

**SASKATCHEWAN MÉTIS FAMILY LITERACY  
AND YOUTH EDUCATION STRATEGY:  
A PROVINCIAL SURVEY**

**Submitted to**

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## I. INTRODUCTION

This report provides a summary of findings and recommendations generated from the analyses of the data collected by the research project entitled Métis Family Literacy and Youth Education Strategy. This project was contracted and sponsored by the Royal Commission on Aboriginal Peoples.

There has long been a speculation regarding the literacy and education conditions of Métis people. Although the disproportionately high level of illiteracy among Métis people remains one of the most prominent social problems in Canada, rarely has the problem been documented and analyzed in a way which is meaningful to both the public sectors and the research community. Indeed, until recently, the full impact of illiteracy for all Canadians, beyond the scope of reading and writing, has received only limited recognition.

The impact of family illiteracy upon youth education has been commonly underestimated and under-researched. The existence of a close relationship between family illiteracy and the youth drop-out problem has not been fully recognized. Neither has significant research been conducted to clarify the relationship between Métis family illiteracy and youth drop-out problems, nor has significant effort been contributed to develop a comprehensive strategy to address the problems of both Métis family illiteracy and youth drop-out.

In order to address the above issues, specific and extensive efforts have been made by the Research Team of the Gabriel Dumont Institute to conduct a provincial survey in Saskatchewan in the areas of Métis family literacy and youth education. The project was designed to accomplish two goals. First, through a comprehensive survey conducted in selected urban and rural communities in Saskatchewan, the project investigated Métis family literacy and education conditions in relation to their children's education and employment. The second goal of the project was to analyze the survey results and develop a Métis literacy and youth education strategy in order to address the high drop-out rates problem of Métis students as well as the literacy needs of Métis families.

To report the results of the survey and analyses of the Project, this publication is organized into six chapters. The first Chapter presents a brief introduction of the Project, including descriptions of purposes and significance of the study. Chapter II reviews the relevant literature in order to summarize the findings of previous research. Chapter III provides a detailed description of the Project encompassing the Project's research methodologies, and the execution of the Project. Chapter IV presents the findings from the survey in statistical parlance. Chapter V, while interpreting the survey results, is designed to develop youth education strategies for Métis education. Chapter VI serves as a conclusion of the Project.



### 1.1 Purposes of the Project

The project was designed to accomplish two goals. First, through a survey conducted in selected urban and rural communities, the project intended to investigate the education conditions and literacy needs of Métis people and families. For this purpose, the following objectives were addressed:

1. To investigate urban and rural Métis people's literacy levels, educational attainments, and past and current learning barriers to literacy;
2. To investigate the education conditions of Métis children and youth, and the effects of school drop out and education on employment status;
3. To reveal the needs and wants of Métis people in literacy, and to explore ways of enhancing their literacy skills.

The second goal of the project was to analyze the results from the survey and to develop a youth education strategy to address the high drop-out rate problem as well as the literacy needs of Métis families. Specifically, this goal included the following elements:

1. To clarify the relationship between family literacy levels and youth drop-out rates;
2. To clarify the major factors influencing Métis youth drop-out problems;
3. To define the standards, requirements and subject areas of literacy programs for Métis people based on the survey results;
4. To define the major strategies of youth education, including areas of curriculum which should be improved or developed; types of resources which could be made available; and, sorts of organizational measures, such as parental committees, school division committees, students and teachers cooperation groups, etc., which could be constructive and implementable.





## 1.2 Significance of the Project

The major significance of this project is well reflected in the document of the Federal Government (1991) entitled Aboriginal Peoples, Self-Government, and Constitutional Reform. The Federal Government claims that:

As Canadians engage in the current unity and constitutional discussions, the concerns and special circumstances of Aboriginal peoples occupy a central place in the public mind. (p.1)

It is also specifically spelled out by Saskatchewan Education (1992) in its recent discussion paper Adult Upgrading: A Review for Future Direction in Saskatchewan as follows:

One important way is through family literacy programs - programs in which children and their parent(s) or caregiver(s) improve their literacy skills together. These programs have benefits for both adults and children and are one way of breaking the intergenerational cycle of low literacy that sometimes occurs in families. (p.28)

Generally speaking, any policy-making and program-development in the area of Métis literacy and education cannot proceed far without particular and detailed information of Métis people's life situations, needs and wants. As discussed previously, this project was aimed at first revealing detailed information from grass roots Métis and second developing a literacy and youth education strategy for Métis people. In this way, this project would make significant contribution to address the vital demand of information and the problems of Métis youth drop-out and family illiteracy in the way of "breaking the intergenerational cycle of low literacy" (Saskatchewan Education, 1992, p.28).

