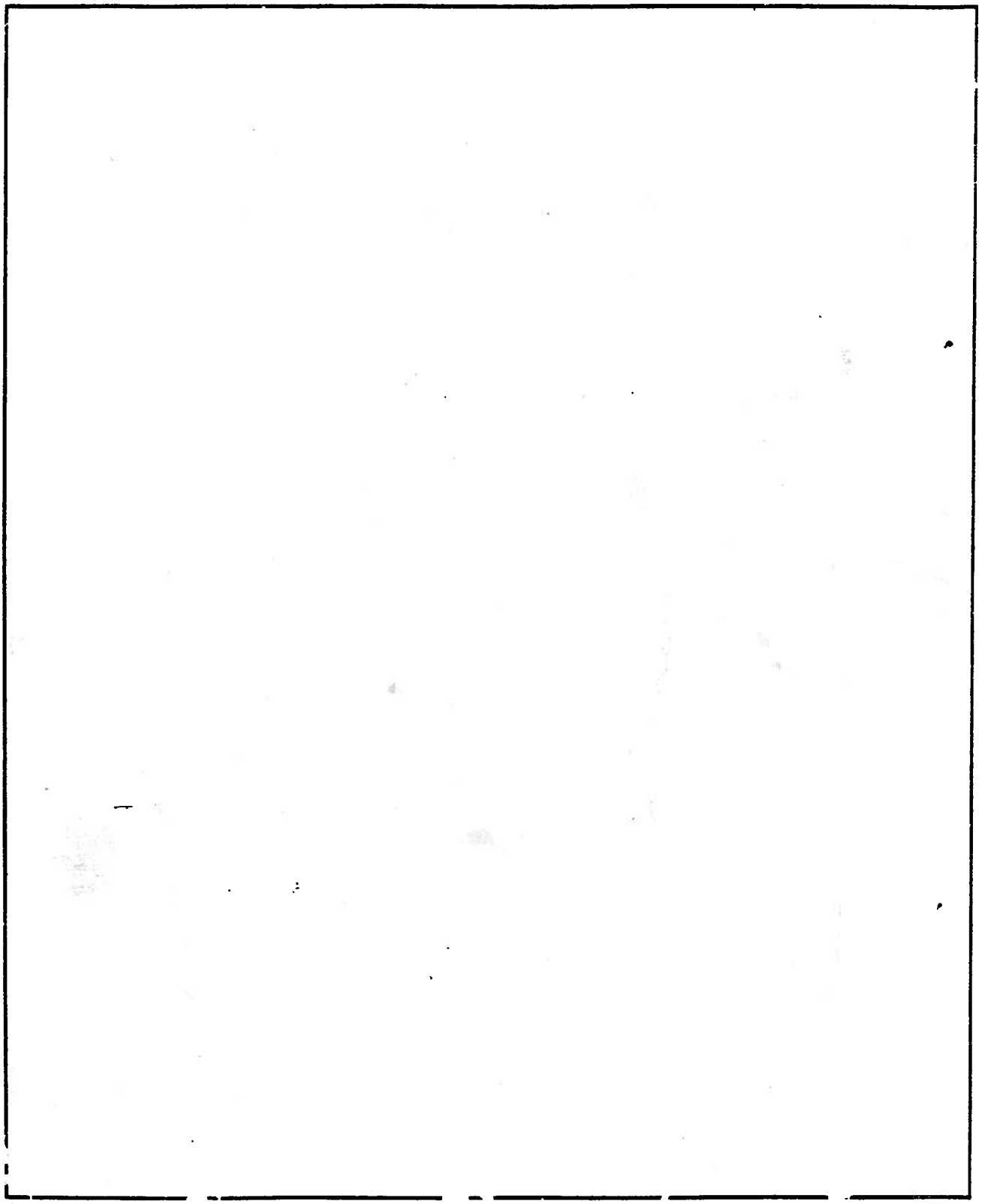
Saskatchewan Education

An Assessment of the Saskatchewan Urban Native Teacher Education Program

"Then I Can Do It Too!"

return to James McKinch

Saskatchewan



September, 1983

"Then I Can Do It, Too!"

An Assessment of the Saskatchewan Urban Native Teacher Education Program

by

Howard H. Birnie
Department of Curriculum Studies
College of Education
University of Saskatchewan
Saskatoon, Saskatchewan
S7N OWO

Alan G. Ryan
Department of Curriculum Studies
College of Education
University of Saskatchewan
Saskatoon, Saskatchewan
S7N OWO

September 14, 1983

The Title of the Report

One of the objectives of SUNTEP is to graduate teachers who will serve as role models for Metis and non-status Indian children. The words "Then I can do it, too!", spoken by a young student in a classroom being taught by a SUNTEP intern, represent an instance of this objective being achieved. The complete dialogue appears on p. 105.

"There is nothing more unequal than

treating unequals equally."

Arthur More

The Evaluation Team

Howard H. Birnie, Ph.D. Co-evaluator. Dr. Birnie has for many years been interested in and involved with developing and studying teacher education programs in his native Saskatchewan.

Alan G. Ryan, Ph.D. Co-evaluator. Dr. Ryan teaches courses on program evaluation at the University of Saskatchewan and has experience in evaluating a wide variety of educational programs.

Brad Birnie. Research Assistant. Mr. Birnie's experiences as a research assistant in education and psychology prepared him for the tasks of data collection and organization in this evaluation.

Earle E. Newton, Ph.D. Organizations Consultant. Dr. Newton's vast experience in studying organizations was brought to bear in the preparation of the analytic framework of the SUNTEP organization.

Catherine Ulmer. Research Assistant. Ms. Ulmer's understanding of adult learners and her previous research experience were employed in the collection and condensation of the student interview data.

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Scope and Organization of the Report

This evaluation report of the Saskatchewan Urban Native Teacher Education Program (SUNTEP) cuts a wide swath. Over a period of several months the evaluators interviewed and talked with students, faculty, coordinators, members of the Gabriel Dumont Institute, professors, teachers, educators in the Western provinces, and school board officials in an attempt to gain an understanding of the SUNTEP program. In the light of all this information, they have attempted in this report to portray the SUNTEP program as they see it operating and, based on their knowledge of comparable programs, they have offered suggestions as to how the program might improve. Because evaluation reports tend to focus on those aspects of a program which fall short of the ideal, the evaluators wish to state on Page One that in their view SUNTEP is a successful and imaginative social program which is, in broad terms, achieving its lofty social and pedagogical aims. Any criticisms which are made in this report should be seen as reflecting an endorsation of these aims, and a desire to assist the program to meet the objectives even more fully in the years ahead.

Sources of Information

The evaluators used three main sources of information. Most of the organized data were collected by means of structured interviews with students, SUNTEP faculty and coordinators, and with teachers who had supervised SUNTEP interns. Secondly, student profiles were constructed from the data in the students' files both at the SUNTEP centres and at the

Universities of Saskatchewan and Regina. The third main data source was the available documents which relate to the SUNTEP program and to other native teacher education programs in the Western provinces. Details of the methodological procedures can be found in Part III of this report. The principal data sources were augmented by less formal conversations with the aforementioned participants in SUNTEP as well as with personnel from the Gabriel Dumont Institute, other teacher education programs, and the central offices of the three school boards. Throughout the evaluation, we have been impressed and helped by the open way in which our sometimes niggling questions have been thoughtfully and completely answered by all concerned. We particularly appreciate the frankness of the students and the SUNTEP faculty who, perhaps, might be perceived as being the people who have most at stake in any evaluation of the program. Evaluations are of necessity a threat to the status quo and we appreciate that our inquiries were so often taken in the spirit of a joint endeavor to help the program fulfill as many of its goals as possible.

Organization of this Report

Part I of this report surveys most of the teacher education programs for people of native ancestry (TEPs) which are or have been in operation in Western Canada. This section ends by setting the context for the evaluation of SUNTEP by embedding it in the context of these other programs. Since all references used in the report were first introduced in Part I of the report, they are given at the end of that section.

Part II contains the evaluation findings. There are four chapters which address, in order, the SUNTEP student, the SUNTEP centres, the SUNTEP course of studies, and the organizational structure of SUNTEP.

In these chapters we try to convey a sense both of looking back on what has happened in the program since its inception and of looking ahead to how the program may evolve in its future.

In these chapters, any recommendations which are put forward are located in the textual discussion which caused them to be made. In a final chapter, Chapter 5 of Part II, we collect together all the recommendations and also add our summary statements on the program.

Part III details the methodologies used in this study. Included as appendices to this Part are the survey instruments which were developed and employed in this evaluation.

Part I: Native Teacher Education Programs in Western Canada

Assembling pertinent literature related to the evaluation of a fledgling teacher education program is difficult, but determining the effect such writings should have on recommendations for future improvement of the program presents an enigma. On the one hand, one must be conscious of the past, for ignoring history, even the short history of native teacher education programs, is like blotting out a person's memory. We can certainly gain from the trials and errors of others. On the other hand to assume that "what works for others will work for us" or to insist that the standards or requirements of any other is to annul the very principle on which an affirmative action program like SUNTEP is founded: different needs and different situations require different solutions.

One reads the reports of other native teacher education programs for only a short time before gaining the impression that wherever a program has been created a multitude of recurring problems have been confronted, but there is inevitably something unique about each new milieu demanding unique solutions.

There is a considerable body of writings on native programs, but an absence of evaluation reports. Where such evaluations have been located, their findings have been presented extensively, even though they might be somewhat dated. A list of native teacher education projects is found at

the end of this chapter.

We have limited the literature review to selected evaluation reports of typical native teacher education programs in Western Canada, presenting program descriptions, decisions, deployment of personnel, nature of students, financial arrangements, and other features where they illuminate and relate to SUNTEP. As we read about other programs in other provinces it became clear that the design of the program derived from underlying assumptions, goals and objectives to be accomplished, the geographical and intellectual location, academic and socio-economic resources, and many other basic factors. The resolution of issues related to these factors is crucial to every program. In the final section of Part I the manner in which SUNTEP has faced these issues is presented and the relevance of the nature of other Native Teacher Education Programs in Western Canada to SUNTEP is considered.

Native Teacher Education in Canada

One of the more comprehensive descriptions of the burgeoning activity in native teacher education was given in a paper entitled Indian Teacher Education in Canada, presented by Arthur J. More of the University of British Columbia to the Canadian Education Association Conference in Winnipeg, September 27, 1979.

Dr. More identified the common elements which undergird the rationale for the programs.

1. There are very few native Indian teachers in Canada in proportion to the teaching force.

2. There is a growing desire by Indian people to attain greater

control of and influence on the education of their children.

3. Parents of children in communities where there are Indian-run schools prefer Indian teachers.

4. Teacher education programs develop leaders with decision-making and interpersonal skills needed for Indian self-determination.

5. Native teachers should help overcome the 90% dropout rate of native students, the low academic achievement level, the interest level, and problems of adjustment.

6. Many Indian people who desire to become teachers do not have the opportunity.

7. There is usually a much higher teacher turnover in Indian communities or Indian areas of cities.

Closely associated with the rationale are the problems which arise when natives attempt the regular teacher education programs (More, 1979).

1. Of the 10% of Canadian Indians who complete high school almost none are on the academic program.

2. The Indian people represent one of the poorest groups in Canada.

3. The length and economics of a four-year teacher training program present a major problem to natives.

4. Existing teacher training programs are often irrelevant or inappropriate to non-Indians, but many times more so to the Indian prospective teacher.

5. Potentially successful native teachers have children or make a late commitment to teaching.

6. The demand for educated Indian students to fill positions of leadership in their communities and organizations often leads to lack of completion of their post-secondary education.

7. Many Indian students prematurely drop out of programs after finding that the higher their level of educational attainment, the greater the social distance between them and their people.

8. There is a legacy of discrimination (both conscious and unconscious) against native Indians by the educational system.

9. There are few models of Indian teachers with which native students may have contact.

10. Many Indian people have great difficulties coping with campus life geographically and socially removed from their homes.

More (1979) identifies three general groups of programs.

> The Orientation and Support type of program provides a preparation for entry into the regular on-campus teacher program. It usually also provides some counselling and tutoring services to students once they are in the regular program. These programs are usually on-campus except for student teaching.
>
> A second type is the Significantly Altered program. This program type is based largely on the regular teacher education program but with some significant alterations. There are some different courses (usually Indian Studies-type courses are added), a different course sequence (some professional courses are taken earlier), a significant amount of instruction given off-campus, and a greater amount of student teaching time.
>
> The predominant factor in the third type, Community Based, is that the locus of control is in one or a number of communities. In addition the course content is even more modified than that of the Significantly Altered programs. The Community Based programs are usually also more school based and have a much greater degree of Indian control. Some, but not all, of these programs are aimed primarily at upgrading native paraprofessionals (teacher aides, Indian language teachers, classroom assistants).

More (1979) summarizes factors which have contributed to effectiveness of the native teacher education programs.

1. The camaraderie and support of fellow Indian students.

2. The support services provided by the programs is another major component contributing to the success of the programs.

3. Personnel working with native students usually have a higher level of commitment than those in other programs.

4. The flexibility in admission to the programs has allowed some of the finest teachers into the profession when they would have been barred by inadequate academic accomplishment.

5. The longer field experiences component and school-based courses contribute significantly to the effectiveness of the programs.

6. All the programs, except the TEP in the Northwest Territories, lead to regular teacher certification, thereby maintaining program standards.

7. The cultural heritage of native peoples and contemporary issues facing natives form an important part of all programs.

8. Given the economic situation of many Indian people in Canada, it is important to build in financial support for students in need.

The most significant problems faced by the programs were discussed by More (1979).

1. Standards. Different needs require different programs leading to equivalent standards, which More reminds us are not necessarily less effective standards. More admits lower standards do exist in some native teacher education programs as in many alternate teacher education programs, but argues that they exist more in the minds of those who are superficially involved in native teacher education programs than they do in fact. More's approach to standards may be summed up in this statement (1979):

> It is laudable to admit to teacher education programs students who show potential but who have large gaps in their academic background. It is indefensible to graduate such students without their having taken a single college level English course or adequately filled in their academic gaps.

2. Special programs. Resistance to special programs may come from the ethno-centric point of view, that such programs lead people even further apart or that all people, even unequals, must be treated equally. More (1979) concludes that native programs are not racially based, but are based on the common needs of a racial group--a fine difference but an extremely important one.

3. Student teaching. The design of most native teacher training programs to have more field experience and to start it earlier places attendant burdens on schools.

4. Control. The continuing problem is the sharing of control of the programs between natives, the universities, the school system, and government (paying six times the per pupil cost of regular programs). More offers two directions toward solving this problem: an increased sensitivity by program staff to input from the concerned group, and the establishment of Program Committees with real power and with membership from all constituent groups.

5. Assimilation or integration. The most important problem for More (1979) is whether in the long term the programs are simply a more effective form of assimilation or are truly integrative. He maintains that we must somehow find a balance between developing skills and knowledge necessary for all teachers, and developing skills and knowledge that will give natives real choices in their cultural development.

More (1979) identifies four important trends in the future.

1. The most important trend is related to the increased pressure from Indian people for more control of the education of their children.

2. There is a need for a closer cooperation between the staffs of the teacher education programs and the schools and their staffs.

3. There is a trend toward a slight decline in enrolment and shrinking financial support.

4. The benefits of cooperation between separate programs seems to be leading towards even more cooperation between them.

THE WESTERN PROVINCES

British Columbia

The Native Indian Teacher Education Program

The Native Indian Teacher Education Program (NITEP) for prospective elementary teachers admitted its first students in the autumn of 1974. Created as an alternative teacher education program within the Faculty of Education at the University of British Columbia, NITEP was conceived with the full cooperation of the British Columbia Native Indian Teachers' Association.

In a review of the program entitled "Return Home, Watch Your Family," W. C. Thomas and R. G. McIntosh (1977) describe NITEP as partly a response to local conditions of the Indians and partly an expression of the preferences of the decision-makers who created it. Their descriptor, program-as-community, referred to a social milieu in which conflicting norms and values drawn from two different cultural traditions (i.e., those of the Indian and university) could be reconciled. They saw the NITEP program as providing a bridging community. Underlying assumptions in the creation of the program were that a substandard teaching certificate was not wanted by natives, that cultural differences must neither be ignored nor eradicated, and that giving Indians a voice in the governance of the program was the best way to serve the Indian and Metis people.

The 1974 proposal which lead to the creation of NITEP laid down the

intentions of the program:

> The general objective is to increase the number of native Indian teachers certified to teach in B.C. schools (both federal and provincial) by developing an alternative program which is more appropriate to the educational background, heritage, needs and desires of people of Indian ancestry in this province.
>
> The program is intended to serve both "status" and "non-status" Indian people . . .

A number of guidelines give further specificity to the general objective:

1. A large portion of the program must be available near the student's home in order for him to maintain contact with his own people and to reduce the effects of cultural assimilation.

2. The program must emphasize maintaining and building of the student's cultural heritage, as well as providing him with broadening experiences in other cultures.

3. This is a program in which the clear emphasis is on helping Indian students to become teachers, rather than on providing Indian teachers for Indian schools.

4. The program acknowledges no explicit role in preparing leaders, but rather teachers for the province.

The first two years of NITEP are offered in off-campus field centres under the general supervision of a centre co-ordinator. The instruction of courses, organized in blocks, provides for 50% more student contact hours than in regular UBC courses and is provided by staff from the local communities and traveling instructors. In the second year another coordinator is hired. In the first three years of NITEP's existence, four field centres--Terrace, Williams Lake, Kamloops and North Vancouver--provided students with a largely Indian environment within which to undertake their first two years of university studies.

Thomas and McIntosh (1977) assess the impact of the field centres:

> A feeling of solidarity develops which crosses regional and linguistic lines. An opportunity is provided for Indian students to reflect upon questions which have dogged them for many years, in company with other Indians who have had similar experiences. What does it mean to be an Indian in this society? How do we hold on to our own ways of living and yet come to terms with the dominant culture? How do I come to terms with personal bitterness at the way my people and I have been treated?
>
> The field centre is far more than a convenient unit of organization. It is a temporary community, a means of raising consciousness which helps students see with new eyes and infuses them with new hopes.

NITEP students attend UBC for the third and fourth years of their programs. They are required to develop two areas of concentrated study: one in an academic field, such as anthropology, and the second in a professional field such as reading. Thomas and McIntosh recognize several distinctive features of the NITEP.

