading courses:

The counsellor reported the student's performance to be unsatisfactory for anyone or more of academic, technical skills, or discipline.

Level II:

At any institution excepting high school and the Manitoba Institute of Technology:

Academically and technically there were no failures or incomplete grades in any subject, and a passing performance in technical areas. In regard to discipline no major problems were reported in any areas, attendance was 90 per cent or above, behaviour reported as satisfactory with respect to

punctuality, compliance with rules in the classroom, the shop, etc. In relationships with other students, and where applicable with customers, no problems were reported.

If at high school:

Academically an average mark above 50 but below 75 per cent was made with a mark below 50 in no more than two subjects. In discipline and relationships with other students no major problems were reported.

If at the Manitoba Institute of Technology or in upgrading courses:

The counsellor reported the student to be satisfactory but not above average with respect to both the academic and technical areas and reported no major problems.

Level III:

At any institution excepting high school and the Manitoba Institute of Technology:

Academically and technically the student performed at a level of any one of the following: (1) an average mark of 70 or above and an above average performance in technical subjects, (2) an average mark of 70 or above and a passing performance on technical subjects, (3) an average mark of 50 to 70 and an above average performance on technical subjects.

In discipline and relationships with other students no

major problems were reported.

If at high school:

Academically an average mark of 75 in all subjects and a mark no lower than 60 in any one subject was achieved.

If at the Manitoba Institute of Technology or in upgrading courses:

The counsellor reported the student as above average in either one or both of the academic and technical areas and reported no major discipline problems.

To obtain the data in regard to the level of performance for each student the Indian Affairs Branch allowed a section of the research group to inspect the individual records of each of the students in the population. Records of each of the students were perused for the purpose of obtaining pertinent data to fit criteria for placing each student in one of the levels of performance as described above. However, here a number of difficulties arose which would seem to cast some questions on the validity of the study. Very scanty records were maintained at the Indian Affairs Branch for many of the students. In other cases the information available from the records was not spelled out in terms of levels of performance or any standardized criteria and therefore the levels of performance frequently depended on personal judgements based on

what material was available. Thus objectivity was lost to an extent and validity of placement into the proper category is in some cases open to question.

The plan of analysis centered upon relating performance to variety of contacts. The major classifications were based on the three levels of performance which have already been defined above. Variety of contacts were comprised of the formal and informal associations. These two major categories were further sub-divided into the sub-categories of contacts with segregated and integrated formal groups, making two sub-categories. The informal associations formed the three other sub-categories, namely contacts with friends, with family members, and with former successful students. A table was set up to make possible the recording of contacts within each of the categories for each of the individual respondents. Cross-classifications of levels of performance with contacts were then made with each of the sub-categories. For example, levels of performance were related to contacts with segregated organizations. The relating of levels of performance to contacts was done separately for each of the sub-categories. Cross-classifications were made in which contacts within the sub-categories contrasted Level I against Levels II and III. This was done in the testing of sub-hypotheses one to four. For sub-hypothesis number five, level of performance III was contrasted with Levels I and II. Contrasts were shown both in

the form of percentages and by means of proportions. Further tables were used to show the differences that were indicated. The objective here was to test the sub-hypotheses one to five and therefore analysis followed closely the implications already given in the hypotheses. Analyses of findings and observations follow in Chapter IV.

CHAPTER IV

PRESENTATION OF FINDINGS

Fifty-two completed schedules provided the data used in this study in regard to contacts made by the Indian students. Reasons why the four remaining students from the total of 56 were not interviewed have already been mentioned in Chapter III. Of the four, three of the students had been enrolled in high school and one was enrolled in the Manitoba Institute of Technology. Because the four were deleted all findings are based on information from the fifty-two schedules.

The first step in the presentation of findings was to gather the data from the schedules and tabulate the information thus gained in an orderly fashion. To achieve this most effectively a tally sheet was employed which lead to subdividing the respondents into three different groups in accordance with their levels of performance. Then in regard to each schedule all the data concerning contact by the Indian student with the various formal or informal groups indicated earlier, was tabulated. The tally sheet thus gave the total in regard to number of students having contact with each group and presented in one composite form all the data gained from the schedules pertaining to contacts made by the students.

Analysis of this data began by first grouping the total population of students into their three levels of performance. The distribution of the 52 students as to levels of performance

is presented in the following table.

TABLE 1
DISTRIBUTION OF TOTAL POPULATION
OF RESPONDENTS ACCORDING TO
LEVELS OF PERFORMANCE

Level	Number of Students	Percentage
All Levels	52	100.
I	9	17.3
II	26	50.0
III	17	32.7

Of note here, in regard to the distribution of the students according to levels of performance, is that exactly half of the students were performing at Level II and that the smallest group was in the lowest level of performance.

The totals in Table I also include the four students in the special Indian Affairs Branch upgrading course. It was possible to place each of the four students into one of the levels of performance. The data from the schedules of these four students compared favourably with that from the main group and the decision was therefore to include in all regards the information of these schedules with that from the main group. Differences were found to be insignificant so that further separate consideration was not warranted.