Moreover, results from the survey at the grass-roots level are seen to represent the situations of Métis people not only in this province but also across the country. Therefore, the development of a Saskatchewan Métis literacy and youth education strategy could be used as a demonstration project or model with national significance. Ultimately, this project could bring about significant change in the provision of proper and high quality education to hundreds of thousands of Métis children and adults across the country.

In conclusion, this project would examine Métis people's literacy conditions and needs in a way that is useful to policy-makers, program-developers, Métis organizations and the general public. Moreover, the investigation of Métis people's family literacy and youth drop-out problems would make it possible to clarify the relationships between family literacy levels and youth drop-out rates. In addition, the development of a Métis literacy and youth education strategy could be seen as an attempt to break the intergenerational cycle of low literacy to shed light on possible solutions of social problems facing Métis families and communities.



## II. LITERATURE REVIEW

It has long been recognized that the achievement of literacy is the key to the development of economically and socially healthy and independent Métis families and communities. It is also acknowledged that education is strongly tied to literacy and is, in fact, the most important means to achieve literacy. Therefore, the literature review of the Project is conducted at a broader scope to encompass both the topics of education and literacy.

### 2.1 Research on Aboriginal Literacy

#### 2.1.1 Métis People's Literacy and Education Conditions in Saskatchewan

For many years, illiteracy has been one of the most serious social problems facing Aboriginal peoples in Canada. Many researchers have done significant work to investigate Aboriginal peoples' literacy and education conditions.

In order to reveal the literacy and education conditions of Métis people in Saskatchewan, Yang (1992) presented a statistical picture primarily based on the 1986 Census produced by Statistics Canada. Yang (1992) pointed out that it was evident that Métis people, as well as the total Aboriginal population, were under-educated in Saskatchewan. First, over thirty-two percent of the Métis population and over thirty-seven percent of the total Aboriginal population in Saskatchewan of the age of fifteen and over had less than grade 9 education. Proportionately, that is twice of the provincial average. Second, over seventy percent of the Métis and total Aboriginal populations had not received any kind of post-secondary training. And third, only 7.5 percent of the Métis population and 9.3 percent of the total Aboriginal population had some university education, that was only about half of the percentage of the total provincial population. Summing up, the largest portion of employment-aged Métis (71.6%) and total Aboriginal population (74.1%) would be classified as under-educated and in desperate need of education and training.

Yang (1992) further pointed out that the problem of illiteracy was even more alarming if perceived in terms of the size of the Aboriginal population. According to 1986 statistics released by Indian and Northern Affairs Canada, the Aboriginal population of Saskatchewan is 116,500. This represents approximately 11% of the total provincial population and can be approximately divided into one-half Status Indians and one-half Métis and Non-Status Indians. The most striking fact is that, while forty-five percent of Aboriginal peoples are functionally illiterate by present-day standards, three-quarters of these peoples are in an age bracket where their productivity and contribution should be at maximum levels.



### 2.1.2 Research on Literacy

A number of recent literacy studies are notable in the area of literacy, including The Survey of Literacy Skills Used in Daily Activities (Statistics Canada, 1990), the Native Literacy Research Report (Rodriguez & Sawyer, 1990), and the project conducted by the Gabriel Dumont Institute that was entitled Literacy for Métis and Non-Status Indian Peoples: a National Strategy (GDI, 1990).

The Statistics Canada Survey is the most comprehensive national literacy test ever done in the Canadian history, testing 9,500 Canadians between the ages of 16 and 69. This study has been able to provide a comprehensive description of literacy issues in Canada at the national scope. While recognized as constructive and successful, this Survey failed to produce two vital types of information. First, its identification of ethnic origins is not specific enough to extract the information for Métis people. Second, its collection of data pertaining to family characteristics is not sufficient to support any significant analysis on the family literacy issues.

The Native Literacy Research Report (Rodriguez and Sawyer, 1990), which was conducted by the Native Adult Education Resource Centre at the Okanagan College of British Columbia, intended to properly address a number of important issues of Native literacy. The issues included the perceived purposes and values of literacy, past and current barriers in reading and writing, and positive learning environments. However, this study was not designed to identify different sub-groups of Aboriginal peoples and thus could not provide any information pertaining to Métis people.