1. The Field Centre Concept. The field centre allows adult admissions without leaving family or community or without forcing the aspirant to move great distances socially or geographically. Most NITEP students preferred the support of the centre and other NITEP students.

2. Indian Studies. Although a common framework for the Indian Studies courses has been established, there is some variation in the approach used by the coordinators. In the first-year course, there seems to be three main components:

i. the histories and cultures of Indians of the northwest coast and interior, before and after contact with Europeans
ii. individual project work by students in an area of interest to them
iii. study and analysis of contemporary issues affecting the Indian people.

The second-year program is a continuation of the first, but the

emphasis shifts in the individual project to the development of curriculum materials which could be used by the student in his or her teaching.

3. Professional Emphasis. The professional components are the heart of the first two years of the program.

4. Itinerant Instructor Role. About half of the instructional load is carried by itinerant instructors who visit the centres for short periods of time at intervals throughout the academic term.

Thomas and McIntosh (1977) identified losses anticipated by employing itinerant instructors, asked NITEP students about these losses and then drew these conclusions:

> Our conclusions, based on the data we gathered during the field work, can be summarized this way:
> (i) yes, interaction of students as individuals with travelling instructors is somewhat less than would likely be the case on the UBC campus;
> (ii) hence, rate of student progress may be somewhat slower;
> (iii) and, for this and other reasons, learning resources will be harder to locate;
> (iv) but standards for student performance have been maintained.

5. Special Support for Students. Tutoring, counselling, and other forms of assistance offered by the program and mainly the Centre Coordinator increased the likelihood that the student will successfully complete his or her studies. In a student survey, however, almost one-third of the students admitted they found it difficult to go to the Centre Coordinator for help.

In the first three years of the NITEP project, 70% of the students were status Indians, 77% were women, 44% had dependents, and 67% indicated a strong desire to serve their people. On the average there was a 30% drop-out or non-completion rate between years one and two. Thomas and McIntosh (1977) distinguished NITEP students from their fellows at UBC.

In summary to this point, students in NITEP can be distinguished from their fellows at UBC in several respects: by their greater experience of the world of work, by their family responsibilities, and by their commitment to help their people.

NITEP students reported the program to be a positive experience in their lives. They felt they had gained confidence and expressed a firm commitment to complete the program. Other selected findings from the survey of Thomas and McIntosh were:

(i) The great majority of students (84%) feel that they are becoming more understanding, more confident people as a result of their experience in NITEP. Only 6 percent of the students express disagreement with this point of view. (Item 60)

(ii) Seventy-two percent feel that, as a result of NITEP, they are gaining greater insight into traditional Indian life, and the values which should be preserved, as compared with 11 percent who do not feel that they are gaining such an insight. (Item 61)

(iii) More than three-quarters of the students (79%) report that through their experience in NITEP they are gaining a clearer sense of their roots as Native people, and a better sense of the direction they want to take in the future. Only 11 percent report negatively on this. (Item 62)

(iv) Just over half of the students (53%) think that NITEP has assisted them in coming to grips with personal bad experiences in Indian-non-Indian relationships, as compared with 27 percent who feel that this has not happended. (Item 63)

(v) Sixty percent feel that they will be better teachers to Indian students because of NITEP than if they had done a regular program. Only 12 percent disagree with this point of view. (Item 57)

(vi) Sixty-nine percent of the students feel that NITEP recognizes that Native children and youth have special needs, and is preparing them well as teachers to meet these needs. About one-sixth (16%) express a view to the contrary. (Item 58)

(vii) Three-quarters of the students hold the view that a Native person, trained in a program like NITEP, will be a better teacher for Native students than the teachers they have had in the past. Three percent of the students dissent from this feeling. (Item 59)

The unsettling factors for the students were identified as five in number.

1. Academic Self-discipline. Nine students in ten acknowledged some difficulty in organizing their time and getting assignments done when required.

2. Writing Skills. Ninety percent of the students reported that they had difficulty in writing the quality of papers which their instructors expected.

3. Work Load. Nine out of ten students reported at least some difficulty with the work load of academic studies.

4. Family Commitments. Six in ten reported inadequate financial assistance affecting their adjustment to NITEP and four in ten reported responsibilities to their families cutting into time for studies.

5. Other Barriers. Insufficient time to discuss problems with visiting instructors and difficulties in talking with ease to instructors about problems the student is having in his courses are typical of other interpersonal rather than intercultural problems.

The functioning of the program is overseen by two administrative bodies: the Advisory Committee and the Office of the Program Supervisor. In the 1976-77 academic year, the Committee had fifteen members, nine of whom were native Indians. The remaining six members all held administrative positions of various kinds in the UBC Faculty of Education. There were no NITEP Centre Coordinators or instructors on the Advisory Committee but Coordinators were invited to attend Committee meetings. The Program Supervisor was a UBC faculty member, the role description for which is included in the Program Handbook under three main headings: administrative functions, NITEP Centre support functions, liaison functions and other functions involving program development, and keeping current with developments in Indian education. Thomas and McIntosh (1977) present the

following necessary attributes of the Centre Coordinator: (1) excellence as a classroom teacher; (2) personal maturity; (3) human relations skills; (4) knowledge and understanding of native people; and (5) ability to organize and manage. In addition to these, two other points were made: (1) The coordinator should have a basic respect for the spirit of higher learning, being able to imbue the field centres with the fundamental attributes of the university--inquiry, love for learning, and a commitment to the advancement of knowledge; and (2) The coordinators should be persons who are self-confident and open.

Thomas and McIntosh (1977) conclude:

> NITEP has established itself over the course of its three-year existence as a high quality teacher education program which enjoys strong support and commendation within the UBC Faculty of Education, the University as a whole, leaders in Native Indian organizations, and the administrators in local school districts which have participated in the practicum aspect of the program. The program also has the strong support of its staff and students.

They advance a number of ideas for further development of the program, some categorized as short-term and some as long-term. In the category of short-term program development are the following:

1. a credit course in writing skills, with content tailored directly to the needs of the NITEP students, should be offered under the auspices of the centres in the first year;

2. the Indian studies courses must be made more broad in nature and scope;

3. the role of the Program Supervisor should be adjusted so as to permit greater face-to-face interaction of the Supervisor with students and Coordinators at the field centres;

4. certain courses, such as psychology and mathematics, present

terminology which is new to the students. Could a more extended period of orientation to selected courses (of up to two weeks duration) be adopted?;

5. two aspects of support for students need further inquiry:

   (i) How can the third-year coordinator be maximally effective as the students come on campus, and

   (ii) How can relationships with external agencies, particularly the Department of Indian Affairs, be strengthened in the interests of students?

In the category of long-term program development are the following:

1. Leadership Training. More explicit attention should be given to the likelihood that many NITEP students will be expected to assume leadership responsibilities within a few years of graduation.

2. Influence of Indian Thought. The influence of traditional Indian thought, presented through elders who would be part of the life and work of the field centres, should be strengthened in the program.

Robert Conry and Garry Roth (1978), both of the Faculty of Education at UBC, presented a summary and some recommendations in their report NITEP At Graduation: An Internal Program Evaluation in June, 1978. Their conclusion was that the program was a healthy, well-run, compassionate, and effective specialized teacher-training program. Its students, they said, were generally dedicated and the personnel genuinely committed to its success. It was within that context of a robust and continuing program that they proposed several specific and general recommendations.

1. The Location of Field Centres

   a) There should be three active NITEP field centres, varying in location, over the dispersed province.

b) Allow a minimum lead of one year for the feasibility studies and site development activities required for a centre to effectively "take root" in a new location.

c) Phase out the North Vancouver Centre over the period of the 1978-79 academic year.

2. Student Programs and Student Services

d) Offer NITEP sections of English 100 and 200 in the community colleges which serve NITEP centres.

e) Design carefully structured survey and curriculum-building courses for Indian Studies to replace the present independent research approach.

f) Arrange more methods courses, especially language arts and mathematics, in the first year of the program, minimizing the 'block' aspect whenever possible.

g) Offer a certificate for completion of two years of the program as an intermediate reward.

h) Design a systematic and routine procedure to make more smooth the transition from second year (in a field centre) to third year (at the university).

i) Seek regular opportunities for some students to be assigned practice teaching duties in native-managed or reserve schools.

j) Establish, during the 1978-79 academic year, a placement service for prospective NITEP graduates.

3. Teaching Performance of NITEP Students

k) Prepare and commit to paper a NITEP model of student teaching. The statement should be specific with respect to performance

contingencies required for graduation from one practicum activity to the next.

l) Prepare a NITEP student teaching evaluation form, and an adjunct set of directions for its use.

m) Insofar as is practicable, standardize the length, sequencing, and scheduling of practica across field centres.

4. Recruitment and Selection

n) Establish, within the University's admissions procedures, the privilege of requesting discretionary admission in cases which NITEP personnel can show there to be a reasonable likelihood of success, but which is otherwise technically inadmissable.

o) Design an active and comprehensive recruiting procedure, incorporating an extensive campaign for the distribution of program information, recruitment teams (to include NITEP students) to visit reserves and schools in early spring, and a 'market analysis' routine to estimate the number and location of likely candidates.

5. Administrative Structure and Personnel

p) Seek immediately to make arrangements for coordinators' appointments to be renewable for a second, and preferably a third, year.

q) Establish a contingency account for each centre coordinator, to be managed at the discretion of the coordinator, with sufficient funds to assure adequate support for the program in the field.

6. Finance and Budgeting

r) Solicit recurring and stable funding to establish an emergency student loan fund which can be administered directly by NITEP, according to policies established within the program.

s) Continue to seek renewable funding from DIA and/or the provincial government to support aspects of the program which are unique services to native people.

t) Design and install a computer-based functional budgeting system which is differentiated by centre.

7. Communications

u) Prepare a written statement of NITEP philosophy, goals and objectives.

v) Prepare a comprehensive NITEP Student Handbook.

w) Prepare a comprehensive NITEP Sponsor Teacher Handbook.

The Mt. Currie Native Teacher Education Program

"Community involvement is the hallmark of the Mt. Currie program" writes June Wyatt (1977) of Simon Fraser University (SFU). Wyatt's report is organized around what she insists are five basic issues involved in the development of native teacher education programs.

1. Community Involvement. The Education Advisory Board of Mt. Currie, composed of eight members chosen by the band council, and the Faculty of Education at SFU worked together to provide the program "in the community," and much of the governance of the program by the community.

2. Incorporation of Native Language and Culture. Native teachers

are being educated to bring native linguistic and cultural resources into the classroom.

3. Decentralization. The Mt. Currie program bridges the gap between the reserve and the city of Vancouver.

4. Entrance Requirements and Paraprofessional Training. At Mt. Currie and in other native teacher education programs paraprofessional training is recognized as an alternative to strictly academic entrance criteria.

5. Program Quality. The Mt. Currie program which is based on the previous points (1) to (4) has found ways for native teacher education programs to differ from standard modes without loss of quality. Grades for courses show a normal distribution and competency in classroom teaching developed at a regular pace.

Manitoba

Brandon University Northern Teacher Education Program (BUNTEP)

In the years from 1975 to 1983, some 120 students have graduated from BUNTEP, the most well known of the alternative teacher education programs in Manitoba. Supported by grants from DREE and the provincial government, there were 110 students in seven centres in July, 1983. Brandon University also runs a program for teacher aides called PENT (Project Education for Native Teachers) which enrols 150-175 students and allows BU to offer 20-30 courses as its spring and summer school menu for PENT and BUNTEP students combined.

In order to get an overview of the program, information from a BUNTEP brochure follows.

1. What is BUNTEP - its goals?

The goals of BUNTEP have been revised as the program has progressed since its beginning but it is useful to look at the first set of goals found in a descriptive paper titled Brandon University Northern Teacher Education Program. The goals include:

a) "To deliver post-secondary services to people in isolated Northern Communities who traditionally have not had the opportunity for such experience.
b) To develop a system of delivery of services utilizing all available resources wherein: (i) the community and participants are directly involved in the design, content, and conduct of the system, and (ii) the participants are trained to satisfy people services needs through employment in the public sector, e.g., education, municipal government, health, recreation. The core of the training is the Brandon University Bachelor of Teaching Education Program.
c) To develop innovation techniques for delivery of services in the North."

It should be noted that the program was developed and designed for northern people and not exclusively native people as is sometimes misinterpreted.

2. When and Where did BUNTEP start?

In the summer of 1974 funding arrangements were made through the Northlands Agreement to establish a Brandon University Northern Teacher Training Education Program. The target date for course initiation was January, 1975. This was accomplished with centres in The Pas and Camperville which had been established by another project called IMPACTE (Indian and Metis Project for Action in Careers Through Teacher Education). In addition, new centres were opened in Cross Lake, Norway House and Island Lake (Garden Hill). Presently centres are located in: Peguis, Fairford, Grand Rapids, Thompson, Split Lake, Norway House, God's Lake Narrows, and a new centre will be opened in Cross Lake in January, 1983.

3. Who funds BUNTEP?

The funds are provided to Brandon University from the Provincial Government who in turn are able to recover funds through a cost sharing agreement with the Federal Government through the Northlands Agreement.

4. How is a BUNTEP Centre established?

A physical facility must be available in a community in which a BUNTEP Centre can be located. Before a centre will be established in a community there must be support from the Band Council, Mayor and Council (if applicable) or a Manitoba Metis Federation representative, the School, and the community at large.

5. Who is eligible for the Program?

Any person who has long-term residency in an area which is included in the Northlands Agreement is eligible to make application to the program. These residents must reside in an area that is being served by a Brandon University Northern Teacher Education Centre located in the Northlands Agreement area.

6. How does one apply to a Brandon University Northern Teacher Education Centre?

The Brandon University Northern Teacher Education Program is available to applicants only if a BUNTEP centre is located in their area. A community may apply for a BUNTEP centre but in order for a community to be considered for a Northern Teacher Education centre, some of the requirements are as follows:

a) there must be a facility to house the centre
b) there must be residence facilities for a centre coordinator
c) there must be accommodation for a travelling professor
d) there must be a body of interested applicants who would qualify for the program
e) the school(s) must support the program and be able to accommodate the BUNTEP students for their student teaching
f) there must be generally strong community support for the program.

A formal proposal is then submitted by community leaders to the Director of BUNTEP and the proposal is considered by the BUNTEP Policy Advisory Committee.

7. Why choose BUNTEP?

The Brandon University Northern Teacher Education community-based program offers an opportunity for residents of Northern Manitoba to enter an exciting career in teaching through a university that is an acknowledged leader in community-based teacher training.

This innovative program presents a real alternative to traditional, campus-based teacher training. Many residents of Northern Manitoba are unable to attend a University campus, largely because of location, lack

of financial resources and/or educational preparedness. BUNTEP eliminates much of the financial and social hardships brought about by long-term resettlement to a university campus. In addition, by offering the program in the student's community, BUNTEP contributes to both the educational and economic development of Northern Manitoba communities.

Short-term visits to the Brandon University campus during Spring and/or Summer allow the student to experience and benefit from the library and other resources of the main campus. BUNTEP classes are usually small. With 20-30 students there is a greater possibility for individual attention.

Each academic year consists of eleven months of study, divided into four terms: Fall, Winter, Spring and Summer. While Fall and Winter courses are delivered within the community, the location of the Spring and Summer sessions is determined according to the needs of the students.

Each course usually lasts for one month. Courses may consist of lectures, discussions, individual assignments, labs, films and field trips depending on the subject to be studied. Classes are normally held every day from 9:00 a.m. to 12:00 noon and 1:00 p.m. to 3:30 p.m. and students are expected to attend. They are also expected to participate in all activities in the Centre. Individual studying outside class time is necessary. Students will be assigned readings, papers and other assignments by professors, which may have to be completed during evenings and weekends. In addition, students are expected to maintain a Grade Point Average of at least a "C" throughout their degree program.

8. What degree program is sought?

The BUNTEP Program consists of a four year program which will include Arts, Science and Education courses and practical experience in the classroom. This may be in the form of the Bachelor of Education Degree Program

or the Bachelor of General Studies plus one year Professional Education courses.

9. What financial assistance is available for students?

Funds are provided to the university to provide allowances to students in the following categories:

a) Basic living allowance

b) Day care allowance

c) Medical/Dental assistance

d) Tuition, books and supplies

e) Rent subsidy

f) Discretionary assistance.

When students are accepted to the program they will be eligible for allowances as appropriate in relation to total family income.

10. How do the centres operate?

a) Centre Personnel

a.1 Centre Coordinator

Each Centre is administered by a Centre Coordinator who lives in the community. The Centre Coordinator teaches some courses, acts as an academic and personal counsellor to students, supervises Field Experience and oversees the general maintenance of the Centre.

a.2 Travelling Professor

Courses in the Centre are taught by a team of travelling professors who live in Brandon and stay in the community during the week. Each course, which lasts 4-5 weeks, is taught by a different professor. Professors are members of the Brandon University Faculty

and their qualifications are identical to those of on-campus professors. Courses offered in the centres are equivalent in content and standards to those offered on campus.

b) Centre Committee

Each BUNTEP Centre has a Centre Advisory Committee made up of representatives of the local Chief and Council; Mayor and Council; School; School Committee, M.M.F.; BUNTEP students and Brandon University. This committee takes responsibility for recruiting students and participates in the selection of students for the BUNTEP Centre; it acts as a liaison between Brandon University and the community; it advises on community needs and general maintenance of the centre facilities.

11. How are students admitted to the University?

There are three ways of qualifying for admission to the BUNTEP Program and Brandon University:

a) REGULAR STUDENT ADMISSION - students who are grade 12 graduates may be admitted as regular students.

b) MATURE STUDENT ADMISSION - students who have not completed grade 12 but are 21 years of age or over may be admitted with Mature student standing.

c) SPECIAL STUDENT ADMISSION - a student who does not meet either of the above criteria may apply as a special student. Each request is considered on an individual basis.

12. The Program

The four-year B.Ed. program consists of 60 credit hours in Arts,

Science, Physical Education and Non-method Music, 18 credit hours of which must be in a minor area, 30 credit hours in compulsory Science, Social Sciences, Language Arts, Mathematics and Expressive Arts, and 12 credit hours of free electives. The other half of the B.Ed. program consists of 60 credit hours of professional education courses. These credit hours are distributed as follows: three credit hours in year I, 12 credit hours in year II, 15 credit hours in year III and 30 credit hours in year IV. The courses are distributed among general and specific methods, psychology, field experiences, audio-visual and special education.