The data in relation to associations with formal and informal organizations was organized in accordance with these two main categories, formal and informal, but then subdivided further into the more specific categories. This meant showing associations with each of the selected organizations or groups; that is, contacts with the segregated organizations, with the integrated organizations, with family members, with friends, and with successful former Indian students. The grouping of the contacts into these five sub-categories was made so as to coincide with the five sub-hypotheses.

The first type of contacts to be analyzed was that with the segregated services especially for the students' own cultural group. Contacts made by the Indian students showed considerable variation between the number of contacts made with

TABLE 2
NUMBERS AND PERCENTAGES OF STUDENTS HAVING
CONTACT WITH SEGREGATED ORGANIZATIONS

Level	Number of Students	Indian and Metis Friend- ship Centre		St. John Boscoe Friend- ship Centre		Indian Affairs Branch	
		No.	%	No.	%	No.	%
I	9	8	88.9	3	33.3	9	100.
II and III	43	42	97.7	25	58.1	43	100.

the three selected segregated organizations: The Indian and Metis Friendship Centre, The St. John Bosco Friendship Centre, and the Indian Affairs Branch. Details of the findings are shown in Table 2. (See Table 2 on Page 46.)

Contact with the Indian Affairs Branch was maintained by all students in all three levels and this therefore provided little significant information in regard to the relation of performance with contact. However, of note is the variation in contact between Level I, as compared to Levels II and III, with both the Friendship Centres. The differences of 8 per cent and 24.8 per cent, respectively, do suggest that those students in Levels II and III had more contact with segregated organizations. These findings support the first sub-hypothesis which stipulated a greater percentage of students in Levels II and III were making use of organizations established primarily for people of Indian ancestry.

Because the contacts with the Indian Affairs Branch showed 100 per cent for students at all three levels, this was divided further into the types of contacts that were made. Tabulating numbers of students who had contacts for reasons other than money brought to light some interesting findings which are shown in Table 3. (See Table 3 on Page 48.)

Most of the proportions of contacts with the total number of students in each level are not significantly different;

TABLE 3

TYPES OF CONTACTS WITH THE INDIAN AFFAIRS BRANCH
FOR REASONS OTHER THAN MONEY

Level	Totals in each Level	Living Arrangements	School	Social Activities	Other
I	9	5	7	3	5
II	26	14	23	14	9
III	17	7	16	9	10

however, one may note the somewhat lower proportion of students at Level III who sought help from the Indian Affairs Branch in regard to living arrangements. Possibly of greater significance is the low proportion of students in Level I, as compared to the proportion of students in Levels II and III, who used the Branch to assist them with social activities. However, highly significant is the fact that a fairly high proportion of the Indian students at all the levels asked for guidance relating to a range of matters not directly associated with money.

The analysis of data in regard to contacts with family members showed that nearly all the students in the three levels of performance had contact. Level I was found to have an 88.9 per cent contact and Levels II and III averaged 88.4 per cent contact; however, the variation was so small that it was

considered to be inconclusive in relation to the second hypothesis.

Contacts in regard to friends substantiated what the test-run of the schedule had already suggested. Every student had friends and had contact with them. Therefore the data in relation to friends was re-organized on the basis of three different areas. This was possible because of the insertion of questions in the revised schedule which provided wider information in regard to friends. The first area was determining students who, in the four to five month period they had been in the city, had made new friends. The numbers and percentages of students who made new friends, in accordance with their levels of performance, are shown in Table 4.

TABLE 4
NUMBERS AND PERCENTAGES OF STUDENTS
WHO MADE NEW FRIENDS

Level	Total Number of Students	Number	Percentage
I	9	5	55.5
II and III	43	33	76.0

It should be noted that the students in the satisfactory levels of performance had formed more than a 20 per cent higher rate of new friendships than did those in the unsatisfactory

level.

The second area of the division in regard to contact with friends was determining the number and percentage of students who had contact with non-Indian friends. These findings are in Table 5.

TABLE 5

NUMBER AND PERCENTAGES OF STUDENTS WHO HAD
CONTACT WITH NON-INDIAN FRIENDS

Level	Total Number of Students	Number	Percentage
I	9	7	77.7
II	26	18	69.2
III	17	14	82.4

Although the data indicates that the percentage of contact was higher at Level I than at Level II, of note is the fact that the percentage of contact with non-Indians by students at Level III was higher than that of either Levels I or II.

A third contrast in regard to contacts with friends was the students' evaluation as to whether association with friends had helped or hindered their progress in their courses. The details of the findings are in Table 6.