In order to address the literacy issues of Métis people, the Gabriel Dumont Institute (GDI), launched, in 1989, a research and development project to develop a national literacy strategy for Métis and Non-Status Indians. This project was conducted with the full financial support of the Secretary of State. The preliminary research report was entitled Literacy for Métis and Non-Status Indian Peoples: a National Strategy and was submitted to the Secretary of State in October, 1990. The final report of the project, AYAMICKIWIN: Saskatchewan Aboriginal Literacy Materials Development and Pilot Program, was completed and submitted to the Secretary of State in March, 1992. Primarily, this project accomplished the goal of providing "recommendations for action in the areas of policy, program and strategies to meet the literacy needs of Métis and Non-Status Indian peoples" (GDI, 1990, p. iv). The methods adopted in this study included telephone interviewing and an extensive literature review. Through the former, three groups of people, including personnel in literacy programming for provincial and territorial governments, representatives of Métis and Non-Status Indian organizations and personnel in literacy programs deemed successful for Aboriginal peoples, were interviewed to identify the issues and strategies. Through the latter, the literature pertinent to literacy and Aboriginal peoples was reviewed and analyzed to provide a framework for the project.

The GDI Project implied the necessity of a second step. Although strategies and recommendations had been identified from the point of view of the people in charge of

developing and delivering literacy programs, policy makers and practitioners still needed to know the life situations, needs and wants of grass roots Métis people. This type of information, since it is from the people who receive the literacy programs and who are the targets of the programs, would be critical to policy-making and program development. Moreover, it was thought that the life situations of Métis families and in Métis communities could be of great significance in relation to the issue of Métis youth's drop-out problems.

## **2.2 Research on Aboriginal Education**

As stated previously, education affects an individual's occupational options and income, as well as one's social development and personal improvement. Recognizing this, it stands to reason that, in order to meet Aboriginal peoples' demands and for the fulfilment of Aboriginal self-government and self-determination, special and specific measures will have to be taken to develop competitive Aboriginal educational systems.

This section intends to provide a critical literature review encompassing existing literature on Aboriginal education in Canada and the United States in the past ten years on the following topics: missions and goals, educational status and needs, and strategies and solutions.

### **2.2.1 Missions and Goals**

Education for Aboriginal peoples has two primary goals. On one hand, it takes the general purpose of education as its first mission: the improvement of Aboriginal peoples to meet the needs of both the people and the society. On the other hand, it declares sustaining and developing Aboriginal culture as its second primary goal. As pointed out by Bad-Wound (1991), Aboriginal education plays a vital role in the development of Aboriginal self-determination and in the fostering of Aboriginal leadership that promotes Aboriginal self-determination and self-government. Therefore, Aboriginal educational systems should be purported at institutionalizing the missions in a way of combining promotion of Aboriginal culture and developing curricula that support the mission.

More specifically, Berg and Ohler (1991) claim that immediate objectives and goals of Aboriginal education include: helping students to gain skills to compete in the mainstream society; maintaining traditional Aboriginal culture and blending it with contemporary understanding of the world; strengthening Aboriginal identity; organizing Aboriginal communities across tribal lines and geographic distance; sharing Aboriginal culture as an educational means; and, educating and nurturing Aboriginal cadres and leadership.



### 2.2.2 Educational Status and Needs

Generally speaking, Aboriginal peoples are under-educated and under-represented in the main-stream educational systems. Aboriginal peoples' under-privilege in main-stream educational systems is not only demonstrated by numbers. More severe is the long time European assimilation imposed on them and the hardship of sustaining their own culture and language. Skinner (1991) claims that, as a result of over 500 years' permeation of ethnocentrism in the European-American educational establishment, Aboriginal students have been subjected to a barrage of assimilation tactics designed to destroy their cultures and languages. Only about one third of the original number of Aboriginal languages remain, many of which are near extinction. The impact is devastating: language destruction promotes cultural disintegration.

Through analysis of data from a Canadian national study, Hull (1990) found that Aboriginal peoples' lower educational success and attainment were closely related to employment, family income, socio-economic status, parent educational attainment, geographic location and use of Aboriginal languages.