13. The Current Status of BUNTEP

In our interviews with BUNTEP staff we were told that BUNTEP graduates were in demand from the expected employers, the Frontier School Division and Indian Affairs, and by groups outside the usual employers. Brandon University departments now see the BUNTEP graduate as equal in quality to other B.Ed. graduates. We were told that the admissions qualifications of BUNTEP students are improving and that some students are now taking a degree to teach in Senior High Schools.

It was the opinion that as the entrance qualifications of the BUNTEP students improve that only three years of the program should be offered in the off-campus centre and the final year in Brandon.

Winnipeg Education Centre

The Winnipeg Education Centre (WEC) was created on August 1, 1978, being the successor to the Winnipeg Centre Project which was started in the fall of 1972, to provide teachers from social class backgrounds similar to the living culture of children in Winnipeg's burgeoning core area where recognized failure of inner city Winnipeg schools could be seen

as an inadequate response to the challenges posed by class and culture (Macknak, 1981). Macknak identifies the new directions of the WEC:

1. The name was changed so as to drop the word "project," in keeping with the obvious stability and long term need for the Centre.
2. The total possible enrollment was increased from 45 to 60 students with additional funding from the Provincial Government.
3. The degree offered changed from Brandon's three year B.T. to the University of Manitoba's four year B.Ed. (elementary).
4. The mandate of the Centre was expanded so as to allow for the possibility of developing additional professional career opportunities for inner city residents.
5. A formal agreement was signed between the Provincial Government and the University of Manitoba covering the structure and purpose of the Centre. This agreement formalized the co-operation between the School Division, the University of Manitoba, and the Provincial Government by including all as equal partners in the policy committee governing the Centre.

Since 1972 the Centre has produced 71 certified teachers. Of that number 23 are teaching in the Division and one is the Native Education Consultant for the Division, 22 are teaching in Manitoba schools outside of Winnipeg, 15 are working in educational fields other than classroom teaching, 4 are teaching outside Manitoba (one is an ESL consultant with the Toronto School Board), 6 are unemployed or information about them is unavailable. By all available reports, all are making positive contributions in the development of education. Since the fall of 1978 the Centre has graduated 9 B.Eds. and 1 certified teacher and will graduate a further 6 B.Eds. in 1981.

The student population in the program reflects the population mix of the inner city (50% native; many single parents; 80% female). Each student receives financial and academic help from the Centre. Each May, a selection committee drawn from the school, university and community at large recruits 15-20 new students from 60-120 applications received. The

program, designed to meet requirements of the University of Manitoba's B.Ed. and the needs of the school division, particularly as they relate to class position and cultural plurality, runs for 11 months of the year from September-July.

The academic program provides for remedial work for entering students and extended contact hours for course delivery in first year. There are several emphases in the over-all program.

1. Communications

   A student would normally take 24 credit hours (out of 120) in reading, writing, E.S.L. and language arts methods in 4 years.

2. E.S.L.

   Each student will normally take at least one half course in E.S.L. and as many as three.

3. Cross Cultural

   Each student will take at least 9 credit hours of formal cross cultural education. Additionally, by the nature of the student body and the school and community environment, every student is trained in a cross cultural setting. Virtually all courses taught at the Centre take recognition of the fact of a multicultural teaching/learning environment.

4. Special Ed

   Each student will normally complete at least three half courses in special ed and as many as six.

5. Curriculum Development

   All professional courses at the Centre emphasize curriculum development either through the production and implementation of materials or through analysis of existing curriculum. Every student, by the end of fourth year, will have designed, constructed and tested at least one unit.

In addition to the special emphasis above, the Centre provides for courses in all the regular areas. The primary interest of students in

elective work tends towards math, science, history, English and native studies.

Over four years each student spends eight months (two months each year) student teaching.

All staff are employed by the University of Manitoba. There are four full-time academic staff and two full-time support staff at the Centre. In addition, between 15 and 20 on-campus faculty travel to the Centre to teach one or more courses each year. Normally, extra part-time staff are employed to assist with student teacher supervision (2) and with the delivery of enrichment workshops (15-20).

A program rarely surpasses 10 years of existence if it is not accepted by at least a minimum of those people who hold power. Some of the reasons for acceptance are (Macknak, 1981):

1. The graduates are capable and contributing members of the education profession.
2. The centre is seen to be attempting to aid the community.
3. Community members are students and students are very much a part of their community.
4. The program differs from the regular B.Ed. program by being more rigorous and enriching.
5. The Centre is able to answer for "those lost years of high school" through a special first year.
6. A strong field based program provides contact, visibility and service to schools.
7. The transfer to the University of Manitoba gave the Centre a higher perceived status in Manitoba.

In an interview with the present director, Martin Glassman, in July, 1983, we were told that a Social Work program was just completing its second year. Regarding the Teacher Education program, the students carry 21 credit hours from September to February and 9 credit hours from May to July, with March and April being given over to student teaching. The recent pattern has been to replace upgrading with the equivalent in a structured first year program. Another evolutionary trend has been an

increased emphasis on personal growth through communication courses, group work, and workshops on personal relationships. Glassman mentioned some of the problems with the program. He mentioned that the old image of the program when it was related to the Bachelor of Teaching program at Brandon still remained and that not all University of Manitoba faculty are committed to affirmative action and, in addition, they regard the WEC contingency faculty as somewhat removed from regular faculty responsibilities. Other difficulties derived from the Major-Minor requirements of the University of Manitoba program, which inhibited innovations in the WEC program, and the practice of University of Manitoba departments to send graduate students to teach at WEC. In passing, it might be interesting to know that the university gold medal award for the Faculty of Education was awarded to a WEC student at the May 1980 convention. Macknak (1983) writes that this award improved the credibility of the program and provided a new momentum.

Mathew Zachariah, Professor, Department of Educational Foundations, University of Calgary, conducted an evaluation of the original Winnipeg Education Centre Project reporting in June, 1974. Among his key recommendations were:

1. A seminar should be organized each fall to familiarize instructors with the WEC program purposes, course sequence and evaluation policies.
2. Students be given a more important role in counseling other students who have encountered problems.
3. A half-day seminar for teachers and school principals involved in the field experience component should be organized to acquaint the participants with the goals of the program, the roles during field experiences, and to sensitize school personnel to the backgrounds, worth and values of WEC students.

Alberta

Within the province of Alberta there are four universities: Lethbridge, Calgary, Edmonton, and Athabasca. The government of Alberta does not support affirmative action programs for any segments of the province's population, and so most Alberta initiatives in the area of support for native students have been somewhat muted.

Athabasca University provides only distance learning and for the most part its correspondence courses do not provide a learning mode compatible with the learning style and social circumstances of native students. It has offered an on-site program in administration at an Indian education centre, Blue Quills, and graduates are expected soon from that program.

The University of Alberta has maintained a small politically-oriented office of Indian Affairs in recent years, and this has more recently developed support services for native students on campus. For several years the General Faculty's Council (GFC) of the University of Alberta has been attempting to establish a school of native studies. Their work in this area has reached the stage of a proposal but the actual implementation of any initiative is still some way off. The proposed school would offer academic courses in native studies, similar in content and style to those of the University of Saskatchewan.

The major thrust of the University of Alberta, however, has been the "Morning Star" project which has been conducted in association with the Blue Quills Indian Education Authority, about a hundred miles northeast of the city of Edmonton. By offering its program in rearranged sequence to permit study of teaching methods before certification, by offering

the course off-campus and in an Indian controlled institution, the University of Alberta has provided for 37 native students an entry into the profession of teaching which they would not otherwise have had. It is premature to comment on the effect of "Morning Star" in creating a cadre of fully qualified native teachers. However, it is known that of the 37 students completing the two-year training, 24 have taught for at least one year and 13 (in some cases included in the 24) have completed their degrees.

The University of Lethbridge has a Department of Native American Studies, the planning and implementation of which was conducted in association with the Blackfoot people of the nearby Blood Reservation. As with other Native Studies Departments in Canada, the majority of the students in the Department are non-native, but the Chairman of the Department, Professor Leroy Littlebear, and his almost exclusively native staff, provide a strong Indian presence. Since the establishment of the Department, 23 native students have graduated in all disciplines.

At the University of Calgary, a province-wide Indian steering committee opted in 1972 for what was a departure from other pioneer projects in Canada. It was decided not to attempt to secure a modified, shortened program for native students, but to provide support services for students attempting regular programs.

The Native Centre at the University of Calgary

"By the end of the decade of the 1970's," writes Evelyn Moore-Eyman, Academic Coordinator of Native Student Services at the University of Calgary,

> This orientation was consciously formulated . . . as a policy of support for Native declarations of biculturism, i.e., support for the addition of the behaviours of mainstream professionals to the existing repertoire of behaviours of the Native person, rather than the replacement through assimilation of Native culture by mainstream culture. (Moore-Eyman, 1981)

Since the approach of the Native Centre at the University of Calgary is indeed unique among the programs of native education at the post-secondary level in Western Canada, we are including the analysis of its success by Professor Moore-Eyman as it was reported to the fourth annual conference of the Association of Canadian Universities for Northern Studies in Calgary in May, 1981.

> For a number of years the existence of the tutoring service was used to justify admission of students with less than standard qualifications, but in early 1980 the University was found to be in contravention of Alberta's human rights legislation which does not permit affirmative action. The University was instructed to terminate concessions to Natives in the matter of admissions, and in addition to terminate the Native Studies Services.
>
> Circumstances however have blunted the ill effects, partly through some amendments to the Individual Rights Protection Act in May 1980 and partly because during the eight years of the project, there has been some improvement in Native schooling. A few young matriculated students now reach the University of Calgary each year (that most don't succeed at the University is another story); a substantial number of mature students can now meet the admission requirements in English and a second language; and finally others can be started on their way as "unclassified" non-degree students, a newly created admission category.
>
> Through trial and error the Native Students Services have evolved to the current fairly stable operation. Two full-time tutor/advisors (one a Native person) now assist forty to fifty on-campus students spread through several disciplines, including medicine and engineering but with 70 percent of graduates to date in Education and with the second concentration in Social Welfare. Native Students Services and its student lounge, the Red Lodge, provide an area of great significance to many of the Native students and offer some substitute for the support system (including that of the extended family) which is lost when the students move to the city.

Of the thirty-eight graduates since 1976 all are working in the service of their people, except for a small number with only minor or indirect connection, e.g., one works for a law firm handling Indian Association affairs and three are social workers in circumstances where Indians are only occasional clients. Of the overwhelming majority who work directly with Native persons about half have gone home to their own people This constitutes a reversal of earlier practice.

There is in general among new appointees in their home communities an elan, a heightened sense of being home and being able to serve in an important way. Only time will tell whether these good feelings will stand the test of time and accumulating stresses, including the assimilationist policies of certain employers.

What is there in the recent situation which has contributed to the capacity to return home? The following appear to be factors:

(i) There is a good deal of evidence of growing consciousness among Native peoples of their need for professional services.

(ii) To a very large extent the Native students come from the leadership families of their communities.

(iii) Pressure has been exerted by Indian groups to secure at the universities special programs of support services which would recruit and support Native students for whom the high school system had been so inappropriate. The involvement of the reserves in planning programs contributes, I believe, to the choice of the graduates to work in their home communities. It would seem that all funding schemes for post-school education for Native students should ensure resources for adequate involvement of the communities, and especially of the Elders of those communities.

(iv) Rather than becoming more uni-directionally acculturated to the majority society, recent Native graduates at the University of Calgary appear to be more fully bi-cultural than previously.

The students' efficacy in the majority society has increased and they have demonstrated that they have the knowledge necessary for a degree (an accomplishment, it should be remembered, that is limited to a small proportion of the total population of the majority society). At the same time, the four to five years of use of Red Lodge has contributed to their examination of their dual identities as Indians and as Canadians. It appears to have led for many to a clearer assertion of the Indian element of their bi-culturalism.

A second thrust of the Native Student Services at the University of

Calgary has been its off-campus programs called Outreach. In some cases such as at the Grouard Outreach, on Lesser Slave Lake, summer courses for the University of Calgary were offered to northern students. In other cases, such as the Morley Outreach, the basic pattern included three years of UCal courses taught on the Stoney Reserve, with the final, fourth year courses being taken on the University campus. Part of a similar program offered on the Hobbema Cree reserve, was placing of the participants in the practicum in schools with Cree children in the northern school divisions of Alberta. An interesting departure in the Morley Outreach was that in the third year of the teacher education program six students, including one Indian student, commuted from Calgary to Morley to participate in a cross-cultural year (Brooks & Moore-Eyman, 1977).

By 1983, there had been 81 graduates in various programs at the University of Calgary from the Native Student Services program. In addition, expansion of Outreach programs in teacher education and other professions were occurring: Fort Chipewyan Outreach completed 3 years in June, 1983; Blackfoot Outreach completed the first year in June, 1983; Drumheller Outreach had completed one year; and a Downtown program was starting; and a Native Engineering program for the first one and one-third years leading to U Cal or U of A has been proposed.

In the Fourth Evaluation Report of the Native Student Services (Brooks & Moore-Eyman, 1977), the academic coordinator makes recommendations for improvement of the operation of the Morley Outreach, which incidentally offers courses which are appropriate for further studies in social work, administration and business, recreation, fine arts, and pre-law in addition to teacher education. This implies that the

professional courses are left to the last few years of any program, a pattern which is different from other Native programs across Western Canada. It is interesting to note that many of the recommendations made for the Morley Outreach deal with problems similar to those faced by other Native programs across Western Canada and certainly all are accommodated by the SUNTEP pattern of three centres.

Morning Star Native Teacher Education Program (MSNTEP)

Morning Star is a native teacher education program which provides the first three years of the Bachelor of Education degree from the University of Alberta. It is a community-based program jointly run by equal partners, the University of Alberta and its Faculty of Education on one hand; and the Blue Quills Native Education Council and the Saddle Lake/Athabasca District Council of Chiefs on the other.

The first two cycles of Morning Star were two-year programs offered in their entirety at the Blue Quills Native Education Centre, St. Paul, Alberta. Cycle one began in September of 1975, while cycle two began in September of 1977. Cycle three, which began in 1979, is a three-year program. Students who were admitted in September of 1979 will complete the first two years of their program at Blue Quills and the third year at the University of Alberta in Edmonton, while those admitted in September of 1980 will complete one year at Blue Quills and two years at the University before qualifying for certification.

The proposal for a native TEP, put forward April 14, 1975, named and explained principles governing the establishment of the program and identified the unique features of the program.

The list of principles follows.

1. We recognize the need for a teacher education program for native people.

2. We recognize and must provide for the difficulties encountered by native students in traditional university settings. To overcome this we will provide

a) an off-campus locale near reserves;

b) a mechanism for transition to on-campus study;

c) support services, e.g., day-care facilities; and

d) specificity of focus on schools for native children.

3. Teacher education for native students should have all the components of the regular B.Ed. program and thus equip native teachers for service in all provincial schools.

4. The four-year B.Ed. program for native students should have a major portion of time devoted to studies and field experiences related to native communities.

5. We recognize that the university does not have sufficient expertise to design and implement this program alone; the university can only contribute from its own resources to a program which is conceived and implemented in equal partnership with native people themselves.

6. We recognize our first accountability to the people we serve.--This venture is one of service to individuals and communities.

In outlining the unique features of the MSTEP, its validity as an alternative program is confirmed.

1. It provides approximately the first two years of university education in an area where many native people now live. The Blue Quills School near St. Paul is within daily commuting distance of five reserves. Metis people also live in the area.

2. It provides an enriched educational program, in addition to core university subjects, including content either directly derived from native cultures or addressed to the particular problems of teaching in native or integrated schools.

3. Instead of five concurrent courses running for an entire term, courses related by content will be offered over a shorter period of time.

4. Admissions will be by recommendation of a coordinating committee, composed of one representative from the Blue Quills Council, one from the university, and one from the community in which the student resides.

5. The concept of the extended practicum is elaborated to include student teaching in Indian, integrated, and non-Indian schools of different sizes and in a variety of settings.

6. Morning Star provides student support in two ways. Professors are available for a large portion of each academic term, and teaching assistants will assist in such activities as preparation for written work.

7. Arrangements are being made with nearby bands for the establishment of day-care facilities for children, in addition to those facilities at Blue Quills School.

8. Deficiencies in participants' secondary schooling will be accommodated by supplementary education and not through remedial courses or a modified curriculum.

9. The parties currently engaged in the development of Morning Star are attempting to obtain temporary teacher certification for those native students who complete the first two years of the program.

Administration of the funding was put in the hands of the University of Alberta. The policy decision-making body was called the Board of

Directors and the liaison function with native communities was carried on by a seven-person Consultative Committee. Both of these bodies had equal representation from the university of Alberta and the Blue Quills and Saddle Lake District native authorities. The staff consisted of a director, a supervisor, a curriculum development specialist, a secretary, two teaching assistants, and two day-care workers.

Following the components' model of the University of Alberta, the 20-course program was composed of non-education courses (4), teaching specialization (3), student teaching (2.5), curriculum and instruction (4), basic education (4.5), and free options (2). Courses offered at St. Paul in the first two years there, in which there was a heavy reliance upon the resources of non-university personnel, were History of Indian Education, Administration of Indian Education, History and Structure of the Cree Language and Basic Indian Education: The Elders.

By 1982, 49 of the 97 students or 51% who had attended MSNTEP had either completed a degree, are presently studying toward a degree, or have a teaching certificate (Read, 1982).

Since its inception the Morning Star program has been the subject of several evaluation studies. The evaluations have centered on whether or not the major purposes of the program have been realized. The purpose of MSNTEP is the preparation of native teachers who will,

a) provide appropriate role models for native children.

b) offer instruction in native settings that bridges the cultural gap between home and school and,

c) be regarded, upon completion of the B.Ed. degree, as equally well prepared as the other B.Ed. graduates of the Faculty and who will be qualified to teach in any Alberta school.

In keeping with the pattern of this part of the study to report a

selection of typical materials, the conclusions of the first evaluation of Project Morning Star (Mackay, 1976) which include strengths, weaknesses, and recommendations are presented first, and student input and recommendations for change from the Morning Star cycle two follow-up study (Sloan, 1980) are presented second.

Strengths, weaknesses and recommendations from the first evaluation by MacKay follow.