TABLE 6

RESPONDENTS' EVALUATION OF THEIR
CONTACTS WITH FRIENDS

Level	Help		Hindrance		No Opinion	
	Number	Per Cent	Number	Per Cent	Number	Per Cent
I	3	33.3	4	44.4	2	22.3
II	21	80.7	1	3.8	4	14.5
III	11	64.1	1	5.8	5	30.1

It is interesting to note here that in Level I there was a higher percentage who considered friends a hindrance rather than a help in their studies. Secondly, the percentages of students performing at the satisfactory level or above, Levels II and III, who considered friends a help in their studies were substantially higher than the percentage of students at the unsatisfactory level. Therefore, the analysis of data as shown in Tables 4, 5, and 6 tends to support the idea that the students performing at the satisfactory levels gain more support from contacts with friends to assist them in their studies than the students performing at the unsatisfactory level, Level I.

In analyzing contacts students had with successful former Indian students, the group performing at the unsatisfactory level was again contrasted against the students performing at the satisfactory levels. Information from the sche-

dules made it possible to contrast these two groups according to levels of performance in regard to students knowing successful former Indian students but not necessarily having been in contact with them while in the city, and also to contrast the groups in relation to students having had actual contact with successful former Indian students in the four to five month period they had been in the city. Of those students performing satisfactorily, 79.1 per cent knew successful former Indian students, as compared to 55.6 per cent of the students in the unsatisfactory level knowing successful former Indian students. The details in regard to actual contact with successful former Indian students are in Table 7.

TABLE 7

NUMBER AND PERCENTAGES OF STUDENTS IN THE SATISFACTORY
LEVEL AS COMPARED TO THE UNSATISFACTORY LEVEL
HAVING CONTACT WITH SUCCESSFUL
FORMER INDIAN STUDENTS

Level	Number Having Contact	Number Not Having Contact	Percentage Having Contact
I	2	7	22.2
II and III	35	10	76.7

Of significance in the data given here is the marked variation between the students in the satisfactory levels as compared to those in the unsatisfactory level that either

knew or had contact with successful former Indian students. Furthermore, the sharp drop from 55.6 per cent "knowing" to 22.2 per cent of students in Level I actually having contact, as indicated in Table 7, appears to suggest that those having had contacts during the time they were in the city gained even more support than those who merely knew successful former Indian students but made no contacts in this period. There is no parallel drop from "knowing" to those actually having contact, for students in Levels II and III. In general, the analysis of data would strongly support the sub-hypothesis that a greater percentage of students performing at the satisfactory level than at the unsatisfactory level have contact with successful former Indian students.

Further interesting information in relation to contact with successful former Indian students was derived from the responses to the question as to whether the Indian students considered these former students a significant and positive influence in their decisions to take their courses. Details of the findings are in Table 8. (See Table 8 on Page 54)

Of note is the fact that of the students in both Levels II and III there was almost twice the percentage of students, as compared to Level I, who considered successful former students a significant influence in their decision. These findings would also appear to relate directly to sub-hypothesis four and add weight to the substantiating data above.

TABLE 8

NUMBERS AND PERCENTAGES OF STUDENTS WHO CONSIDERED
SUCCESSFUL FORMER INDIAN STUDENTS INFLUENTIAL
IN THEIR DECISION TO TAKE THEIR COURSE

Level	Number of Responses	Number	Percentage
I	5	1	20.0
II	21	8	38.1
III	16	6	37.5

The final major area in which data in regard to contacts was gained was in relation to integrated services. The integrated services selected for the study were the Neighbourhood Service Centres, the Y.M.C.A. and the Y.W.C.A., community clubs, church, and school. These were considered as five different types of integrated organizations with which the Indian student might have had contact. In analyzing the variety of contacts, it was considered that contact by a student with three or more of the selected organizations constituted an average or better than average number of different contacts. Four major groupings were therefore established. The four were: students having had no contacts with any integrated services, students having contact with one integrated service, students having had a variety of two contacts, and finally students having a variety of three to five contacts

with integrated services. The findings in regard to variety of contacts are shown in Table 9.

TABLE 9

NUMBER AND PROPORTION OF STUDENTS IN LEVELS I AND II
AS COMPARED TO LEVEL III IN RELATION TO
THE VARIETY OF THEIR CONTACTS

Level	Total Number of Students	Variety of Contact							
		None		1		2		3-5	
		No.	Prop.	No.	Prop.	No.	Prop.	No.	Prop.
I and II	35	5	.143	7	.200	19	.544	4	.114
III	17	4	.235	5	.292	4	.235	4	.235

The proportions of students having contact shows more variation for Levels I and II and in one instance is higher than that for students in Level III. What is however to be noted here is that in the variety of contacts from three-to-five the proportion of students is .114 for Levels I and II as compared to .235 for Level III. This supports sub-hypothesis number five which stated that those students performing at Level III make use of a greater variety of integrated community organizations than those students performing at Levels I and II.