A number of issues are identified by the previous research in the field as important needs of Aboriginal peoples. One of the most wanted is Aboriginal self-government and self-control of Aboriginal educational systems. In his report on recent positive developments in Aboriginal education, Tanguay (1984) pointed out that the policy adopted by the Canadian government in 1973 to let Aboriginal people control their education and administer their schools was producing improvements in Aboriginal educational systems. Notably, there were 187 band operated on-reserve schools and 450 of the 575 bands were administering all or part of their educational programs. Aboriginal students' completion rate of Grade twelve reached one-quarter of the national average. The percentage of Aboriginal administrators and teachers on the staff of federal schools was approximately 30%.

Furthermore, a number of issues are pinpointed as important national and local issues by Tippeconnic's study (1988). Among them, lack of funding for Aboriginal education was the most important national issue identified, followed by the need for qualified Aboriginal administrators and educators, curriculum issues, financial aid for students in higher education, and students' academic achievement. At the local level, parent and family involvement, retention, advisement, and counselling were rated among the top five needs. In a study on educational goal-setting in a Aboriginal-Canadian community, Murphy (1984) pointed out that the most desired needs to be improved in Aboriginal schools were motivation, English, tolerance, citizenship, and Aboriginal language arts.





### 2.2.3 Strategies and Solutions

Strategies and solutions to address the issues in Aboriginal education are one of the primary focuses of the research that has been reported in the literature. While a lot of recommendations have been made in a wide range of areas, many of them are concentrated in the areas of community relationship, curriculum, and teaching and instruction.

In previous research, the development of community relationships with educational systems is of primary concern and community involvement in education is a dominant recommendation. While being defined as the Fourth World, Barnhardt (1991) claims that Aboriginal communities demand a number of things from educational systems. These include commitment of educational institutions to the Aboriginal communities; the integration of functions of institutions and communities; sustained local leadership over education; inclusion of spiritual harmony; use of Aboriginal languages; traditional ways of knowing and teaching; and participatory research into operations of educational institutions. In order to improve Aboriginal education and to sustain Aboriginal cultures, Skinner (1991) emphasize that community participation and community control of education are critical to developing culturally relevant curricula and making education responsive to the needs of Aboriginal students.

Regarding management of Aboriginal education, Houser (1991) emphasizes the importance of incorporating Aboriginal cultural values, control, and structure into the programs and administration of Aboriginal educational institutions. Houser further calls for the consideration of a number of factors in the decision-making of Aboriginal institutional management. These include examinations of the needs of Aboriginal communities, the durability of Aboriginal cultures, the co-existence of family-based values and practices with non-Aboriginal organizational forms, and management challenges facing Aboriginal communities. Bordeaux (1990) points out that outcomes of Aboriginal education can be improved not by adopting external standards and procedures, but by formulating a blueprint for Aboriginal education designed and endorsed by Aboriginal peoples that incorporates traditional values and expected outcomes. Campbell (1983) believes that supportive school settings linking Aboriginal culture, history and language with academic, social and community programs are necessary to integrate Aboriginal life into meaningful academic and social programs. In the well-researched report about Lake Manitoba Indian Reserve Project, Riffel (1985) strongly emphasizes the need for direct community involvement in educational improvement in order to provide sound basic education, to develop work-related programs reflecting the economic base and employment opportunities in the community, and to coordinate and administer these programs.

A number of strategies are presented in the literature with recommendations to address the needs of Aboriginal peoples in the areas of curriculum and instruction. After comprehensively reviewing characteristics of adult learners as well as information of learning strategies and the techniques of teaching style, Conti (1991) strongly recommends that adult learning principles should be incorporated into the designs of Aboriginal educational programs. Santo (1990) further points out that it is very important to include Aboriginal world view, spiritual views, sociological



world view, economic and political views in Aboriginal education. Whyte (1986) specifically summarizes effective teaching methods for teaching Indian and Métis students into four categories: classroom organization, instruction and instructional resources, verbal activities and community relation development.

With regard to improving students' achievement, Boyer (1990) points out that Aboriginal education must encourage smooth transitions for entering students and offer them academic and social supports that provide academic and life skills, good teaching and instruction, clearly define relationships with Aboriginal government, and good evaluations of student outcomes to improve programs and curricula. Feurer (1990) found in the Cree Way Project in Quebec that the education of Aboriginal peoples in their own languages will further the process of students' improvement. Sealey and Riffel (1984) claim that effective measures should include improving and incorporating a number of important factors, such as curriculum, school organization, quality of teaching and administration, student promotion policy, special services for Aboriginal students, languages of instruction, teaching materials and resources.