Conclusions

This final section of the report is divided into three parts: (1) a list of strengths of the program, (2) a list of weaknesses in the program as it was perceived by the evaluation team in 1976, (3) a set of recommendations.

Strengths

(1) The location at Blue Quills because (a) native students are clients, (b) the location enables clients to maintain reserve and family contacts, (c) support services are readily available, including day care and a cafeteria.

(2) The program is fulfilling a need for native teachers to teach native children.

(3) The course content was considered to be the same as that available in similar courses on the main campus.

(4) The internal course evaluations were useful in providing information on which to base formative judgments.

(5) The objective of the academic staff to broaden the world view of students was successfully achieved.

(6) Many students felt the program increased their self-confidence.

(7) On the basis of interim certification, students are able to make an initial two-year commitment, rather than a four-year commitment to the program.

(8) Three to four week instructional blocks were appropriate in the initial stages of the program.

(9) The time of classes during each day for those students who had family or other commitments was appropriate.

(10) At least two thirds of the students had attained academic success in their courses.

(11) The program seems to have holding power in that only two students as of May 31, 1976, had formally withdrawn.

(12) The selection procedures of student entry into the program was relatively successful.

(13) The skills of some administrative personnel was sufficient to cope with weaknesses in course development to provide personal guidance and tutoring, and the reduction to resignation of the administrative staff.

(14) The facility at Blue Quills has the needed space for the expansion of academic services, for example, library, study room, etc.

(15) Pre-language instruction was available.

Weaknesses

(1) Little or no input by students into the academic planning of the Project was evident.

(2) A fully-developed plan of Project Morning Star was not available.

(3) The grades in some courses were not assigned using realistic standards.

(4) The nature of the program was such that attendance should be considered a priority. The reason for this is the almost total dependence on instructional interaction as a source of knowledge.

(5) The poor library facilities and curriculum materials constitute a major weakness.

(6) There is an apparent lack of a mechanism for the transition of the students to the main U of A campus.

(7) There was poor management of the cultural component.

(8) The time duration of the program was not completely appropriate. That is, operating the program to the end of June kept the students involved in academic work for too long a time period.

(9) The distribution of full-time personnel was weighted towards administration, rather than towards counselling and other more student-related activities.

(10) Proper assessment of student academic preparation must be considered in relation to courses offered. For example, in Ed. C.I. 216, an upgrading session in basic arithmetic was required.

(11) Several instructors indicated the lack of realistic information regarding student ability.

(12) Present plans are very weak about getting students into varied practicum situations.

(13) Group cohesiveness was not evident.

(14) The program was somewhat inflexible.

(15) There was little or no evidence of attempts to develop student identification with the University of Alberta.

(16) The idea of perpetual letter of authority may have long-term effects in terms of teacher status in comparison with certified teachers in Alberta.

(17) There was no native on-site instructional staff.

(18) Plans were not firm for students to make up courses failed during the regular session.

Recommendations

(1) That the program establish a native education component which legitimately reflects the needs of the clients.

(2) That University personnel take responsibility for the academic component of the project.

(3) That courses be planned in accordance with expected weather conditions, that is, courses involving extensive travel on part of speakers not be planned for winter conditions.

(4) That library and study facilities be improved. Two necessary conditions would be (a) a small collection on site, (b) computerized list of books in the Education Library for phone-in access.

(5) That students from regular programs at the University of Alberta be permitted to enroll in Morning Star courses for credit.

(6) That the administrative structure, personnel and duties be reorganized so that (a) project director resides full time at Blue Quills, and is directly involved with program and students, (b) liaison with the University be

streamlined to allow for more and better communication.

(7) That counsellor/tutor/administrator position be established at Morning Star. This person should not be from the local area.

(8) The supplementary courses should be made available in the area of child development, basic mathematics, writing and library researching skills.

(9) That better documentation of the overall program be provided so that courses like Ed. C.I. 200 and the practicum courses receive higher priority in planning.

(10) That more use be made of integrated schools where appropriate.

(11) That alternatives be explored regarding a two-year residency on campus.

(12) That the letter of authority not be considered beyond the five-year duration of the interim certificate.

(13) That liaison with the University of Alberta campus be developed through delivery of student newspapers, etc.

(14) That entrance assessment procedures be upgraded by refining the selection process.

(15) That criteria be established for the removal of students who are detrimental to the program.

(16) That more student involvement should be obtained in the planning of the program.

(17) That the program should be more closely aligned to University program timetable.

(18) That ways of improving program portability be explored.

(19) That the Morning Star site be referred to as the Morning Star Campus of the Faculty of Education.

(20) That evaluation of various aspects of the program be continued on a year-to-year basis during the life of the program.

The Morning Star Cycle Two Follow-up study was one of the few to report student opinions on how the program helped them and students' suggestions for change.

All but one of the cycle two students contacted strongly endorsed continuation of the Morning Star program. In so doing, however, six students offered suggestions on how the program might be altered.

Respondents felt the program had helped them in a variety of ways. These included the following:

(1)...has given me independence, recognition and a better paying job.

(2)...has helped me achieve my goal to be a teacher.

(3)...has increased my knowledge and given me more confidence in myself.

(4)...I now have a job close to home.

(5)...the History courses taken helped me learn more about Canadian and American Indians. I also gained a better understanding of Indian culture.

(6)...Blue Quills is close to home therefore I had an opportunity to complete my studies while remaining at home.

(7)...has opened a couple of doors which otherwise would not have been open.

(8)...has provided teacher training needed and has shown me that there is more to teaching than I at first thought.

(9)...has helped me personality-wise. My ideas have changed a great deal. I am looking foward to obtaining a decent job.

(10)...has helped me achieve my goal to be a teacher.

(11)...provided the encouragement needed for me to go on.

(12)...has helped me get a job.

(13)...helped me to get into University earlier than otherwise would have been possible.

(14)...has increased my knowledge of Indian people and my understanding of the problems faced by Indian people. I felt I learned many good things about Indian people and that helped me to understand things I did not understand before.

(15)...provided me with a start in education I otherwise would not have had.

(16)...helped me attain my goal to become a teacher.

(17)...has given me a basic understanding of how to relate to children through taking psychology and sociology courses. The program has also helped me job-wise.

(18)...has given me an insight into what is going on in the outside world and how I can help my own people once I get an education.

(19)...helped allay fears I could not do this level of work.

(20)...has helped me to speak in public.

(21)...has helped me understand the problems that native children face.

Suggestions for change given by respondents included:

(a) Offering the third and fourth years at Blue Quills (2)

(b) Offering the program at Grouard (2)

(c) Offering the program closer to home.

(d) Emphasizing the Language program rather than the Social Studies program.

Saskatchewan

The Northern Teacher Education Program (NORTEP)

Sections of a government document written in November, 1982, are used here to outline NORTEP, centered in La Ronge, Saskatchewan.

Target Group

Individuals who are residents of the Northern Administration District (NAD) for 15 years or half of their lifetime.

Purpose/Objectives

1. NORTEP is a four year off-campus work-study program, sponsored by the Northern Lights School Division (NLSD) in co-operation with the Universities of Regina (U of R) and Saskatchewan (U of S), designed to provide opportunity to northerners to become fully accredited and qualified elementary school teachers through attainment of a "Standard A" teaching certificate.

2. The program was designed to meet the following objectives:

   (a) to reduce the turnover of the northern teachers, a rate which approximated 40% in 1975.

   (b) to improve the quality of teaching by increasing the numbers of teachers familiar with the language, culture, socio-economics, isolation factors, and general environment of the north. (In 1975, 25-33% of northern teachers had no previous teaching experience and no experience with the north; almost all teachers were non-native).

   (c) to improve the quality of school programming through the development of northern curriculum, language instruction, relevant teaching materials and aides, student support systems.

   (d) to improve home-school-community communication and involvement.

   (e) to indirectly increase public school student retention rates.

   (f) to increase employment opportunity for northerners.

   (g) to increase opportunity for and accessibility to northern-based post-secondary education.

   (h) to increase visibility of native-northerner role models.

Eligibility Criteria

1. Eligibility is based upon:

   a) northern residency
   b) qualification for University entrance by:
      (i) completion of academic Grade XII OR
      (ii) acceptance as mature student (20 years of age)

2. The selection process includes two stages:

   a) interviews and priorization of candidates by local communities and school boards
   b) interviews and selection by a committee made up of the NLSD Board representative(s), the NLSD Chief Executive Officer, and the NORTEP Director.

3. Selection criteria include:

   a) suitability for working with children and potential for classroom teaching
   b) fluency in Cree or Dene (Chipewyan)
   c) preparation for academic work-school achievement
   d) willingness, capability, and determination to see training through to completion, involving the demands of working in the school and attending classes away from home
   e) ability to work well with other people.

Historical Summary

1. NORTEP was initiated by the Northern School Board (NSB) and a staff member of the Academic Education Branch, Department of Northern Saskatchewan (DNS) in 1976. While efforts continued to obtain funding from DNS, and academic support and co-operation from the College of Education, U of S, classes were begun.

2. In 1977, funding arrangements, which have since been slightly modified, and academic service agreements were completed. NORTEP was approved by both U of R and U of S, and the Provincial Board of Teacher Education and Certification. Support was gained, and has remained very strong, from the Saskatchewan Teachers' Federation (STF), and Deans of Education. The NSB became responsible for financial, administrative, and legal matters. Program staffing was begun.

3. The initial target group was the "Native instructors," originally dubbed "teachers' aides," who had been hired by NSB from 1971 to remedy the language problem between the Dene and Cree speaking children and the teaching staff. In 1979, program revisions included the phasing out of the "native instructors," expansion of target group, and reduction in salary levels.

4. In 1974, government appointees to the NLB were replaced with

appointed "northerners." In 1976, the NLB became composed of nine elected representatives from different northern regions, of which eight currently are of native ancestry. In 1979, the NLB became the NLSD #113, under the Education Act, with powers and responsibilities equivalent to any other provincial school division.

5. The program has gained recognition both throughout the continent, and internationally as one of the most innovative and effective teacher education programs in existence (in 1979, NORTEP was used as a case study for presentation at an international educational conference in Manchester, Great Britain). Its success has been attributed to the work-study, school-based program model, the involvement of northerners and students in program design and modification, northern-based design and delivery, selection processes, competent staffing, the responsiveness of northern administration, and accreditation criteria and standards.

Enrolments

1. Figures

Year	Admissions	Withdrawals*	Graduates*	On-Stream*
1976-77	14	5	8	1
1977-78	31	6	20	5
1978-79	14	7	4	3
1979-80	36	19	3	14
1980-81	27	8	-	19
1981-82	28	6	-	24
1982-83	29	-	-	29
TOTALS	179	51	35	95

*Note that figures in the last 3 columns indicate what has happened to each of the admissions for that year and do not reflect the number of withdrawals, graduates, etc. in any one year.

2. The overall retention rate is 71.5% (one third of the withdrawals occurred at the time the program was revised).

3. Of the 35 graduates, all have taught within the northern school system; 33 have remained; one is on maternity leave; one is on a year's leave of absence to accept other northern employment.

4. The 93 current students represent 30 communities.

5. Of the 93 students, 66 are sponsored by NLSD, 16 by DIAND, and 11 by Ile à la Crosse Board.

6. Of the 93 students, 19 are native instructors.

Funding Sources

1. Funding by the Province is provided through a contract arrangement between the Department of Education (DNS previous to realignment) and the NLSD.

2. 60% of the costs are recoverable from the federal government to the Provincial Treasury through the Northlands agreement.

3. Students who have other sponsorship (e.g., DIAND) are paid for (including tuition, travel, books, allowances, and a percentage of administration overhead) by contractual arrangements between NLSD and those agencies.

Program Administration

1. While the program is the administrative responsibility of NLSD, NORTEP itself has administration function and staff, with financial accountabilities to both the NLSD Board and the Department of Education (formerly to Academic Education Branch, DNS).

2. Several committees have been struck to monitor, evaluate, and promote program effectiveness, and accordingly to recommend program revision:

   a) NORTEP Selection Committee (as previously described)
   b) NORTEP Review Committee, with representation from the universities, STF, NLSB, Department of Education, DREE, Northern Teachers' Association, independent school boards, and NORTEP staff, students, and graduates, to advise on the program generally.
   c) NORTEP Joint Field Committee, comprised of teachers, students, superintendents, and NORTEP staff to monitor and facilitate the field and internship components of NORTEP.
   d) NORTEP Co-operating Teachers Seminar, which is designed and sponsored annually by STF and the universities to facilitate communication, teamwork, and program understanding between NORTEP students and their home community classroom teachers.

3. Control of all academic matters is exercised by the universities in accordance with the terms of the affiliation agreements. The approval of all course offerings, instructional staff, and granting of credits are upon recommendation of the appropriate Dean in the university with which students are registered.

4. Any planned changes in the NORTEP structure or program must be considered in light of the following:

   a) the governance of NLSD Board which is comprised of elected representatives from northern regions (8 out of 9 members are northern natives);
   b) the current support of both status and non-status native communities;

c) the affiliation agreements with the universities;
d) the interconnections and support from various schools, Boards, and organizations, including STF;
e) the credibility of the program has established beyond the province;
f) the impact on northern Saskatchewan (in Ile-à-la-Crosse alone, native staff has increased from 2 teacher aides in 1976-77, to 2 graduate teachers and 11 NORTEP students; concurrently, age-grade deceleration has decreased from 3-4 years to 6 months);
g) the effectiveness of the program in addressing the needs for which it was established (see objectives section);
h) the fact that it costs half as much for the province to annually train a NORTEP student than it does to support a person in a correctional facility;
i) the increased responsiveness of the program, administered in the north, to northern needs and circumstances (e.g., program revisions, travel advances, assistance in baby-sitting arrangements, etc.);
j) the involvement and interest of northern people generally in a program they consider "really theirs;"
k) the apparent need for program continuance and possibility of expansion:

(i) While the 1982-83 intake numbered 29, 133 applications were received.
(ii) Assuming that program levels remain unchanged to 1986, and that the northern school population remains static (it is consistently increasing by 5% per year currently), NORTEP graduates will represent no more than 29% of the northern teaching staff by 1986. While this is a significant impact, it falls far short of correcting the massive under-representation of native teachers relative to the proportion (68-70%) of native children in the classroom.

In a case study prepared for IMPTEC and delivered in Manchester, England in December, 1979, Thelma Cook and Arthur More described NORTEP as one of the most innovative native Indian teacher education programs in Canada, embodying many components which are representative of other native Indian teacher education programs. NORTEP's mission was to design and put in place a mode of teacher education appropriate to the conditions and the needs of the northern communities. NORTEP was unique in that, until SUNTEP, it was the only teacher education program in Canada initiated and controlled by another institution--in the former case, the

Northern Lights School Division and, in the latter case, the Gabriel Dumont Institute. A universally held high level of support and will to make the innovation a success is shared among all principal actors and within all cooperating groups and institutions in the NORTEP program. In her section of their case study, Cook pinpoints three areas of concern for NORTEP: on-going financing, academic preparation and political commitment.

In his section of the IMPTEC case study, More summarizes all the forces affecting NORTEP students and curriculum. These charts, reprinted as Table 1 on the following four pages, represent the substance of More's writings and thinking (Cook & More, 1979).

Prince Albert District Teacher Training Project

The Prince Albert District Teacher Training Project (PADTTP) began in 1977 and concluded in 1981. The Prince Albert District Indian Chiefs commissioned a research report on its outcomes; the study was conducted in 1982 by a group from the University of British Columbia. The case study in community control entitled "Between the Old and the New Ways" was prepared by the supervisor of the NITEP program from 1977-80, Thelma Sharp Cook (1983).

Five Cree reserve communities--La Ronge, Montreal Lake, Pelican Narrows, James Smith and Sturgeon Lake--took part in the project which was funded by a variety of sources, mainly using federal money and supervised by the Saskatchewan Indian Federated College, academically integrated with the University of Regina.

The training program at each site ran for three years, being the same program of studies offered by the University of Regina for its

Table 1

Summary of Forces Affecting NORTEP Students and Curriculum, With Comments

Force	Direction[1]	Comments
STUDENTS - Personal		
1. Responsibilities to family	-	Prior[2], decreased by living at home
2. Support from family	+	Prior, increased by living at home
3. Lack of financial support	-	Prior, considerably decreased by Native Instructor salary
4. Social distance	-	Prior, decreased by living at home and program ethos
5. Geographic distance	-	Prior, decreased by locating program in north
6. Prejudice and discrimination	-	Prior, counteracted by 9, 43, 44, 45
7. Students older, more mature	+	Result[2], counteracts 1, 12, 13 especially
8. Commitment of students	+	Result, counteracts 1, 12, 13 especially
9. Indianness of program	+	Strategy[2], counteracts most negative forces
- Academic		
10. Academic background prior to entry	-	Prior, decreased by use of Mature entry provisions
11. Inappropriateness of regular programs	-	Prior, virtually eliminated by NORTEP design, especially 15, 19, 26, 38
12. Difficulties in English	-	Prior, decreased by 8, 14, 28
13. Academic gaps once in NORTEP	-	Result of 10 and Mature entry provisions, decreased by 8, 14, 28
14. Flexibility in number of courses student may take	+	Strategy, counteracts 1, 12, 13
- Professional		
15. Intimate knowledge of north	+	Prior, considered by some as a negative force prior to NORTEP
16. Indian language proficiency	+	Prior, considered by some as a negative force prior to NORTEP

Table 1 (Cont'd)

	Force	Direction	Comments
	- Professional (Cont'd)		
17.	Lack of good teaching models in student background	-	Prior, counterbalanced by extensive student teaching and contact with Cooperating Teacher
18.	Dearth of models of Indian teachers	-	Prior, partially overcome by 43 and use of Indian resource people
19.	Support from teachers who realize special qualifications of NORTEP student teachers	+	Result, helps counteract many of the negative forces
	- Community		
20.	Shifting power structure in communities	-	Prior, counterbalanced by positive aspects of 22, 23, 24
21.	Moral support from community	+	Result, helps counteract many of the negative forces
22.	Increased educational power of student in community	+	Strategy, helps counteract 20, effective leadership training
		-	Result, may cause backlash
23.	Increased economic power	+	Strategy, helps counteract 3 and 20
24.	Increased political power	+	Result, may help counteract 20, could be effective leadership training
		-	Result, may cause backlash, little help available in program
25.	Higher expectation for community involvement	-	Result, partially counteracted by 21, 22
	CURRICULUM - Courses		
26.	Cultural component of coursework	+	Strategy, helps counteract 11, enhances professional effectiveness
27.	Adaptation of coursework to northern and native context	+	Strategy, helps counterbalance many negative forces, especially 4, 6, 11
28.	Adaptation of coursework to student needs	+	Strategy, helps counteract 11, 12, 13, 17

Table 1 (Cont'd)

	Force	Direction	Comments
	- Courses (Cont'd)		
29.	Emphasis on methodology before academic course-work	+	Strategy, helps counteract 11, 13, 17
30.	Negative pressures on academic standards	-	Result, counteracted by 28, 31 and dissemination of accurate information
31.	Quality of instruction	+	Strategy, helps overcome 12, 13 and many other negative forces
32.	Commitment of NORTEP staff	+	Strategy and Result, enhances total program
33.	Location of instruction in north	+	Strategy, counterbalances 1, 5, 11, enhances 9, 15
34.	Non-availability of instructors between classes	-	Result of 33, partially overcome by 32, 35 and special efforts of instructors
35.	Student relationship with staff and instructors	+	Result, helps counteract 12, 13, 34, enhances total program
36.	Hawthorne Effect	+	Strategy, enhances total program
	- Student Teaching		
37.	Community forces listed above	+ -	See 20 to 25
38.	Early introduction to classroom	+	Strategy, counteracts 11, 13, 17, enhances effect of 15, 19, 21
		-	Results from working in classroom before any skill development takes place
39.	Classroom disruption caused by La Ronge trips	-	Result, partially counter-balanced by 33, 42
40.	General inexperience of northern teachers	-	Result, counteracted by careful Cooperating Teacher selection and the enthusiasm of young teachers
	- Other		
41.	NORTEP student-Cooperating Teacher seminar	+	Strategy, partially counteracts 38, 39, enhances effect of 19, 29, 38, 45

Table 1 (Cont'd)

	Force	Direction	Comment
	- Other (Cont'd)		
42.	Group orientation	+	Strategy, counteracts 6, 11, enhances 9, 15, 26
43.	Sharing of ideas and problems among students	+	Strategy, general positive effect particularly enhances 9, 15, 29, 38
44.	Communication with other native Indian programs	+	Strategy, general positive effect particularly enhances 9
45.	Program ethos	+	Strategy and Result, related to 8, 9, 15, 26, 27, 28, 32, 36

[1] Positive direction, represented as "+", indicates that the force improves the effectiveness of the teacher education program. Negative direction, represented as "-", indicates that the force decreases the effectiveness of the teacher education program.