This takes us to the point as to how the findings relate to the main hypothesis. Reference should be made to the data shown in the above tables. It was shown in Table 2 that

97.7 per cent of the students at the satisfactory level, as compared to 88.9 per cent of the students at the unsatisfactory level had contact with the Indian and Metis Friendship Centre; and that 58.1 per cent of the students at the satisfactory level, as compared to 33.3 per cent of those at the unsatisfactory level, had contact with the St. John Bosco Centre. Table 3 showed a higher rate of contact with the Indian Affairs Branch by students in Levels II and III, than by students in Level I, for the purpose of gaining assistance in regard to social activities. Table 6 indicated that 80.7 per cent of the students in Level II and 64.1 per cent of the students in Level III, as compared to only 33.3 per cent of the students in Level I, considered contacts with their friends helpful in their progress and performance at school. Table 7 gave strong evidence in that it indicated that of the students performing at the satisfactory levels, 76.7 per cent were having contact with successful former Indian students, whereas only 22.2 per cent of the students at the unsatisfactory level had contact with successful former Indian students. All the contacts mentioned here are in reference to individuals or organizations of the students' own cultural group. That there is support from these contacts was felt to be true for most of the students, especially those in the satisfactory levels, in that 35 of the 52 students indicated contact with friends helped them in their studies. Therefore, the above data gives

fairly strong support to the first part of the main hypothesis which states that a larger proportion of the successful than of the unsuccessful Indian students in educational institutions have supportive contacts with their own cultural group.

The latter portion of the main hypothesis is parallel to sub-hypothesis five. The data pertaining to the question as to whether the most successful students have contacts with the greatest variety of integrated community organizations has already been indicated in Table 9. The 23.5 per cent contact of the most successful students with the greatest variety of integrated services, as compared to 11.4 per cent contact by the students in Levels I and II, supports the latter portion of the main hypothesis. However, it might be interesting to note, in relation to this, significant data from Tables 4 and 5. This data is not in relation to organizations or services but to individuals. However, the indication that only 55.5 per cent of those students unsuccessful, as compared to 76.0 per cent of the successful students, made new friends while in the city, and that 77.7 per cent of the students at Level I, as compared to 82.4 per cent of the students at Level III, had contact with non-Indian friends, tends to support a parallel proposition that those most successful had the greatest variety of contacts with individuals outside their own cultural group. It would seem that bringing this data into juxtaposition with information in relation to integrated organizations

has value here and does add weight to the evidence supporting the sub-hypothesis and the latter portion of the main hypothesis which stipulated that the most successful students have contacts with the greatest variety of integrated community organizations.

Interpretation of the data given here and conclusions that are possible to draw from it are presented and discussed in Chapter V.

CHAPTER V

CONCLUSIONS

The central question in the study was to determine what relationship existed between the performance of Indian students in vocational training institutions and their formal and informal associations. Answers to this question were sought by determining what social contacts were made by the selected Indian students and relating these findings to their levels of performance in school.

The population of 52 Indian students were each interviewed individually so as to obtain the variety of contacts made by each student. These contacts were categorized into segregated and integrated associations with either individuals or organizations. The organizations and persons selected to represent segregated contacts were the Indian Affairs Branch, the Indian and Metis Friendship Centre, the St. John Boscoe Friendship Centre, members of the family, friends of their own cultural group, and successful former Indian students. The organizations selected for the integrated category of contacts included the Neighbourhood Service Centre, the Y.M.C.A. and Y.W.C.A., community clubs, church, and school. Data in regard to contacts with these persons or organizations was then related to the students' levels of performance which were formulated to comply to a series of three stages: those performing unsatisfactorily, those performing satisfactorily but no more,

and those performing more than satisfactorily.

The hypothesis tested was that a larger proportion of the successful than of the unsuccessful Indian students in educational institutions have supportive contacts with their own cultural group, and those most successful have contacts with the greatest variety of integrated community organizations.

The findings as a whole substantiated both portions of this hypothesis. In regard to the first portion of the hypothesis it was shown that there was a higher rate of students at the satisfactory levels who had contact with the selected segregated organizations and persons than the percentage of students at the unsatisfactory level who had contact with these organizations or persons. It was also conclusively shown that the successful students had a considerably higher rate of contact with successful former Indian students. Not only was there more contact but more of the successful, than of the unsuccessful, students felt these former students had been influential in their decision to take their courses.

Findings revealed a very high percentage of students at all levels of performance had contact with three of the selected groups: the Indian Affairs Branch, their family members, and friends of their own cultural group. Since the percentage contact in all these cases was 100 per cent, or near

to it, the variations were minimal and considered to be insufficiently conclusive so that they could not be used to substantiate the hypothesis. They neither supported nor refuted the hypothesis. However, there was substantiation from these findings in regard to contact with friends to suggest that the students' social contacts were supportive in nature, and therefore these added weight to the general supposition in the study that social contacts are supportive to performance in educational courses. The emphasis here is that these contacts were supportive and this indirectly suggests that a larger proportion of the successful, than of the unsuccessful, Indian students had contacts of a supportive nature.