### III. THE PROJECT

#### 3.1 Methodological Models of the Project

Two methodological models were designed for the two different phases of the project: one for the survey phase and one for the development phase.

##### 3.1.1 Survey Phase

In order to accomplish the goals of the Project, three major stages were designed in the survey phase, including the development of the survey questionnaire, sampling, and the analysis of the data.

###### 3.1.1.1 Development of the survey questionnaire

In order to develop a properly designed questionnaire, the following steps were taken:

1. Identification of the issues to be investigated in the survey;
2. Consultation with Métis organizations and communities to ensure an adequate rationale for the questionnaire;
3. Testing of the questionnaire in order to make necessary changes and additions to the questionnaire;
4. Revisions of the questionnaire according to the results from the test.

The following broad areas were included in the questionnaire:

1. Demographic and family information;
2. Literacy levels, educational attainments, past and current learning barriers in literacy;
3. Employment status;
4. Literacy needs and wants;
5. Identification of important factors relating to the drop-out problem; and



## 6. Suggestions and recommendations.

### 3.1.1.2 Sampling

The sample population was selected from the Métis population in Saskatchewan based on a combination of sampling methods. The first method was geographical sampling with the consideration of representation of rural and urban communities and representation of the southern and northern communities. Through this method, an urban centre (Prince Albert, North) was selected from the urban centres with populations over 30,000. One large rural community centre (Yorkton, South) was selected from the towns with populations from 5,000 to 30,000. Also selected were three small rural communities with populations less than 5,000, including Ile-a-la-Crosse (North), Cumberland House (North), and Fort Qu'Appelle (South).

The second method employed was random stratification sampling. Through this method, the lists of Métis people within the selected areas were stratified into strata according to age. Then, a systematic sampling method was used to select randomly the target population. In consideration of the sampling difficulty due to lack of Métis registration system and the limitation of project fund, the size of the sample was defined as 821.

### 3.1.1.3 Analyzing the data

The data collected were analyzed to generate the following types of statistics:

1. Demographic information about the target population;
2. Descriptions of Métis people's literacy levels, educational attainment, past and current barriers in literacy;
3. Descriptions of Métis people's employment status;
4. Descriptions of Métis people's needs and wants in literacy;
5. Identification of important factors influencing Métis youth drop-out rates;
6. Summary of suggestions and recommendations to eliminate drop-out problems and encourage children stay in school;
8. Correlational coefficients among education, family literacy levels and youth drop-out rates.





### **3.1.2 Development Phase**

The second phase of the project was aimed to develop a Métis literacy and youth education strategy. In order to accomplish this, the following steps were taken:

1. A literature review was conducted in the areas of literacy, Aboriginal education and training, social problems in Aboriginal communities, and Aboriginal cultures and languages;
2. Research was carried out on literacy barriers for Aboriginal people and important factors influencing drop-out rates;
3. The literacy needs and wants of Métis people were identified based upon the survey results; and
4. Literacy and youth education strategies specific for Métis people were developed based upon the survey results.

## **3.2 Execution of the Project**

This section is devoted to the explanation of some of the important parts of the execution of the Project, including the design of the questionnaire, the process of sampling, and the data collection and the database.

### **3.2.1 Design of the Questionnaire**

Two principles were defined for the designing of the questionnaire. First, the questionnaire should be designed to collect the relevant information to accomplish the purposes of the Project. In order to achieve this, two major criteria were taken as fundamental in the design, i.e., respectability and necessity. Respectability directly addresses the criterion of judging the adequacy and relevance of data. This concerns the definition of the research target, the adequate specifications of the research inquiries, the rationale of sampling, and the measurement of data. Necessity refers to an adequate data collection which should include only and all the necessary information for a study. With emphasis on these two criteria, the questionnaire was designed to investigate the necessary and comprehensive information to meet the demands of the Project.

Second, the questionnaire should also be designed to reflect the most recent achievements of the research community and be based on well-reasoned justification. In order to accomplish this, a literature review was taken before the design of the questionnaire. In this way, the fundamental



definitions and the measurement of key variables of the questionnaire were solidly backed by previous research. The inclusion of factors for some of the key questions were also well justified.

The following sections provide detailed explanations of some key elements pertaining to the questionnaire, including the definition of literacy, the measurement of literacy, and the components of the questionnaire.