[2] Three terms are used under Comments section - "Prior, Strategy, Result." "Prior" indicates that the force existed before NORTEP's implementation; "Strategy" indicates creation of the force was a planned strategy in the implementation of NORTEP. "Result" indicates the force is an unplanned, but perhaps unavoidable, result of the implementation of NORTEP. In this context an effective strategy is assumed to exert a positive force, which usually counteracts a "Prior" negative force.

three-year on-campus preparation for the Saskatchewan Standard "A" Teacher Certificate. The important departure from the regular program was that students in the PADTTP were required to specialize in Indian Studies and in La Ronge and Pelican Narrows bilingual-bicultural studies. Most of the courses were taught at each of the reserves utilizing four academic sessions: fall, winter, intersession, and summer.

The first-year curriculum was divided between in-school experience and introductory education and academic courses. Second-year courses covered general topics in methodology. The internship took place either during the fall of 1980 or the winter of 1981, in a school system other than the trainee's home community, and lasted from 8 to 16 weeks.

Seventy-two trainees from four bands were enrolled in the PADTTP, approximately 15 from each reserve, all band members most of whom were already teacher aides or associates. As of July 15, 1982, 31 of them had received their Standard "A" Certificate. Fifty of the original seventy-two (69.4%) obtained employment as teachers, teacher associates, other community education positions, or are completing their studies (Cook, 1983). The most immediate effect of the program was the influx of a significant number of trained Indian educators into the northern reserve school systems. Cook also reports that six students went on to complete the B.Ed. at the University of Regina. Course completion rates of about 80%, such as found in the PADTTP, are indicative of high levels of student motivation, instructor dedication, and staff and co-ordinator support. As a result of the PADTTP, Cook (1983) reports that about one-third of the teachers in the community schools of the Prince Albert district are now Indian with many more offering support services. According to Cook (1983), three areas of impact on the schools that are related to

the increased presence of Indians in classrooms are: pupil-teacher interactions; teacher continuity which has been a major problem in northern communities; and the acceptance of native graduates by non-native professionals in the schools. Three major areas of impact on the communities are also reported by Cook (1983). These are: increased confidence in the potential for the success of community initiatives; increased awareness and importance of the education portfolio; and a greatly increased potential for band leadership positions to be held by women. Despite the good intentions, the program went seriously awry.

The Report of the Project Officer identified three broad objectives of the PADTTP which the program of studies was attempting to accomplish:

> First, to provide professional training leading to employment for local Band Members in the reserve schools (or elsewhere);
> Second, to improve the quality of the schools' educational programs by providing bilingual, bicultural teachers;
> Third, to provide for local involvement in the development of educational facilities and programs.

The Standard "A" Certificate requirements were essentially the same as those for the University of Regina, consisting of work under the areas of Introductory Academic, Professional Courses, Teaching Specializations I and III (Language Arts and Indian Studies), and Internship. The Federated College had the responsibility of ensuring that the University of Regina's admission, course, and program standards were maintained and were applied equitably. The Federated College also had the responsibility of maintaining the academic standards of the program of studies. About three-quarters of the one hundred course offerings were instructed by the non-university oriented group of instructors, due to expediency and by design since this group had extensive northern experience. Cook (1983) outlines the operation of the program, describing it as a

seriously flawed teacher preparation program. She discusses this conclusion under several themes.

A. Admissions. Admissions allowed three routes of access: regular status, mature status, and special status. The majority entered under categories two and three.
   Weaknesses
   1. There are great strains placed on the quality of the university programs if significant numbers of students are admitted with substandard qualifications.
   2. Admission criteria were politically and subjectively applied, rather than objectively applied, in some cases, starting off the program under a cloud of suspicion.

B. Program of Studies. The five program components offered were university coursework, teaching modules, upgrading and skill development, off-reserve workshops and conferences, and teaching practice.
   Weaknesses
   1. Serious gaps in general knowledge or content areas for the teaching subjects were common.
   2. An increased exposure to courses in the humanities and social sciences in a more stimulating intellectual setting was necessary.
   3. Trainees identified a need for a course in the area of measurement and evaluation of student achievement.
   4. The offering of skill and upgrading components was sporadic, particularly in second and third years, because of rigid time constraints. Well trained instructors and tutors are required to assess the program and student needs, to design and deliver appropriate developmental assignments and to evaluate student progress.
   5. Cook concluded that there were serious gaps in the school practice component and these shortcomings occurred in all communities. The practica virtually stopped in the second and third years of study and classroom teachers were only minimally involved in the program.
   6. The internship experience was a very 'rough' experience for most interns. Accounts from all concerned pointed to inadequate preparation in three areas: command of the subject matter; mastery of basic teaching skills, and planning and evaluation experience.

C. Program Scheduling.
   Weaknesses
   The fast pace and intensity of the PADTTP produced family and trainee health problems, chronic fatigue and emotional tension. The multiplicity of roles and role expectations also took its toll on the co-ordinators.

Cook (1983) identifies the over-riding problems as the two just

alluded to. One problem was the requirement of the funding agencies to maintain enrollment at 15 trainees per community and to complete the program in a timeframe of three years. The other problem was in the area of roles and responsibilities for the control and direction of the program. Some of Cook's (1983) suggestions for improvement were:

> In order to improve the quality of the program and to reduce the tension levels, both the length and the academic rigor of programs such as this must be extended. There must be vacation periods programmed in. There must be easy 'exit points' for students and staff. There must be much more flexibility in scheduling to allow for the provision of needed skill and literacy development. There must be much more emphasis on the development and practice of teaching skills. And there must be, for teacher training and for other programs leading to academic certification, more than fleeting exposure to an intellectual climate that is not expected in the communities . . . . The Federated College failed to provide the level of intense and on-going supervision required. The Co-ordinators required training for their role as teacher educators. The local instructors required assistance to design and evaluate their courses. The band leaders required information on the areas and lines of institutional authority and local autonomy. In fairness it must be stressed that the Federated College at that time had neither the resources nor the professional staff to adequately perform these necessary functions. However, it must also be said that the responsibility to do so rested with it. Program cohesiveness, course content, and standards suffered because of the lack of supervision in these areas.

Indian Teacher Education Program (ITEP)

ITEP is one of the three teacher education programs in which the College of Education at the University of Saskatchewan, Saskatoon, is involved. The following information about ITEP is taken from a descriptive brochure disseminated to all interested persons or groups. One of the lessons to be learned in examining programs like ITEP is related to the experience gained through longevity since ITEP began in February, 1973. A list of the topics described follows:

1. Introduction

2. Objectives of ITEP
3. Program Support Services
4. Internship
5. Academic Preparation Phase
6. Extra-Curricular Activities

Introduction. The Indian Teacher Education Program (ITEP) at the College of Education, University of Saskatchewan, is a teacher training program that is designed specifically to provide native people with the opportunity to become proficient teachers. ITEP was developed at the request of the Indian people of Saskatchewan. Joint planning on the part of the Indian Cultural College of the Federation of Saskatchewan Indians, the provincial Board of Teacher Education, the Saskatchewan Department of Education, the Saskatchewan School Trustees' Association, the Saskatchewan Teachers' Federation, the Federal Department of Indian Affairs and Northern Development, and the University of Saskatchewan has made ITEP a reality. The program began in February 1973 with 21 students and graduated its first group of certified teachers in 1975. Since its first graduation, the program has not only grown in size but concurrently innovations and changes in native education have prompted development in new areas.

ITEP began as a two-year teacher training program leading to a Standard A Certificate. In 1978, the Department of Education announced that certification was to be extended to three years. ITEP students entering the program at that time had the option of completing the requirements for a 4-year Bachelor of Education or exiting the program after 3 years and receiving a Standard A Certificate. As of September 1982, all students enrolled in the ITEP program must successfully complete

requirements as outlined by the College of Education before they will be granted a Professional A Certificate.

The need for native children to be taught by people who understand them has long been recognized. Teachers of native ancestry can help make school learning more meaningful. A teacher training program is a way in which native people can meet the future with pride, understanding, and confidence. Of the 100-plus ITEP graduates, 90% are now working in school systems in Saskatchewan, others have returned to the program to complete their Bachelor of Education, while the remainder are continuing on to do graduate work. The program is fortunate to have so many former ITEP graduates returning to further their studies. This group is instrumental in acting as a support system for new students that are entering the program. The experience it has gained in working in school systems has provided the program with direct feedback to what changes have to be made to better serve the needs of native children.

ITEP is constantly changing its course offerings, emphasis and preparation phases to meet the demands of a changing educational scene.

Objectives of ITEP. The ITEP program is designed to:

1. Prepare native people for classroom teaching and provide a broad educational experience which will give individuals more freedom to specialize in specific areas of education.

2. Increase the number of native teachers in Saskatchewan and other parts of Canada who will be able to meet the social and cultural needs of native communities so as to have a stronger voice for changes in education.

3. Give adult students the essential background training to prepare them to complete the requirements of a Bachelor of Education Degree and a

Professional A Certificate.

4. Prepare students to function effectively in a cross-cultural setting.

5. Instruct potential teachers in skills which will take them beyond the classroom to the broader realm of related educational concerns.

6. Reinforce a cultural awareness and identity so that the teacher will encourage students to appreciate their heritage.

7. Encourage the students to become active members of the teaching profession and promote a learning environment that fosters a positive self-image.

8. Inspire the students to be role models so that other native students will realize their potential and the contribution that they can make to the community and society at large.

9. Develop and implement relevant materials and techniques in the classroom that will better serve the needs of native children.

Program support services. The ITEP program is so designed that students receive:

1. Academic and personal counselling from the teacher-counselling staff and the Associate Director/Director.

2. Tutoring is provided by tutorial counsellors or from instructors that are contracted to do specific tutoring in specific areas.

3. On-going program counselling and on-going tutorial sessions throughout the entire four years.

4. Financial assistance for treaty students is provided by the Department of Indian Affairs; assistance for Metis and non-status students is provided by N.S.I.M.

5. Continuous support from the student body.

6. Additional financial assistance is available via a Canada Student Loan for students that qualify.

Internship - student teaching. Internship is the culminating phase of an integrated approach to the preparation of competent and professional elementary teachers. The experience affords an opportunity to combine knowledge and theory with classroom techniques and procedure while under the supervision of both a co-operating teacher and a university supervisor.

Every effort is made to provide the student with a variety of teaching experiences. Placements are made on reserves, in integrated schools, federal schools, band-controlled schools and schools in urban centres.

A student must successfully complete 16-20 weeks of internship student teaching in order to meet the requirements for certification. Upon successful completion of internship, a two-class credit (12 credit hours) is granted.

Goals. The overall goals of the internship student teaching program are to provide carefully supervised learning activities in which the student can:

1. Demonstrate the ability to provide a physical and social environment suitable for learning.

2. Demonstrate the ability to identify and provide for individual differences among the students.

3. Demonstrate the ability to do long-range planning, unit planning, and daily planning.

4. Demonstrate the ability to achieve desired learning outcomes with pupils through the application of a variety of instructional techniques.

5. Demonstrate the ability to evaluate student progress in relation to stated objectives of instruction.

6. Demonstrate the ability to interact with members of the professional groups as a teacher.

The student is assigned to a school for a directed field experience with initial emphasis on developing competence in observing, and in planning and assisting with instruction. During the term, under the guidance of the co-operating teacher and the University staff, there is an increasing amount of independence, to the point where the student teacher can assume full responsibility for the classroom program. It is anticipated and desirable that at the beginning there be limited participation in instructional activities so that the student may accept increasing instructional responsibility throughout the term.

Academic preparation phase (APP). Students who enter the ITEP program as mature students (Adult Admission) will be required to complete the specified modules of the Academic Preparation Phase (APP).

It must be noted that students that have a complete academic Grade XII will not be required to enroll in any academic preparation course unless they feel that they have a deficiency in a specific area.

Objectives:

1. Equip students to acquire background knowledge and skills that they will need to successfully complete the requirements for a Bachelor of Education.

2. Better equip students to participate and excel in their professional and academic course.

3. Familiarize students with the university and university life.

4. Give students the opportunity to decide whether or not they are interested and committed to the teaching profession.

5. Give students an opportunity to develop a positive self-image and a feeling of confidence so that they will excel in their professional courses.

Modules:

1. Communication Arts Module.

2. Visual Communication Module.

3. Natural Science Preparation Module.

4. Mathematics Preparation Module.

5. Cultural Awareness Module.

6. a) History Preparation Module.

   b) Native Studies Preparation Module.

A summary of topics covered, hours, and mode of instruction is provided in Table 2 on the following page.

ITEP extra-curricular activities. Students are involved in:

1. Organized Sports: a) Volleyball, b) Basketball, c) Hockey, d) Curling, and 3) Badminton.

2. Intramural Sports: a) Volleyball, b) Basketball, c) Hockey, d) Curling, e) Softball, and f) Soccer.

3. Drum Group.

4. Drama: ITEP Players.

5. Community Involvement: a) School Presentation, b) Presentation at Conferences, c) Presentation to Visiting Groups, d) Community Committees,

Table 2

Summary of ITEP Academic Preparation Phase

	Instructional Hours	Mode of Instruction
I. COMMUNICATION ARTS MODULE - Writing Skills - Reading Skills - Oral presentation/research skills	117 hours	Lecture, in-class experience, discussions
II. VISUAL COMMUNICATIONS MODULE - Graphic media - Visual design - Symbolism-traditional - Visual expression - Media utilization	39 hours	Lecture and Lab experience
III. NATURAL SCIENCE MODULE - Science awareness - Basic Biology/Earth Science - Biological concepts, theories and principles - Introduction to Geography	60 hours	Lecture and Lab experience
IV. MATHEMATICS MODULE - Conceptualization of number system - Computational Analysis of number system - Probability, Statistics, Geometry, Measurement and Graphs	78-85 hours	Lecture, Tutorials and Lab experience
V. CULTURAL MODULE - Indian tradition/philosophy - Positive self-image - Relevance in education	30 hours	Lecture, Seminars, Small Group Discussions
VI. HISTORY/NATIVE STUDIES MODULE - Introduction to Canadian history - Background information - Introduction to Native Studies - Regions of native people - Native history/contemporary scene	39 hours	Lectures and Tutorial sessions
VII. PROFESSIONAL & ACADEMIC DEVELOPMENT - Orientation to University - Developing self-confidence - Positive self-image - Study skills	15 hours	Actual experience, Seminars, and short presentations
VIII. SOCIAL SCIENCE MODULE (Proposed) - Psychology - Sociology - Anthropology	39-78 hours	Lectures, Seminars, discussion groups

e) Public Awareness, and f) Displays at Major Educational Conferences.

6. Social and Informative Events:

The ITEP program organizes many social functions throughout the year whereby students, instructors, and guests can get together for a social evening. Graduation in June is a highlight of the year and much preparation is involved in this event.

The Canadian Indian Teacher Education Projects Conference (CITEP) is held every year in a part of Canada. ITEP is represented at this conference by students and faculty.

7. Other University Organizations:

ITEP students are represented and a part of the Nechi Club on campus. Students have the opportunity to be a part of any club or organization on campus. ITEP students have become a part of many campus events.

Relevance of the Related Literature to SUNTEP

The decision to create an alternative teacher education program inevitably involves a minority culture which senses a need and an institution of higher learning which responds. The animation of programs has generally been a cooperative effort requiring resolution of central issues before and during design and implementation phases. The judgements made during the creation of Indian, Metis and non-status teacher education programs in Western Canada, many of which have been described in this review of related literature, have relevance to an assessment of SUNTEP decisions. In this section we survey the variety of options available to designers of alternative teacher education programs, identifying the choices made by SUNTEP. The evaluation of the SUNTEP program is in part an examination of the justification of these choices.