Findings substantiated that the most successful students had the greatest variety of contacts. The hypothesis stipulates only that a greater variety of contact be shown in regard to integrated community organizations; however, there is data suggesting that the most successful students also had a greater variety of contact with individuals in informal associations. More of the successful students had contact with non-Indian people and more had made new friends while in the city. The findings tentatively suggest that the most successful students had the greatest variety of formal and informal associations.

Evaluation will now be made of the data pertaining more particularly to the five major areas associated with each of

the sub-hypotheses. All these areas are directly related to the major area of study and so may either substantiate further the main hypothesis or influence interpretation of the implications that are inherent within it.

The first sub-hypothesis states that a greater percentage of students performing at the satisfactory level than at the unsatisfactory level make use of organizations established primarily for people of Indian ancestry.

The findings supported the sub-hypothesis in that more of the successful than of the unsuccessful students had contact with the two friendship centres. The variation was not great but it was considered there was sufficient difference in percentage of contact to give support to the hypothesis. It is also interesting to note that the percentage of contact with these two segregated services on the part of the total population was high, especially that made with the Indian and Metis Friendship Centre. The variation in percentage of contact by the total population between the two centres gave rise to suggestions that the religious affiliation on the part of the St. John Boscoe Friendship Centre could be a factor for this difference, since this centre is Roman Catholic, whereas the other is interdenominational. Other factors suggested were that the Indian and Metis Friendship Centre was an older, better known agency and that it advertised its services on the Indian reserves; therefore, due to these differences, it pos-

sibly had a higher proportion of students making association with it. The 100 per cent contact with the Indian Affairs Branch was seen as the direct result of the fact that this agency was the sponsoring agency. Making contacts with it was a routine matter.

Assessing what reasons other than money motivated students to initiate additional contacts with the Indian Affairs Branch suggests some further interesting findings. Although the numbers of respondents in the groupings were small and the variations not too great, the higher proportion of students at the unsuccessful level who sought help with living arrangements, as compared to those at the successful levels, may suggest less support and a more limited variety of contact from which these students could gain assistance in regard to finding a place to reside in the city. Secondly, the lower proportion of students at the unsuccessful level, than at the successful levels, who made contact to gain assistance with social activities, may suggest that the unsuccessful students see less value and obtain less support from social contacts. However, these suggestions are given very tentatively since there is only very limited data on which to base them.

The findings in relation to contacts made by the Indian students with the Indian Affairs Branch for reasons other than money suggest further interpretations. It is interesting to

note that a fair proportion of the students had availed themselves of the opportunity to seek assistance on matters additional to money, and that the range of problems about which they sought counselling and guidance was wide, going even beyond living arrangements, school, and social activities. This suggests that when counselling opportunities are present the Indian students are able to use these services beneficially. It further suggests that the Indian Affairs Branch is in a unique position to provide counselling services for the Indian student. A recommendation arising out of these indications is that counselling services for Indian students should be expanded and that the students should be further encouraged to use such services.

The second sub-hypothesis states that a greater percentage of students performing at the satisfactory level have contact with family members.

The findings in regard to this hypothesis were inconclusive, as they neither substantiated nor refuted the hypothesis. The variation was only one-half per cent in the percentage of contact between the unsuccessful and successful students. Most significant was the fact that most of the students had contact with family members. Of the total population there were only six students who had no contact. The data also revealed that an unanticipated high number of the

students, 45 of the 52 students, had family members in the city. What this therefore may suggest is a social trend in that there may be an upsurge in the movement of Indian people from rural areas to the city. On the other hand, the lack of significance of the findings in regard to family members for the purpose of this study suggests that the formulation of this sub-hypothesis, referring only to contact and not to the quality, frequency, and nature of this contact with family members, was inadequate to ascertain how contact with family members may influence performance. This has however opened a new area of research into how the quality, frequency, and nature of contact with family members may affect the school performance of Indian students.

The third sub-hypothesis states that a greater percentage of students performing at the satisfactory level than at the unsatisfactory level have contact with friends of their own cultural group.

All the data relating to this hypothesis was inconclusive in relation to the particular proposition stated. However, because of the anticipation that all students might have friends and maintain contacts with them, and the resulting addition of questions to this section in the schedule, there was considerable detail providing both interesting and related information. It was found that a considerably higher percentage

of successful students had made new friends while in the city during this five month period. This may again suggest that the successful students see a greater value in social contact, gain more support from contact with friends, and have more initiative to move out to establish new relationships.

The data showing percentages of students having contact with non-Indian friends was not as conclusive as that in regard to new friends. However, it did also suggest material closely related to the main focus of the study. There was no consistent trend between the three designated levels of performance and the variations were of a relatively minimal nature. It is however noteworthy that the most successful students had the highest percentage of contact with non-Indian persons. The significance of this has already been pointed out in relation to the latter portion of the main hypothesis and it is felt this gives some further support to the proposition that the most successful students have the greatest variety of contact.