Opportunity for Higher Education

Without exception, Teacher Education Programs for people of native ancestry have been a response to the recognition that natives are not served well by present teacher education programs at universities; many are unable to cope with campus life geographically and socially removed from their homes. In addition, as More (1979) relates, the 10% of natives who do complete high school are rarely on the academic program. Among those low economic groups, requiring role models if they elect to break into the professions, are many capable but poorly qualified people. Alternative programs, designed at least in part with native support, involvement and offering bursaries or allowances, have been chosen by Western Canadians as the means to provide opportunity for education.

SUNTEP is designed to provide the opportunity for Metis and non-status

Indians to gain teacher education. The decision was made that not large enough numbers of native teachers to satisfy present and future needs, and specially prepared to deal with cross-cultural situations, would be possible under the existing opportunities.

Control of and Influence on the Education of Native Children

As the committee which designed Morning Star in Alberta concluded, universities do not have the expertise to design alternative teacher education programs for natives without the assistance of the group which feels the need, and the needs of which are to be satisfied. What is on the record, to the credit of the universities, is that those institutions have relinquished parcels of control of the design of alternative programs, while reserving the right of final approval. While critics of this balance of power may maintain that the power of native groups to effect the program is more apparent than real, the fact remains that natives have been given a greater voice in governance of the programs and hence a greater degree of self-determination. The delicate balance between the power of the native community and the power of the erstwhile autonomous university community will vary with each situation, but an attempt to counterpoise the scales of social justice has been made.

SUNTEP: The university, school systems, department of education, and Gabriel Dumont Institute are all players in the SUNTEP saga. The Gabriel Dumont Institute has been used as the agency to legitimize Metis and non-status concerns in SUNTEP. It is accountable to the provincial government for fiscal matters and to the university for academic matters. In More's (1979) general groups of programs, SUNTEP is a combination of the Significantly Altered and Community Based. More also maintains that

the more community control the community has in an alternative teacher education program, the greater the possibility that that community's needs will be accommodated. The various committees of Gabriel Dumont and SUNTEP provide a set of checks and balances which protect both the Metis and non-status community and the university community.

The Centres

One Alberta pattern has been to provide support centres on campuses for native students taking the regular programs, in other colleges as well as Education; one British Columbia pattern has been to offer the first two years at several off-campus centres, and the ensuing years on campus; and Manitoba, through BUNTEP, for example, has established many centres throughout the north taking in only community residents as admittees, running through the four-year rotation and then closing the centre. These patterns serve to open the whole question of initial decisions which must be made concerning centres, and foreshadow attendant problems and issues. The location and nature of the centre determines the type of what MacIntosh calls a bridging community. In B.C. and Manitoba only one coordinator was located at each centre. It is not exaggerating to state that the centre has been the key mechanism for accommodating the special needs, financial, social, personal, and academic, of the students. Centres have provided an encouraging, protective, compassionate environment provided by faculty with a high level of commitment.

SUNTEP: The SUNTEP pattern of three centres, each with three faculty members, each taking in 15 new students each year in a continuous cycle is unique in Western Canada.

Centre Staff

Only in Saskatchewan are staff in the centres not members of the university faculty, an arrangement which offers some advantages. However, staff who are university faculty may have more permanence in their positions and greater opportunity for personal advancement and improvement of qualifications.

SUNTEP: The director, coordinators and staff of SUNTEP are all members of the Gabriel Dumont Institute.

Program and Standards

Providing greater opportunity to deprived minorities, Indian, Metis and non-status programs have been featured by: programs similar to regular programs; courses offered in blocks; greater emphasis on field experiences; 50% more contact hours; and professional classes in the first two years. The unique elements not found at every centre include Native Studies, cross-cultural studies, urban studies, ESL, communications emphasis, leadership training, and academic preparation courses. A strong attempt has been made to maintain high standards relative to other teacher education programs. More (1979) defends the affirmative action program as not being, as some critics complain, ethno-centric or racially biased, but rather based on the common needs of a deprived racial group.

SUNTEP: Many of the features are typical of SUNTEP. Its specialization has been Native Studies, academic and cross-cultural education. Standards have been kept high. The main purpose of the program is helping Metis and non-status Indians to become teachers. Many of the goals of SUNTEP are similar to other programs, but it does have unique goals, mainly related to Metis and non-status self-actualization.

Assimilation or Integration

A special attempt is made in the programs examined in the literature to assist students in better understanding their culture, history, heritage, and sometimes language. Since the opportunity has not been afforded their ancestors to study at a post-secondary level, and indeed many did not desire to, alienation from their people often occurs with more education. The influence of the native community has contributed toward a bicultural or integration nature of programs. By integrative we mean that the professional skills of a teacher are being added to the skills, attitudes and knowledge needed for cultural development of Metis and Indian students.

SUNTEP: We see SUNTEP as a bicultural program.

Field Experiences

The field experiences compared to those of the university alternative are longer, start earlier, are more likely to be school based (placing an attendant burden on the public and separate schools), and often involve unique experiences.

SUNTEP: The design of SUNTEP's field experiences, requiring a cooperative effort, is characterized by all of the above.

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CANADIAN NATIVE TEACHER EDUCATION PROJECTS

Newfoundland

Teacher Education Program in Labrador (TEPL)
Memorial University Native and Northern Teacher Education Program (MUNNTEP)
Division of Native and Northern Education, Memorial University of Newfoundland, St. John's, Newfoundland.

New Brunswick

Indian Studies Project
Indian Studies Project
University of New Brunswick, Fredericton, New Brunswick

Ontario

Northern Teacher Education Program (NTEP)
NTEP
Lakehead University, Thunder Bay, Ontario

Manitoba

Indian and Metis Project for Careers Through Teacher Education (IMPACTE)
Brandon University Native Teacher Education Program (BUNTEP)
Project for the Education of Native Teachers (PENT)
Student Affairs Officer, Special Projects
Brandon University, Brandon, Manitoba R7A 6A9
Winnipeg Centre Project
Director, Winnipeg Centre Project
15 Chester Street, Winnipeg, Manitoba R2L 1W6

Saskatchewan

Indian Teacher Education Program (ITEP)
Director, ITEP
University of Saskatchewan, Saskatoon, Saskatchewan S7N OWO
Northern Teacher Education Program (NORTEP)
Director, NORTEP
Box 887, La Ronge, Saskatchewan SOJ 1LO
Saskatchewan Urban Native Teacher Education Program (SUNTEP)
Director
410 Cumberland Avenue, Saskatoon, Saskatchewan

Northwest Territories

Teacher Education Program (TEP)
Principal, Teacher Education Program
Fort Smith, Northwest Territories XOE OPO

Alberta

Morning Star
Director, Morning Star
Blue Quills Education Centre
Box 279, St. Paul, Alberta TOA 3AO

Native Student Services
Director, Native Student Services,
C302, Calgary Hall
University of Calgary
2920 - 24 Ave. N.W.
Calgary, Alberta T2N 1N4

British Columbia

Native Indian Teacher Education Program (NITEP)
Supervisor, NITEP
Faculty of Education
University of British Columbia
Vancouver, B.C. V6T 1W5

North Okanagan Native Teacher Education Program

Mount Currie Community Based Native Teacher Education Program
Faculty of Education
Simon Fraser University
Burnaby, B.C. V5A 1S6

Part II: Evaluation of the Saskatchewan Urban Native Teacher Education Program

II:1 The SUNTEP Students

The SUNTEP students are a diverse group. Like students everywhere, they come to SUNTEP with differing backgrounds, differing life experiences, differing expectations and differing abilities. And yet they are different from students in the regular programs, too. This chapter begins with a short demographic summary of the SUNTEP students and makes some comments on the figures along the way. From an evolutionary point of view, the main point of interest is in how the nature of the typical SUNTEP student is changing as the years pass and as experience with the program is gained.

Student Demographics

Table 3 gives the mean and the median ages of SUNTEP students at the three centres. The median (i.e., the age which divides a sample of students into two equal-sized groups) is a useful statistic because it avoids the artificial inflation of a mean by the unusually high ages of a few students.

The Regina centre. The median ages of the students in the three intakes at the Regina centre indicate that the present first-year group is appreciably younger than either the second- or third-year groups. This is perhaps the most significant evolutionary trend in the intake of SUNTEP students and will be discussed later. The median age is higher than that of the usual entrant to university teacher education programs.

The Saskatoon centre. Table 3 indicates that once again the median age for the third-year group is appreciably higher than that of the

Table 3

Means and Median Ages of SUNTEP Students

		Regina	Saskatoon	Prince Albert
Year 1	No. of Students	18	15	14
	Mean	25.8	24.7	27.7
	Median	23.5	22.0	25.0
Year 2	No. of Students	13	17	10
	Mean	30.1	24.7	28.5
	Median	30.0	27.0	26.5
Year 3	No. of Students	7	6	--
	Mean	29.1	28.2	--
	Median	29.0	29.0	--
Total (by Centre)	No. of Students	38	38	24
	Mean	27.9	25.3	28.0
	Median	27.0	24.0	25.5

first-year group. In Saskatoon, however, the middle-year median age corresponds to that of the first-year group rather than to that of the third-year group as was the case in Regina.

The Prince Albert centre. Having opened a year later than the Regina and Saskatoon centres, the Prince Albert centre has only experienced two intakes of students. The median age of the first-year group (25.0 yrs.) is slightly lower than the median age of the second-year group (26.5 yrs.), even when allowing for the students' length of time in the program. While these figures are in accordance with the trend towards the lower median age in the 1982/1983 intake at the Regina and Saskatoon centres, the difference is not as marked in the Prince Albert centre.

Other Demographic Findings

Proportions by sex. Of the current total student body, 81 are female and 20 are male. The 1:4 ratio of male to female is comparable to the 1:3 ratio of male to female students in the elementary program of the College of Education, University of Saskatchewan. Elementary education programs traditionally attract more women than men.

Native status. Of the 101 students currently enrolled in the SUNTEP program, 86 are defined as Metis and 15 as non-status. This proportion is relatively stable across centre and year, although the Regina centre had a slightly larger proportion of non-status students. When considering the survival of students in the program, we find that Metis or non-status students have comparable success rates.

Languages other than English. The language of instruction in the SUNTEP program is English. Twenty-six of the currently enrolled students speak another language in addition to English. Of those 26, the majority speak Cree as a second language and a few speak French, Dene, or Chipewyan.

Highest previous education. Of the 97 currently enrolled students who reported their highest grade attained, 63 had their grade twelve certificate. Twenty of this group of 63 obtained their grade twelve certificate through the G.E.D. program. Seventeen students had attained grade eleven, twelve students had attained grade ten, and five had not reached grade ten. In only the Prince Albert centre, the majority of the students had not attained their grade twelve certificates.

Effect of commuting on student survival. Twenty-nine of the 42 students who commute are still in the program. Forty-five of the 72 students who reside locally, survived. These proportions are sufficiently similar to rule out a relationship between survival rate and the act of commuting.

Non-Surviving Students

The term "non-surviving student" encompasses those students who have chosen not to continue in the program and those students who have been counselled out of the program. Often it is difficult to determine into which group a non-surviving student belongs, because by the time students are counselled out of the program, they have often already made that decision and revealed it by their performance in the program. One of the interesting observations we were able to make was that in several instances non-surviving students still maintained warm and friendly contact with the SUNTEP program and the SUNTEP faculty. This attitude must be viewed in part as being due to the way in which the SUNTEP faculty endeavored to create a positive atmosphere even when counselling a student out of the program. One member of SUNTEP faculty told us that when a student was confronted with evidence of unsatisfactory performance, the faculty member explained to the student that this level of performance was demonstrating it was the student who was making the decision that he or she did not wish to continue in the program.

The main reasons given by SUNTEP faculty for students not surviving in the program were poor attendance and the effect of personal problems. To an extent, this statement begs the question why the attendance was poor. One faculty member allowed that every year "one or two" students were accepted into the program who had succeeded in convincing the interview panel of their sincerity but who in reality were treating SUNTEP as a means to obtain some money over the winter. Such students were spotted quickly and did not last long. Some other reasons given for students dropping out were: failing too many classes, too low a GPA, death,

illness, failing of the field experience, and a realization that the program was too difficult for them at that stage of their development. Among the non-survivors interviewed by telephone, sickness and family responsibilities were common reasons. Some found the work too difficult, especially the writing tasks which were required in their university courses. All the non-survivors we spoke to felt that they had been very well treated in the program and remembered some of the SUNTEP faculty with real affection and gratitude. Several of the non-survivors felt that they would like to try the program again one day; how much of that laudable attitude is wishful thinking is hard to say. The response to failure of people who have experienced little success in their past is to give up easily and to see their failure as contributory evidence of their inadequacies. This is one reason why the support system of SUNTEP is vital.

Demographic Findings

The analysis of the demographic data which follows attempts to determine connections between certain factors and the failure of students to survive in the program. We must caution that correlation does not imply causality: just because two factors are connected does not mean that one caused the other. In those instances where we have gone, however tentatively, beyond correlation to implying causality, we have done so in the light of supporting evidence which we have gained from interviews of faculty, surviving students and non-surviving students.

Student ages. Table 4 shows that the median ages of the non-survivor groups at the three centres is never lower than those of the surviving groups. The mean ages of the non-surviving groups are always higher than

Table 4

Comparison of Surviving and Non-Surviving Students
in the SUNTEP Program

	Regina		Saskatoon		Prince Albert	
	Survivors	Non-Survivors	Survivors	Non-Survivors	Survivors	Non-Survivors
Median Age	27.0	30.5	24.0	24.0	25.5	26.0
Mean Age	27.9	32.0	25.3	26.5	28.0	28.7
Sex	34F; 5M	8F; 8M	27F; 11M	11F; 4M	20F; 4M	7F; 2M

the corresponding mean ages of the surviving groups. The reason for the greater gap between the means and medians for the two groups at each of the three centres is that the non-surviving groups tended to contain some students who were considerably older than the rest of the student body. This pattern is particularly marked in the Saskatoon centre.

Proportions by sex. The figures in Table 4 show that in Regina only five of the 13 males still survive in the program whereas a much higher proportion of females survive. At the other two centres, the proportions of males and females surviving in the program are roughly comparable. We have no explanation for the Regina situation.

Marital status and survival rates. Of the 101 students enrolled in the SUNTEP program, 54 are single, 27 are married, and 20 are either divorced, separated, or widowed. Of the 40 non-survivors, 21 were single, eight were married, and 11 were either divorced, separated or widowed at the time when they left the program. Although the groups of survivors and non-survivors have slightly different proportions in each of the marriage categories, the temptation to speculate on the relationship between marital status and success in the program has been resisted. Farrell (1983) examined the records of the Regina SUNTEP students and found that for the survivors 80% are single, separated, divorced, or widowed indicating that for that sub-sample, at least, marital status was irrelevant. We offer as an unsubstantiated hunch the observation that one of the determinants of survivability might be, rather than the marital status, the change in marital status during the period of being a student. This might be an interesting topic for sociological research but it falls outside the domain of this report.

Number of dependents and student survival. Since many students rely exclusively on their SUNTEP bursaries to provide financial support for the time they are going to university, the influence of the number of dependents is a significant one. Of the 61 people with no dependents, 47 have survived. Of the 80 people with one or more dependents, 54 have survived. Thus, those students without dependents stand a better chance of surviving than those who do have dependents (although care must be taken not to assume that this correlation implies causality). Of the 54 people with one or more dependents, almost half (25) have three or more dependents. Since of those 54 people only 18 are married, it is apparent that the SUNTEP bursaries are fulfilling a vital function. The burden of caring for dependents falls more heavily on the female students: of the 47 people with no dependents, 13 are male and 34 are female. Of the 54 people with one or more dependents, only six are male whereas 48 are female. For males the survival rate is higher if they have no dependents (13 out of 19 males with no dependents have survived in the SUNTEP program whereas only six out of 14 males with dependents have survived). This trend is less evident in the female students as 34 of 42 females with no dependents have survived and 48 out of 66 female students with one or more dependents have survived. Perhaps the care of dependents is for the women of SUNTEP less of a deterrent to undertaking the SUNTEP course of studies than it is for the men.

Highest previous education and survival rates. In the Prince Albert and Saskatoon centres information was collected on the highest grade attained by non-surviving students. Of the 47 students without grade 12 certificates in these two centres, 27 survived. Of the 39

students with their grade 12 certificates, 34 survived. There does seem to be a direct and strong relationship between highest education attained and survival rate in the program.

Discussion of Demographic Findings

Great care must be taken in any attempt to use the demographic findings on such a small population in order to plan future directions for the SUNTEP program. Just because a student has a grade 12 does not mean that he or she will necessarily succeed in the program; just because a student has three dependents does not mean that he or she will necessarily drop out of the program. We have noted a trend, which has been confirmed in discussions with SUNTEP faculty, that high school achievement is gaining an increased significance in the screening of potential SUNTEP applicants. In a way, we can applaud this movement because there seems to be sufficient evidence to indicate that a good high school performance will assist the student in his or her academic progress through the university program. One hopes, however, that the screening committees who accept applicants will still be alert to accepting students who have different but equally valuable qualifications of industry, experience and desire. Other than academic performance, we have not found any of the other quantifiable variables to be sufficiently powerful predictors of success to merit their use as selection screens. We shall see later that SUNTEP faculty who serve on selection committees place high value on certain intangible qualities in applicants.

A Portrait of the Students

Who are the people who are hiding behind the demographics? Where do they come from? What does SUNTEP mean to them? What will they do in the future? How are they perceived by their teaching colleagues? For answers to these and other questions, we interviewed the SUNTEP faculty at the centres, some of the instructors who taught them, and some of the teachers in the schools who supervised them. What follows is a composite interpretation of what it means to be a SUNTEP student.

How Do Students Hear About SUNTEP?

In general, students reported that the Gabriel Dumont SUNTEP pamphlets and other advertising materials, in connection with their AMNSIS local, was the most popular way of finding out about the SUNTEP program. A sign of the rising visibility of SUNTEP was that word-of-mouth notification from current students is an increasingly common way of alerting potential SUNTEP students to the availability of the program. The ripple effect means that this word-of-mouth notification is greatest among first-year students. There were regional variations, too: in Prince Albert, nearly half the students learned about SUNTEP through AMNSIS. In Saskatoon a potent force was the advertising in New Breed, The Saskatchewan Indian and such local dailies as the Star-Phoenix. Regina students, perhaps owing to the location of the SUNTEP centre in the Gabriel Dumont Institute building, reported that pamphlets were the most common way of finding out about the program.

Gaining Admission

The admissions procedures posed few problems. Obtaining the

required letters seemed to be a routine task. The hardest part seemed to be in writing the handwritten statement "giving your reasons for applying to the program." There were some rueful smiles at the memory of that particular exercise, and at the realization of how far some of them had come since that time.

Qualities Looked for in SUNTEP Applicants

What sort of people are they? When we asked SUNTEP faculty who had sat on selection committees what qualities they looked for in prospective students, it became apparent that a sense of commitment to the goal of gaining a higher education was a necessary prerequisite. Faculty members had difficulty in articulating just how that quality could be recognized. One faculty member said:

> I'm most interested in whether or not people are very serious about being a university student, giving it everything they have.

Another faculty member said they looked for:

> Something--a spark--that shows that this person is keenly interested in the program.

The selection procedures are adequate for the task of choosing suitable candidates. We feel, however, that in the interests of achieving consensus among the selection committees, some criteria relating to the personal qualities of applicants should be thrashed out by SUNTEP faculty.

Recommendation #1

That SUNTEP faculty expand and clarify the criteria to be employed in the selection of applicants to the program and that they give attention to the nature of the evidence required to demonstrate that these criteria have been met.

In this recommendation we are more concerned with trying to make explicit among faculty members the nature of the personal, intangible qualities of applicants rather than with such documentation as transcripts (which we feel are being attended to adequately at present). This recommendation will gain in significance as the number of applicants increases and, consequently, as choices become harder to make. So far there has not been a great competition for the available SUNTEP slots (there are up to two applicants, approximately, for every available slot).

In addition to this above-mentioned and paramount "spark," faculty members felt that more and more a good high school performance was a necessary prerequisite. In the first couple of years of operation of the program, the student body tended to be made up of older students who, perhaps, had had a range of consciousness-raising experiences within the native community. They had been away from formal education for quite some time and so they found the academic work very difficult. In many ways the first and second-year groups at Regina and Saskatoon were probably unique in the sense that their kind will not be seen again--at least, not in such concentration. It was as if they were waiting out in the Metis community for a program such as SUNTEP to be introduced, whereupon they grabbed for the opportunity to enrol in it. Probably the reservoir of such people has been drained by the first two years' entries (although opinions of faculty and students were divided on this point) and the third year entry probably represents the SUNTEP student from now on: younger, with more high school education, still apprehensive and possibly insecure but not overawed by the prospect of going to university.

The students we interviewed certainly did have the "spark." They were almost fierce in their desire to succeed and they wanted passionately

for their program to be the equal of or more difficult than the regular university teaching education program.

> Maybe I expected a watered-down program at first . . . because you hear a lot about [other native programs] at university being watered-down and things like that.

Another student said:

> A lot of times native programs are set up to fall on their faces right away. And the training you get in them are just band-aids and they wouldn't be worth anything outside of where they have been taken. And this is just like, programs just to keep the people busy so they are not complaining any more.

The same student wondered:

> Is this really going to be university or is it going to be just whitewash?

The students found out that SUNTEP was not a whitewash program:

> I came in with the thoughts that teaching was an easy job. And I sure found out differently. This is a lot harder than I ever thought it would be.
>
> It seems that the classes are structured to be harder, to enable us to go beyond what we normally would.

The students, in general, do not want to be patronized or to be given something they have not earned. As one student said:

> We don't want a low quality education but the same kind of education anybody else gets here at universities.
>
> What I cannot stand is a prof having sympathy because you are a native program. If I have a prof like that, I'd hate so much because I want the same quality of education regardless of how hard I have to work.

And as another student said succinctly:

I don't want nobody handing me my certificate.

Hand-in-hand with this defiant attitude--almost the other side of the coin--is a sense of insecurity amongst the students. It is this tension between wanting to achieve the same educational goal as regular students and yet seriously wondering if they can in fact achieve that goal, which more than anything else seems to characterize the SUNTEP student. One of the students said:

> I guess that native people have always seen the stability not really being there. And one thing they do need is stability, absolutely, to make their life safer and less worrisome.

Another student reflected:

> If people want to be very honest about education and the people involved in education, particularly Metis people and non-status, we are dealing with people who have been ignored, basically for a long time. These people require, I feel, a great deal of understanding and encouragement and let's face it, you're not going to get it on campus.

The way in which this support of the SUNTEP students is supplied will be discussed at greater length in the chapter on the centres. It is mentioned here because the need for it is one of the most striking and important characteristics of the SUNTEP students.

We did not choose to delve into the personal situations of the SUNTEP students. However, in conversations with students and SUNTEP faculty the countercurrents of family life became apparent. The demographic data have shown that single parents with many children are at a greater risk of failing to complete the program than are single people with no dependents. In more general terms, we were struck by the way in which the students and the SUNTEP faculty revealed that the Metis and non-status

Indian community seemed to be ambivalent in their attitudes towards SUNTEP students (and probably all university students). On the one hand they were pleased and gratified that one of "theirs" was succeeding at an advanced educational level, and yet on the other hand there sometimes seemed to be a need for the members of the community to hold back the student so that the student would not become too removed from that community. It is hard to assess the extent to which these tugs affect SUNTEP students' performance in the program but it is certainly obvious that they do constitute a stress for some students.

Financial Support of Students

As we were conducting our interviews with students at the three SUNTEP centres, the news broke that the funding arrangements under which students of the program were being financed were being changed. As of the time of the writing of this report, the full ramifications of the changes have not been officially announced; accordingly, our comments are restricted to some general observations on the financial arrangements, past and proposed.

The previous arrangement. The original formula under which SUNTEP students were supported was relatively generous. In the structured interview for students, the three categories offered to students when we were asking about the level of support of the bursaries were: "Totally inadequate," "Just enough to live on," and "Enough to remove most money concerns." By far the greatest number answered to the middle category. Amplifying comments pointed out that although the sum involved appeared generous, the money had (usually) to be spread around among the family of the student, most of whom had dependents. An uninformed comment to

this finding might be: "That's too bad, but the bursary is designed for the student, not the family also." This misses the point that in the culture and socio-economic class from which many of SUNTEP's students come, there are strong social pressures on (and, indeed, a desire by) the student to distribute the resources.

For those students who had reached the stage of internship, the issue of clothes for wearing in the schools was an important one. Schools have strong expectations of the way staff (and interns) should dress, and dissenters are looked down upon. Some students told us of the swapping arrangements which they had been forced to resort to in order to meet the school expectations. Some lump sum payment before internship in order to buy clothes would have been a great help.

The proposed arrangement. We do not know enough about the amounts proposed in the new arrangement to say if it will be adequate. We suspect that it will be smaller in dollar terms and that disturbs us. If that should be the case, the situation will need to be closely monitored so that cases of hardships can be identified.

More significant, it seemed to us, was that the nature of the arrangement had been changed. Under the proposed scheme, as we understand it, part of the financial support will be repayable. Even that may not be so bad. What really disturbs us is that part of the support will be in the form of a loan, forgiveable if the student makes satisfactory progress and repayable if the student does not. This seems to us to strike at the heart of the concept of support: the program takes in a student who has had poor academic success, has probably a weaker self-concept than average, has little or no financial cushion to fall

back on, and is in awe of the concept of attending university. Then the program says: if you fail your year, you will not only have your expectation of failure reinforced, with consequent damage to your self-concept, but you will also be required to repay money that you do not have any more, and have little chance of finding. We worry about the fate of people who find themselves in such a situation and we worry about the impact of this sort of analysis on people contemplating seeking a place in SUNTEP.

The Performance in the Program of SUNTEP Students

We have chosen not to present comparisons of grades obtained in courses by SUNTEP students with those of students in regular sections. We are too aware of the unjustified faith placed in seemingly exact numbers. Instead, we have interviewed instructors of SUNTEP sections, especially those who have taught sections in other TEP programs and in the regular program as well, and we have probed in some detail in order to find out how the performance of the SUNTEP sections compares with that of the regular sections.

The university instructors from both Universities to whom we talked all felt that the SUNTEP students performed in their education courses at about the same level as students in the regular program. In their Arts and Science courses the students were perceived as performing at a somewhat lower level than their regular counterparts. When we asked instructors who had taught students from other native Indian programs as well as SUNTEP to decide whether the SUNTEP students were different from other groups, the instructors indicated that the performance of the SUNTEP students more closely approximated that of the regular students than that of

the native students from other programs. We are not in a position to state the priorities of other native Indian teacher education programs but we do feel that the observations of the instructors reflect the priority placed on academic achievement by both the SUNTEP faculty and the students themselves.

Instructors generally felt that while they may have altered their courses somewhat, often by orienting them towards the special interests of their students, they did not have to alter appreciably their assessment procedures. Some instructors reported that they pared the peripheral content of their courses in deference to their students' slower learning abilities and weaker background; others felt that they structured their assignments more carefully than they would with a section of regular students; still others felt that they had to spend more effort explaining the novel and specialist vocabulary of their subject area (especially in psychology courses). Apart from these relatively minor adjustments, instructors were offering courses of a standard equivalent to their usual ones. Most importantly, the interviews showed us that SUNTEP students can succeed in their university courses despite any deficiencies in their academic background. They also showed the value of having sections exclusively for SUNTEP students, where the low enrolments and unanimity of purpose allow the instructor and the students to develop an effective rapport and working environment.

Supporting the students. For SUNTEP students to achieve as well as students in the regular program requires an extended plan of action on the part of the Centre faculty. Typically, SUNTEP students have had less than average success in school and, perhaps as a consequence, limited

success in the world of work. Their self-concept is often low. Some of them have developed a cynicism about the way certain programs almost begged to be exploited. Some of them, indeed, expected SUNTEP to be one of these programs designed as a sop to Metis and non-status Indian aspirations:

> It's a native program, it might be a little bit watered, I thought. Well, you know, it might be easy.

One of the priorities of the SUNTEP faculty has been to turn this attitude around and to explain to the students that very high expectations will be made of them. Inevitably, some students have been unable to make this adjustment and have fallen by the wayside. But a surprising number of others do make the adjustment and come to appreciate the significance of achieving the same standard as everyone else. The approach espoused by the SUNTEP personnel was to create a positive, supportive yet demanding ambience. As one student who understood the process expressed it:

> They didn't feel sorry for you, but they still tried to help you in a logical orderly manner.

Another student expressed the expectations of the program in this way:

> We are expected to perform the way a professional performs. And that involves more than just taking a university class. We are expected to know the norms of the society and how the teacher behaves, the norms of the STF, the norms of the teacher, the Department of Education's code, and so on.

Once the students can accept this viewpoint of the role of the SUNTEP program and its faculty, they embrace the attitude wholeheartedly. One student expressed the growing process as one of:

> Realizing that because of this is a SUNTEP program--and all the negatives about the Metis or Indian programs ("it's a second-rate program")--realizing that I'd have to work a lot harder to prove that it wasn't a second-rate, that I am not a second-rate person.

This pride, almost swaggering at times, is undoubtedly a powerful cohesive force for the SUNTEP students as they progress through their program. For some the very fragility of this attitude puts them at risk in those situations where mere pride is not enough--the consequent fall is that much more painful. There is the same mixture of pride and fear that a child experiences upon first mastering the riding of a bicycle. But at least they have that pride and while they have it they can use it to support themselves in their studies. This issue of the attitudes and the group cohesiveness of SUNTEP students will be explored in greater detail in the chapter on the centres.

The students in the schools. We chose to concentrate on the internship experience, leaving out of the evaluation student performance in those prior experiences such as the first-year day visits to the classroom and the shorter student teaching practica of the second year. Our reasons for taking this approach included the realization that for students in all teacher education programs these early experiences are an opportunity to become acquainted with the world of the school in a fairly non-evaluative way. It is in keeping with the intent of these experiences, we feel, if they are left as relatively private ones between the student, the faculty and the schools (although we reflect on the nature and quality of the experiences themselves in the chapter on the course of studies). Internship, however, is a different matter. By the time a student goes interning, he or she is expected to be able to demonstrate a

professional competence that will, at least by the end of the internship, be approximately the equal of that of a normal teacher. After all, the next time an intern will be in the classroom, he or she will be paid for it.

We visited as many teachers as we could locate during the summer hiatus and found, not surprisingly, that their reactions depended on the quality of their intern. Some interns were obviously superior teachers by any standards. The principal of one such intern told us that he had informed his Board that if that intern wasn't in his school next year, he'd be banging on the door wanting to know the reason why. Interns like this are a delight for all concerned but they do not tell us as much about the workings of the system as the less favored ones do.

We found that as a group the interns were almost universally well received by the cooperating teachers and by the schools. There were adjustments, of course. One teacher said of her intern:

> She had to discipline herself to get into a highly organized day.

There were compensations, too. Of another intern, the teacher said:

> The SUNTEP student was more mature [than other interns]. She was older and she had had a lot of jobs--and that shows.

The interns were as punctual as other interns. When they had to be away, they informed their teachers. Only one adverse comment on personal grooming was heard. So, as regards professional deportment, they generally behaved as neophyte professionals should. One serious problem emerged, however. Frequently we heard the comment that the SUNTEP interns were not as well prepared academically as were regular interns. One principal went

so far as to say that while he enjoyed having the intern in his school, and appreciated her positive and vibrant attitudes, he could not recommend her for employment because her academic background was too limited. By this he was meaning that her general knowledge, her storehouse of everyday information, was inadequate to meet the day-to-day needs of classroom activities. We know that SUNTEP students tend to have a lower level of academic attainment than other students and that they are also likely to have been exposed to less academic enrichment in their home and social upbringing. But we also know that they can succeed in their university coursework. We feel that it makes eminent sense for SUNTEP students to gain the maximum possible experience in as wide a range of academic areas as is feasible before they undertake the internship practicum in the schools. We have said earlier that we strongly favor adult admissions, and we agree with More's (1979) contention that an alternative program should admit students with potential who possess academic gaps. Despite this, we feel it is indefensible to graduate students who have not filled their academic gaps.

Recommendation #2

That the internship component of the SUNTEP program be rescheduled to the fourth year.

Now that the four-year program has been mandated, the potential exists for moving the internship experience to the fourth year so that more of an academic background can be acquired by future SUNTEP interns before they visit the schools. Traditionally, the reason for having internship in the third year of the regular program has been that it is unfair to students to defer their career practicum until the fourth year;

by then, if they find out that they do not wish to become teachers, too much has been lost. SUNTEP students, however, are different. For them there is a greater threat than not wanting to be a teacher and that is finding that they cannot handle the academic university courses. So, in the interests of producing an academically better prepared intern, we strongly advocate that the two universities involved examine ways whereby the internship experience for SUNTEP students takes place in the fourth year of the program. Our preliminary discussions with university faculty who are closely involved with the internship programs in both the University of Saskatchewan and University of Regina indicated that there was no fundamental stumbling-block to making such a move, although details would have to be worked out. In the secondary teacher education program and for some elementary students at the University of Saskatchewan, internship takes place in the fourth year of the program, so the precedent exists.

Cross-cultural skills. One of the differences between the SUNTEP program and the regular program is that one of the areas of concentration is mandated: cross-cultural skills. The reasons for this strategy are found in the SUNTEP objectives, where one of the goals is "to provide native teachers who are more sensitive to the educational needs of native students." We examine this component of the program in the chapter on the SUNTEP course of studies, but in the context of student performance we were interested to explore with the students and their supervising teachers the extent to which this emphasis on cross-cultural skill had been manifested in the internship experience. While for some interns the opportunity to use their cross-cultural skills never arose, for others it

did. And sometimes in a quite surprising way, too: for the interns found out that the use of cross-cultural skills is not limited to Indian and white cultures but can cross other boundaries to help students such as Vietnamese or, in one case, Czechoslovakian, who find themselves in an alien majority culture. One intern found herself working in a class containing ESL students and of this experience her supervising teacher said:

> She felt she had some kind of empathy with young [ESL students] because they were outside the mainstream of things more than a white Canadian. She was definitely more patient with them and tolerant of them [than I was].

But usually, of course, the cross-cultural skills were applied in situations involving Metis and non-status Indians. One white teacher said:

> I know that the students who had a Metis background were able to approach her, talk with her and confide in her in ways that they didn't with me. And that surprised me because I thought that I was very open with my students, I was very personal with them, and yet she came and told me some of the things they told her.

Another teacher, commenting on the power of role modeling in the classroom, gave this example:

> One little girl said to me: "I always wanted to be a hairdresser but now I want to be something better. I think I'll be a teacher." So it's working.

The teacher went on to explain how her little student had wavered in her aspiration, seeing the skills of the intern as being beyond her grasp. The teacher described her subsequent conversation with the little girl:

"Oh well," she said, "Miss X doesn't come from a broken home. She had a chance--she doesn't come from a broken home." I said, "Yes she does. She comes from very much the same situation as yours." And she was just smiles! "Then I can do it too," she said.

II:2 The SUNTEP Centres

In this chapter we describe the operation of the three centres. Inevitably, differences will be emphasized as much as commonalities because each centre has evolved as a unique response to a set of social, personal and geographic conditions. We begin by describing the centres themselves. We then discuss the role of SUNTEP faculty and conclude with some reflections on the role of a SUNTEP centre coordinator.

The Three SUNTEP Centres

Physically, the three centres differ considerably. The facility at Prince Albert is the most pleasant--bright, airy rooms, adequate lounge and social area, and well-designed faculty offices, all in a down-town location. The Regina centre occupies the lower floor of the building which houses the Gabriel Dumont Institute. It, too, has good classroom space but the social facilities are somewhat constricted. Student parking is not always easy. The Saskatoon centre is housed in McLean Hall on the University of Saskatchewan campus in a building which until recently was not owned by the University. The accommodation at this centre is probably the most congested, especially with respect to the social facilities. The building is somewhat dilapidated and boasts a rather eccentric heating system. Our emphasis on the adequacy (or otherwise) of the social facilities recognizes the crucial role they play in promoting a sense of community in each SUNTEP centre. They are not frills. We hope that since the University of Saskatchewan now owns McLean Hall, they can be prevailed upon to bring the facilities up to acceptable

standards.

Recommendation #3

That the University of Saskatchewan be encouraged to upgrade the facilities of Saskatoon SUNTEP in McLean Hall.

The location of the centres is also a significant factor in contributing to the atmosphere of each. Because the Regina centre is in the Gabriel Dumont building, and is thus perceived as being part of a greater whole, we found that the students in Regina were, by and large, at ease in their racial identity. The struggle of a member of a minority group to protect his or her integrity can be temporarily suspended in an environment--such as the Gabriel Dumont building--where he or she is surrounded by a comforting press of people who share the same origins, values and aspirations.