It might be interesting to note that, though these Indian students had never resided in a white urban community before, 39 of the 52 had made contact with non-Indian friends during the brief period they had been in the city. Some of the non-Indian persons may have been known by the student before residing in Winnipeg, and it is also true that the qua-

lity and nature of these friendships is not known. However, the fact that such a large proportion had developed contact with non-Indians during this period appears to suggest that there is a definite process toward integration into the white urban society on the part of these students.

The data showing the respondents' evaluation of their contacts with friends may be of a subjective nature but it does provide some interesting findings. The percentage of students in the satisfactory levels who considered their contacts with friends a help in their course was more than double the students in the unsatisfactory level who considered these contacts a help. In fact almost half of the students in the unsatisfactory level considered contacts with friends a hindrance in their studies. It again seems to reflect that the successful students place more value on contacts with friends. This may also suggest that the unsuccessful student has a different type of friend or that he may even be projecting part of the blame for his poor progress onto his friends. One must, however, keep in mind that this is highly speculative and more significant here may be the questions that are raised indicating fruitful areas for further research. Furthermore, most relevant for the study appears to be the indication that most of the students performing successfully regarded contacts with friends supportive to their progress in school.

The indication that the Indian students gained support in their studies through social contacts with friends appears to be the major conclusion to be gained from the details as a whole that were obtained in relation to friends. The emphasis here is on the element of support through contact. As already mentioned in regard to the main hypothesis, the concept that support is given by association with individuals or groups, is a major underlying assumption in this study. Though the data relating to friends may not substantiate any of the hypotheses directly, it does seem to support this rather important concept basic to the study.

The fourth sub-hypothesis states that a greater percentage of students performing at the satisfactory level than at the unsatisfactory level have contact with successful former Indian students.

The findings supported this hypothesis substantially and the evidence was conclusive. There was a fairly widespread difference between successful and unsuccessful students in their contact with successful former students. Data giving percentages of students who considered successful former Indian students to have been a positive influence in their decision to take this course helps to corroborate the sub-hypothesis further. One interpretation suggested here is that successful former Indian students provided more motivation and

a greater influence on the students' performance in their courses than either family members or their other friends. It may suggest that the successful former Indian student is someone with whom the less experienced, new student can identify. He is thus able to identify with one who already has successfully integrated into white society. If one accepts this, then it would be highly desirable to attempt to consciously provide more opportunity for this kind of contact to be established.

The final sub-hypothesis states that students performing at the top level make use of a greater variety of integrated community organizations than those students performing at minimum or below minimum standards.

The hypothesis was supported when only the category of the greatest variety of contact was considered, that is, when adhering strictly to the wording of the hypothesis the findings clearly substantiated the hypothesis. However, the information in the other groupings of variety of contact here reveal discrepancies and it is difficult to determine significant trends. In determining variety, church and school were each considered as one type of variety and it was found that these were the two most prevalently contacted in the two-group variety. This may have been a factor in producing such a high rate in this one grouping for students in the less successful category. It was also found that 32 of the 52 students attended

church solely for the purpose of worship and not for social activity; this too may have had an effect on the figures in the table, thus making trends less distinguishable.

Significant findings, though not directly relevant to the sub-hypothesis, revealed that there was a considerable lack of knowledge about the Neighbourhood Service Centres and the community clubs on the part of the Indian students. Of the total 52 students, 38 indicated that they were unaware these services existed, and of those who knew they existed many indicated they felt they needed to be invited to attend. This does suggest that more activity on the part of these services is required to initiate contacts with newcomers to the city and assist them in their integration into the urban society. Similarly, only 14 of the 52 students had extracurricular social activities at school. This may indicate that social activities of this nature are not available at the students' place of instruction. It may suggest that more attention needs to be given to providing access to such activities at school; or, where not possible, the use of appropriate referrals should be made, so that each student has opportunity to avail himself of this type of social activity if he so desires. This, however, again raises new questions and opens areas of research.

Relating this study to its main purpose and focus, the

findings indicated that there is a relationship between the Indian students' formal and informal associations and their level of performance. The major conclusion that a larger proportion of successful Indian students than of the unsuccessful Indian students had supportive contacts with their own cultural group, and that the most successful students had the greatest variety of contact with wider community organizations, spells out partially what the nature of the relationship is between associations and performance of these Indian students. However, when analyzing the findings more closely, they imply a number of areas where further research would be useful.

Some of the limitations as to reliability and validity of the findings in this study have already been suggested in earlier chapters. The relatively small size of the total population, its representativeness as to Indian students in urban centres, the lack of any means to test objectivity of responses, and the subjectivity of the information used to place the students into their proper levels of performance, have all been considered in more detail earlier, but are referred to here again because of their direct bearing on the general reliability of this study. The rather small numbers of respondents in certain categories and groupings in the analysis of data tended, on one or two occasions, to distort percentages

of findings. Although these situations were assessed with this fact in mind they still may have had a distorting effect on interpretation of findings. On the other hand, the small variation in certain contrasted percentages and proportions made some of the assertions very tentative. However, in regard to the latter, the speculative nature of any of these assertions were sought to be conveyed in each such instance.

Finally, and in closing, it was found that most of the Indian students responded positively to this interest taken in their situation and co-operated fully. A number conveyed an understanding of the nature and purpose of this study and some even expressed a desire to hear results of the findings. However, in general, it is hoped that this study and future research in this area may lead to developments that successfully assist the Indian's integration into the white man's society in such a manner that both the Indian and the white community are benefited.

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APPENDIX

STUDENT RESEARCH PROJECT 1964-65

SCHEDULE

SCHEDULE NUMBER _____

PART I: RECORD OF STUDENT'S PERFORMANCE:

A: General: (Please print)

1. Schedule completed by _____
2. Student's name _____ Band _____
3. City Address _____
4. School Attended _____ Course/grade _____
5. Date course commenced _____
6. Date of last report on file _____

B: Academic and technical grades:

1. Academic: (Complete (a) ONLY if marks are reported for individual subjects and (b) ONLY if individuals marks are not reported. Note: In (a) write "F" beside each mark which is a failing mark)

(a) Marks (Write actual marks in spaces provided)

(i) _____	(iv) _____	(vii) _____	(x) _____
(ii) _____	(v) _____	(viii) _____	(xi) _____
(iii) _____	(vi) _____	(ix) _____	(xii) Average mark _____

- (b) General statement (Check that category which most closely describes is reported about the student's academic performance)

- (i) A failing or unsatisfactory _____
- (ii) Passing or satisfactory only _____
- (iii) Passing or satisfactory and above average _____

Part I

2. Technical skills (Applicable only to students taking trades or vocational training. Check that category which most closely describes what is reported about the student's level of technical skills--i.e. in typing, shop work)

(i) Unsatisfactory_____

(ii) Satisfactory_____

(iii) Satisfactory and above average_____

C. Discipline:

1. Attendance (Complete (a) ONLY if actual number of days is reported and (b) ONLY if actual days are NOT reported)

(a) Write in: (i) Number of possible days_____
(ii) Number of days absent_____
(iii) Days absent as % of possible days_____

(b) Check appropriate category:

(i) Attendance unsatisfactory_____

(ii) Attendance satisfactory_____

2. Punctuality (Complete (a) ONLY if actual number of days is reported and (b) ONLY if actual number of days is NOT reported)

(a) Write in: (i) Number of possible days_____
(ii) Number of times late_____
(iii) Times late as a percent of total possible days_____

(b) Check appropriate category:

(i) Punctuality unsatisfactory_____

(ii) Punctuality satisfactory_____

3. Behavior in classrooms, shops, etc. (Check that category which most closely describes what is reported about student's behavior)

(a) Unsatisfactory_____

(b) Satisfactory or not mentioned_____

Part I

D. Relationships with other students (Check that category which most closely describes what is reported)

1. Unsatisfactory_____
2. Satisfactory or not mentioned_____

E. Relationships with customers (complete only for those students whose training--as for example in hairdressing--requires direct contact with customers)

1. Unsatisfactory_____
2. Satisfactory or not mentioned_____

F. For office use only--DO NOT COMPLETE

Overall rating of performance: (check)
Level I_____ II_____ III_____

NOTE: This rating is also to be transferred to the appropriate space in each of Parts II, III and IV of the schedule)

QUESTIONNAIRE

Research Group I

Schedule Number _____

Level of Performance _____

Interviewers Initial _____

PART II - FORMAL AND INFORMAL ASSOCIATIONS

I SEGREGATED

YES NO

1. A. Have you had contact with Indian Affairs since you
began to take your course? _____

B. If yes, did you:

- | | | |
|---|-------|-------|
| a) talk over money problems? | _____ | _____ |
| b) talk about where you are living? | _____ | _____ |
| c) talk about school? | _____ | _____ |
| d) talk about what you can do in
Winnipeg to have fun? | _____ | _____ |
| e) talk with them for any other
reasons? | _____ | _____ |

C. If no, give reasons _____

2. A. Have you been to the Indian Metis Friendship Centre
on Donald Street since you began to take your course?
(Jean Cuthand is there.)

B. If yes, _____

1) How did you learn about the centre _____

2) What did you do when you went there?

- | | | |
|-------------------------------|-------|-------|
| a) dancing? | _____ | _____ |
| b) meet friends? | _____ | _____ |
| c) attend club meetings? | _____ | _____ |
| d) do Arts and Crafts? | _____ | _____ |
| e) ask advice or counselling? | _____ | _____ |
| f) other? | _____ | _____ |

C. If no, give reasons _____

PART IV

YES NO

3. A. Have you been to the Saint John Bosco Cultural Centre on Isobel since you began to take your course?
(Father Carriere is there.)