In Saskatoon, since the centre is physically on the University campus, the students seemed least afraid at the thought of being part of the University. Participation in campus activities, while not at a very high level, was greater amongst Saskatoon students than Regina ones. The Prince Albert centre, of course, is near neither of the universities. Here we found the students who were the most apprehensive about attending university and who depended most on the Centre for support and affirmation. This is not to say that a particular centre necessarily elicits a specific reaction in its students. Indeed, we have some evidence that suggests that students choose the centre which more closely fits their social needs. For example, we interviewed two students from remote northern areas: one of them, at the Prince Albert centre, had felt very insecure about coming to even such a big town as Prince Albert. She

would not have gone to any larger centre. The other student from a remote community was at the Saskatoon centre and was fully participating in and enjoying university life. When asked whether she had contemplated attending the Prince Albert centre (which would have been closer to her home geographically), she looked genuinely astonished and said that she had always intended to come to university, and coming to university meant coming to Saskatoon.

Library Resources in the SUNTEP Centres

Students at the Saskatoon centre have access to the University of Saskatchewan library system and so have no difficulties with library facilities. We anticipated that the Prince Albert centre would have experienced problems in this area but we found that the deficiencies were more of an irritation than a threat to the academic progress of the students. Resources can be ordered through the University of Saskatchewan libraries and this system works well, providing adequate lead time is built in. Instructors to whom we spoke either used this system or brought enrichment materials from their own resources. Some said that they concentrated on the textbook and made this the primary resource. One of the delights of a library is the browsing that can be done; we felt that the small permanent library in the centre was an honorable attempt to provide this sort of resource, with a good selection of magazines and journals devoted to native issues. The Prince Albert students are in danger of missing out on the acquisition of such skills as library research and data bank accessing. It is important that students develop these skills when they attend the university in their third year.

The Regina students made much use of the library of the Gabriel

Dumont Institute. The University of Regina is just far enough away to make the journey not worthwhile except in extraordinary circumstances. Instructors from the University of Regina campus to whom we talked said that they augmented their students' resources from their own holdings.

The Supportive Environment of the Centres

The centres were set up in order to supply a sheltered and supportive environment for SUNTEP students. It was felt that without such an environment, students who perhaps had a lower self-concept than the average university-bound student and who had less successful academic patterns, would need this support in order to be able to achieve success at the university level. The different ways in which the three centres have evolved their support systems make an interesting comparison.

The Prince Albert centre. Of the three centres, the Prince Albert centre offers the closest and warmest support. The students draw heavily on the program for their personal, social, academic, and, dare we say it, spiritual support. This intense support is a deliberate response to the perceived needs of the SUNTEP students. As one Prince Albert faculty member said:

> We work at building community here with our students. We feel that community-building allows those people who have got the potential to make it, to stay in the program, not to give up when week after week they run into personal problems.

One of the issues which the SUNTEP faculty in Prince Albert have to address is the whole business of providing an environment in which their students can experience success in academic matters. As one faculty member said:

> Native people do not have a history of strong support of academic achievement . . . We provide that social support system, that "parenting role," that allows people who do not have [the intellectual tradition] in their background [to succeed].

The Prince Albert centre appears more isolated from university life than the other centres. The SUNTEP faculty in Prince Albert feel that this is a real virtue of the centre:

> There should be an option for people who do not think that they can handle the large city. One of the major advantages, we feel, of being in Prince Albert is that they are not having to deal with the campus--the overwhelming bureaucracy, the structure, the numbers. The mechanics of getting involved are very difficult for people who come from isolated areas.

The Prince Albert students will eventually have to attend the University of Saskatchewan in order to complete their Arts and Science courses. We found that the faculty were not apprehensive about the difficulties their students might face in making the transition from the very sheltered environment in Prince Albert to the hurly-burly of campus life. They feel that their students will be able to test themselves in the deeper waters of the campus by the time they have reached that stage in the program. They see their students engaged in a growth process which will, by the time they travel south, enable them to survive on campus. As one of them said:

> We feel that the support system is the students themselves. They have through their three years of success a built-in motivation and it's going to take a lot to destroy it.

They also encourage the students to take responsibility for their own progress in the program through such means as council meetings where all students are encouraged to air their views and to help in finding

solutions to problems. Our interviews with the students in Prince Albert led us to feel less sanguine about the students' transition from Prince Albert to the University of Saskatchewan campus. While the students are not yet at the point in their program where they need the university on a full-time basis, some of them reflected rather negatively on the prospect:

> I've been there and what I see I don't like.
>
> I could handle the courses but the bigness of it--I don't know.

The SUNTEP faculty anticipate that students will build their own support networks by rooming together and by studying together and by supporting each other.

> Recommendation #4
>
> That some more structured support be organized for at least the first group of students who will make the transition from Prince Albert to the University of Saskatchewan campus.

This support should remain in place until such time as the students demonstrate that indeed they can handle this different lifestyle. The obvious means of delivering this support is through the Saskatoon SUNTEP centre and we suggest that ways be investigated whereby some allowance could be made in the staff allocation at the SUNTEP Saskatoon centre so that additional resources can be available to support the Prince Albert group.

> The Saskatoon centre.
>
> You feel like part of the university; you don't feel like an outsider.

Because of its geographic location within the University of Saskatchewan campus, Saskatoon SUNTEP centre affords the student the best opportunity for integrating into the life of a university. This opportunity is often seized, although there are logistical problems--arranging for the care of dependents being the most common one--standing in the way of full participation in university life. In interviews, students commented much more than at the other centres on the interaction between SUNTEP students and the general university population. The issue of public perception of native affirmative action programs came through loud and clear in some interviews:

> People seem to think it's a different program altogether. I think that's where our problem is.

Another student expressed the reaction of non-natives in this way:

> "Why are you given everything? Why are you natives, why are you Indians, getting everything all the time?"

The reactions caused by this abrasive rubbing of shoulders varied. Some students seemed to want to lose their Metis identity, or at least put the question of their identity behind them and move on to other things. As one student said:

> They emphasize too much on Indians in the first and second years. There shouldn't be that much emphasis on Indians. Indians--I know we're damn Indians [laughs]. Does it mean they have to keep reminding us every day in our courses?

Others, perhaps stung by the accusations that affirmative action programs are necessarily easier or of lower quality, stiffen their insistence on being judged by the same criteria as apply to other students:

> We don't want low quality education but the same kind of education anybody else gets here at the university.

Another student said:

> You do have to work harder from yourself because you are aware that these stereotypes in these situations exist, that you are working harder to disprove that.

The contact between SUNTEP students and the wider university community can lead to less healthy tensions, too. Since SUNTEP students are having to match on a regular basis their performance against that of regular students, it is conceivable that some of them may seek ways other than through hard work of compensating for deficiencies in their pre-university education. In our interviews with university instructors of SUNTEP courses, we came across some comments that while infrequent were common enough to cause us some concern. Several of the instructors told us that some of the SUNTEP students they had taught in their courses were, overtly or covertly, asking for special dispensations in grades assigned and in amount of work done for an assignment in the classes. The argument, as the instructors perceived it, seemed to be that because SUNTEP students were in a special program, they were entitled to some dispensation or easing of standards. Not surprisingly, the instructors reacted negatively to such suggestions. We are not saying that this problem is widespread, but we are saying that if such an attitude exists in the minds of even a few students, it poses a very real threat to the health of the program and has ramifications that stretch far beyond the actual incidents themselves.

In general, we have been struck by the conviction among most SUNTEP faculty and students that SUNTEP should be judged by the standards of the

regular program. Anything that can threaten that perception in the minds of the wider population must be fought very intensely. We can accept that many students face obstacles that would daunt their mainstream counterparts. But we cannot accept that these obstacles should be excuses for seeking or accepting lower standards. The analogy of a theatre performance comes to mind: once the curtain goes up (once the students are teaching in schools) the audience does not care what difficulties the cast has surmounted in order to bring them their performance. "The show must go on."

The teachers that the program will produce will be judged on their merits as teachers and not as people deserving special consideration. Indeed, most participants in the SUNTEP program--both students and faculty--recognize this reality and accept it as a challenge. If this is the image which SUNTEP wishes to project of itself--and we believe that it is--then all the participants must, like Caesar's wife, be above suspicion. Perhaps this is putting an unfair onus on a group that is already shouldering its share of burdens, but that seems to us to constitute the reality of the world in which SUNTEP finds itself.

Recommendation #5

That all levels of SUNTEP develop procedures--perhaps something like a code of behavior--which can indicate to SUNTEP participants the nature of the credibility problem, keep it continually in view, and suggest ways in which all concerned can work to prevent any tarnishing of the SUNTEP image.

Although the problem surfaced in connection with the Saskatoon centre, it obviously has implications for the total program. Our recommendation is intended to apply to the whole SUNTEP endeavor.

The Regina centre. If one phrase had to define the atmosphere in the Regina SUNTEP centre, a strong candidate might be "the change process." The whole ambience of the Regina centre is one of a feeling that change in the condition of the Metis and non-status Indian people is possible and that SUNTEP has a part to play. Why this should be so is a matter of conjecture, but it seems to us that at least three factors can be identified: first, the centre is in the same building as the Gabriel Dumont Institute which is an organization designed to improve the lot of Metis and non-status Indians. Second, as a consequence of this juxtaposition, the Institute and the AMNSIS organization have a greater impact on the character of the Regina program than they do, perhaps, in Prince Albert or Saskatoon. One faculty member, commenting on the role of the Metis and the non-status Indian community on the selection process, said:

> The community is there. The community knows what kind of people they want. They know what kind of future they want, what their community aspirations are for the people that come out of the program and they are very strong about that. They know what they want.

The third reason for the atmosphere in Regina must be the dynamic leadership of the erstwhile coordinator of that centre. Her belief in the need for constructive change in the Metis and non-status Indian community was transmitted to an already receptive audience of students. The student intake, especially in the year 3 and year 2 classes, tended to consist of the more mature community members who had had a richness of life experiences and who felt the need for professional training in order to further their life's work with their people. As one faculty member described them:

> Very few of [the students] have any desire to do anything except serve their people . . . They are all saying things like "I may only teach for a period of time and then I may become an administrator or I may go into some other area of the change process."

Amongst this group was felt a great determination that they should succeed and should be a credit to their people both for the sake of being a source of pride for their people and also as a means of gaining credentials and thus legitimation within the wider context of the total society in which they find themselves. They guard the prestige of the program with determination. As one student said:

> When we find that one student is not delivering up to par, we have little talk because it's not just that person that's concerned, it's all of us.

There is no doubt that an extraordinary bond of comradeship and commitment has grown up among the students of the first two intakes and their instructors. A real spirit of battles fought and won pervades this group. Because these experiences were a result of the conjunction of unique circumstances--a new experience, an atypical student body, a coordinator at the height of her powers--which will not recur, we await with interest how the Regina centre will settle down in the years to come. Perhaps those were the glory years, but the brighter the comet, the faster its destruction. Regina needs now to find its stride for the long haul.

The Faculty

As a group, the SUNTEP faculty at the three centres are an extraordinarily committed and motivated set of people. They work long and

unselfishly at a very difficult, demanding and emotionally draining job. As part of their duties, all of them are involved in the counselling, both academic and personal, of students. One of the "rewards" of being a good counsellor is that your caseload tends to grow in relation to your success.

The Realities of Being a SUNTEP Faculty Member

We asked SUNTEP faculty members to apportion their average workload into the categories of teaching, counselling (both academic and personal), field supervision, administration and "other" (such as resource room management). We discovered that the proportions of the components of the role had changed dramatically over the three years of the program's operation. Teaching, which had hardly featured in the original role description, was now a major item. The original concept of the faculty-member-as-counsellor had undergone a dramatic evolution. We were given explanations of how this change had come about:

> We could not run the centre in a bureaucratic way. We decided that the only way we could run it was cooperatively . . . We all did everything, though each of us had a major area of responsibility. [Teaching] wasn't part of my job description when I started. Teaching is essential. Teaching must be done by the staff. It's only in teaching that the staff develop that really close relationship with the students which leads them to effective counselling and effective tutoring and effective supervision in the field.

All faculty members with whom we discussed the link between teaching and getting to know the students well felt that teaching was essential. One from another centre said:

> When I was applying for the job, it was heavily counselling-oriented. As I got into teaching, finding out what [Ed 100]

> was all about, and finding out how [the university] runs its program, it became more and more clear that there needed to be a focal point which the students and faculty . . . could relate to, so that we could see where the gaps were. Through the Ed 100 and Ed 200 we could fill in the gaps as we best saw.
>
> Q. Do you regret that you are not counselling as much as you thought you would be?
>
> In order to be able to counsel you have got to teach the students because if you don't teach the students, they don't get to know you . . . I'd like to keep that contact.

And at the third centre the same sentiment was expressed by another faculty member:

> [Teaching] is a way to be closer to the students, to know them more in terms of their academic strengths and their academic concerns. I think it's a pretty essential part of the workload, that type of relating to the students.

However reasonable this approach might be, the fact remains that few of the faculty members have the teaching experience, pedagogical training or educational background which are normally found in instructors of these university classes. Does that matter? It all depends upon the point of view. If the priority is to provide the best support system and counselling network possible, then perhaps it is tempting to play down the absence of the usual qualifications and play up the remarkable personal qualities and unique situation of the faculty members. If the priority is to maintain an academic standard that is the equal of the regular university program, there might be cause for concern. It is a matter of balancing two countervailing forces. Let us examine these.

The Two Forces

First, SUNTEP is a program of the Gabriel Dumont Institute which in turn is an agent of AMNSIS. Naturally, this parentage means that SUNTEP

stresses the ways in which the program can contribute to the enhancement of the lot of the Metis and non-status Indian community. Recognition within the organization comes from commitment to and success in achieving this aim.

Second, SUNTEP is also a program of the universities. As such, it should share the university ideals of maintenance of academic standards, autonomy from political influence and pursuit of impartially evaluated excellence. University faculty members traditionally gain respect within their community through their academic qualifications, their teaching and their commitment to scholarship (especially as manifested in scholarly publications).

It is not impossible that both sets of qualities could be found in one individual but it is unlikely, to say the least. More probable would be to find a team where some members lean to one side of the SUNTEP "personality" and others to the second side. The SUNTEP faculty tend to represent and promote the first side; the program has sought to redress the imbalance by employing university faculty (or university-approved instructors) to teach the courses in SUNTEP. As SUNTEP was originally conceived, with the SUNTEP faculty being primarily responsible for administration and academic and personal counselling, this balance seemed to have been struck. However, the three years of operation of the program have caused some imbalance to develop: the SUNTEP faculty are teaching university courses for which their academic qualifications ill prepare them, and the universities are sanctioning a higher than desirable proportion of instructors who are not tenured faculty members. This problem is especially evident in the Prince Albert centre where there is the additional problem of commuting from the University of Saskatchewan.

Two points should be noted: First, the reader of this discussion should be aware that while the evaluators have tried to keep their biases out of the report, they are both full-time university faculty members and feel that such a position is a worthy one. Second, we are not making any comments on the quality of instruction in SUNTEP courses: such comments were specifically excluded from the scope of the evaluation. What we <u>are</u> saying is that the credibility of SUNTEP is its most valuable asset. It must have credibility within the Metis and non-status Indian community it serves and it must have a different kind of credibility within the university community which legitimates it. We feel that the program is maintaining the first type of credibility and will, we hope, even improve on its performance in the future. We are not as convinced that its credibility within the second community is being maintained adequately and we feel that attention needs to be paid to this aspect, not least because it is this second kind of credibility which is vital when the school boards weigh the virtues of SUNTEP graduates.

<u>Recommendation #6</u>

That more efforts be made to secure full-time university faculty members to teach SUNTEP classes.

<u>Recommendation #7</u>

That SUNTEP faculty be encouraged to obtain academic and professional qualifications which will better prepare them to teach the university courses which they are presently offering.

As far as we can tell, SUNTEP is the only university-based program in Western Canada where the faculty are not university appointments (although SUNTEP faculty must receive university approval before they

teach university courses). We considered recommending that SUNTEP faculty be chosen from university personnel rather than from Gabriel Dumont personnel but we rejected that option. In part we were persuaded by the unenviable status often achieved by faculty members in other programs who are university personnel. As was identified in Part I, such university faculty in other native teacher education programs often find that their work with native students--vital to the success of their program--is undervalued by their university colleagues. Because of their commitments in the field, they tend not to partake fully of the university life (such as research and scholarly writing) and as a consequence their promotion and career prospects are less rosy than those of regular university faculty. A more important reason for wishing to see SUNTEP faculty continue as Gabriel Dumont staff is that we are convinced of the importance of winning and maintaining the credibility of SUNTEP within the Metis and non-status Indian community it serves.

Our recommendation concerning the professional development of SUNTEP faculty will require some adjustment on the part of Gabriel Dumont Institute. Their policy for professional development of their staff is to raise the qualifications of the least-qualified members. By that standard, SUNTEP faculty are reasonably well-qualified and so are not considered a very high priority for professional development resources. We feel that making a special case for SUNTEP faculty to receive help in gaining the necessary teacher education qualifications can be justified on the grounds of the need for academic credibility which we outlined above.

The Coordinators

Like the role of the SUNTEP faculty member, the role of the centre coordinator has been evolving over the time the program has been in operation. The role of the coordinator has evolved very much according to the priorities and personality of the incumbent. This fact has made it very difficult for us to come to grips with what the role "should" be, especially since at the time of the data collection for this study one coordinator had been in the position for a matter of weeks, another for a period of months and the third had just submitted her resignation from the post. Now that this period of turnover has ended, the coordinators have a perfect opportunity to develop a more standardized and less idiosyncratic role description for the position.

Recommendation #8

That the coordinators, working under the Director, re-define their role in the light of the current state of evolution of SUNTEP program.

We suggest that they consider the following components of the role (in addition to others):

1. The coordinator as liaison person. We view one of the most important tasks of the coordinator as the building and maintenance of good and open relationships with the three major constituencies with which the centres interact: the Metis and non-status Indian community for whom the program exists; the school boards which provide the in-service opportunities for the students and which are potential employers of the program's graduates; and the universities whose imprimatur is essential if the program's academic credibility is to be fostered.

2. The coordinator as professional developer. The responsibilities