B. If yes,

- a) attend clubs or groups (CYO)?
b) attend socials?
c) seek religious instruction?
d) worship?
e) ask for advice?
f) other

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

C. If no, give reasons _____

II INTEGRATED

4. A. Have you been to the Y.M.C.A. or Y.W.C.A. since you began to take your course excluding the time you went there with your counsellor? (Mr. Witte or Miss Kirkness.)

B. If yes,

- 1) What did you do there:

- a) swim?
b) gym?
c) club groups?
d) dances?
e) other

_____	_____
_____	_____
_____	_____
_____	_____

C. If no, give reasons _____

5. A. Have you been to the Neighbourhood Services Centre on Ellen since you began to take your course?
(Anne Matthews is there)

B. If yes,

- 1) How did you learn about the Centre _____

- 2) What did you do there:

- a) dance?

PART IV

YES

NO

- b) sports?
- c) group meetings
- d) bingo?
- e) other _____

_____	_____
_____	_____
_____	_____

C. If no, give reasons _____

6. A. Have you been to other Community Clubs since you began to take your course? _____

B. If yes,

1) How did you learn about them _____

2) What did you do there: _____

- a) dance?
- b) bingo?
- c) sports (skating)?
- d) socials?
- e) other _____

_____	_____
_____	_____
_____	_____
_____	_____

C. If no, give reasons _____

7. A. Have you been to any Church in Winnipeg to worship since you began to take your course? _____

B. 1) Have you been to other Church activities since you began to take your course? _____

2) If yes,

a) how did you learn about them _____

b) what did you do when you went there:

- 1) dance?
- 2) clubs or groups?
- 3) bingo?
- 4) other _____

_____	_____
_____	_____
_____	_____

8. A. Have you taken part in any school activities since you began to take your course? _____

PART IV

YES NO

B. If yes,

1) how did you learn about them _____

2) In which activities did you take part:

a) sports?	_____	_____
b) socials?	_____	_____
c) student councils?	_____	_____
d) dances?	_____	_____
e) other	_____	_____

C. If no, give reasons _____

9. A. Have you taken part in any other groups than those mentioned since you began to take your course?

B. If yes,

1) Name _____

2) How did you learn about them? _____

3) What did you do there? _____

III INFORMAL ASSOCIATIONS FAMILY MEMBERS

10. A. Do you have family members in the city (parents, siblings, aunts, uncles, cousins, grandparents)?

B. If yes to A.:

a) have you visited together?	_____	_____
b) have you talked on the phone with them?	_____	_____
c) have you done things together in the community?	_____	_____

If no to any part of B-1 (e.g. go to movies, public entertainment) give reasons _____

11. A. Do you have family members outside the city?

B. 1) If yes to A,

PART IV

YES NO

- a) have you visited together since you began to
take your course? _____
- b) have you talked on the phone with them? _____
- c) have you written home or received letters from
home? _____

2. If no to any part of B-1 give reasons _____

IV INFORMAL ASSOCIATIONS FRIENDS

12. Have you friends in the city with whom you have visited
or talked to on the phone since you began to take your
course? _____

A. Are they Indian? _____

(male _____) (female _____)

B. Are they non-Indian? _____

(male _____) (female _____)

C. Are they friends you knew before you began to take
your course? _____

D. If they are new friends, where did you meet them

E. Do you study or do homework together? _____

F. Do you talk about what you hope to do when you finish
your course? _____

G. When do you get together - weekdays? _____

- weekends? _____

H. What other things do you do together:

a) church? _____

b) meetings? _____

c) clubs? _____

d) sports? _____

PART IV

	<u>YES</u>	<u>NO</u>
e) socials?	_____	_____
f) dances?	_____	_____
g) movies?	_____	_____
h) other _____	_____	_____

13. Do you consider that these contacts with your friends have been a help or a hindrance to you in:

Help Hindrance

a) your course?	_____	_____
b) getting to know about the city?	_____	_____
c) getting to know about places to go to have fun?	_____	_____
d) other (please specify) _____	_____	_____

V INFORMAL ASSOCIATIONS SUCCESSFUL FORMER STUDENTS

14. A. Do you know any Indian students who have completed a course in the city in previous years?

Yes _____ No _____ Don't Know _____

B. If yes,

1) since they completed the course have they been employed in the type of job for which they were trained?

Yes _____ No _____ Don't Know _____

C. If not employed in the job for which they were trained give reasons:

YES NO

a) still attending school?	_____	_____
b) married?	_____	_____
c) other jobs (please specify type)?	_____	_____
d) other reasons _____	_____	_____
e) don't know _____	_____	_____

D. Since you began to take your course have you:

a) visited with them?	_____	_____
b) talked to them on the phone?	_____	_____
c) written to them or received letters from them?	_____	_____

PART IV

E. Did they influence your decision to apply to Indian Affairs for training, this year?

Yes _____ No _____ Don't Know _____

15. What (or who) do you think has helped you the most since you began to take your course in school and in the city? _____
- _____