### 3.2.1.1 Definition of literacy

The definition of literacy used in this survey is adopted from the 1989 National Survey of Literacy Skills Used in Daily Activities (LSUDA) conducted by Statistics Canada. As pointed out by Statistics Canada (1991, p.13), it is not an easy task to develop a literacy definition for Canada due to the multicultural nature of the Canadian society. With this consideration in mind, the LSUDA Survey was restricted to the languages used by governments to communicate to Canadians. Therefore, the following definition of official language literacy was adopted in the LSUDA Survey:

The information processing skills necessary to use the printed material commonly encountered at work, at home, and in the community. (Statistics Canada, 1991, p.14)

Due to the special nature of the Project Saskatchewan Métis Family Literacy and Youth Education Strategy (SMFLYES), the above definition was expanded to refer to literacy of official languages and Aboriginal languages. Therefore, the investigation of languages skills and daily uses in the SMFLYES Project included two parts: Aboriginal languages and official languages.

In addition to this, Statistics Canada further defined "the information processing skills" as reading, writing and numeracy skills. Thus, the SMFLYES Project devoted a special section to the investigation of numeracy skills of the research subjects.

### 3.2.1.2 Measurement of literacy

Statistics Canada in the LSUDA Survey defined four levels of language skills to measure language literacy (Statistics Canada, 1991, pp.17-18). This measurement had been proven to be easy to use and accurate, therefore it was adopted in the SMFLYES Survey with some revisions. The SMFLYES Measurement Scale for Languages includes the following four levels:

1. Level 1: Having difficulty dealing with printed materials or cannot read;
2. Level 2: Can use reading for quite limited purposes, such as finding familiar words, or having serious reading problems;



3. Level 3: Can read simple and clear not complicated printed material in a variety of situations, or having minor reading problems; and

4. Level 4: Can meet most everyday even complicated reading, or do not have reading problems.

Statistics Canada developed a three-level scale to measure numeracy skills (Statistics Canada, 1991, pp.19-20). This Project adopted a different and more complex approach to measure numeracy skills. First, all the participants were asked about their grade average points of mathematics during their school years. It was believed that this would be a good indicator of participants' knowledge of mathematics. Second, the participants were further asked about the mathematical levels of their daily numerical operations. This was deemed to be an indicator of numeracy skills in life situation since people have to equip themselves with proper knowledge to handle daily operations. The measurement scale for this factor is as follows:

1. Basic: Just recognizing numbers;
2. Simple: Elementary school mathematical level;
3. Average: High school mathematical level; and
4. Complex: Beyond high school mathematical level.

Lastly, a numeracy skill scale was used to investigate participants' numeracy levels. The scale is listed below:

1. Level 1: Having very limited numeracy skills, or can recognize numbers in isolation or in short text;

2. Level 2: Can deal with materials requiring performing a simple numerical operation such as addition and subtraction;

3. Level 3: Can deal with materials requiring performing simple sequences of numerical operations to meet most everyday demands; and

4. Level 4: Can deal with material requiring performing complex sequences of numerical operations to meet everyday demands.



### 3.2.1.3 Components of the questionnaire

The questionnaire was designed to include six sections. They are:

1. Introduction (including consent letter) and personal information;
2. Identity. This section was designed to investigate participants' identities with the Métis Nation and others Aboriginal nations;
3. Language and numeracy. This section was intended to investigate information about participants' literacy conditions and to measure their language and numeracy skills;
4. Social issues. This section was designed to probe into social issues and problems existing in Métis communities;
5. Schooling. This section included comprehensive questions about participants' educational attainments, schooling experiences, and their recommendations for solving the educational issues; and
6. Work and related activities. The last sections of the questionnaire was aimed to investigate participants' employment situations and experience.

### **3.2.2 Process of Sampling**

As stated previously, the target population of the Project was selected through a combination of sampling methods. The total population lists were provided by the Métis Locals of the selected communities.

However, it turned out that sample selection was a difficult task for a numbers of reasons. First, there has never been a reliable Métis enumeration done in the past. Therefore, the Métis local population lists might not include all the Métis populations in the communities. Second, it was very difficult for Métis local organizations to update the demographic statistics and membership listing since a large amount of Métis people were fairly mobile and often change residences. This was more prominent in big urban centres. Lastly, some people in the southern communities were more reluctant to be identified as Métis although they were on the Métis local membership lists. Therefore, higher proportions of invalid cases due to mis-identification were seen in the southern communities than for the northern towns.

Despite the aforementioned difficulties, local Métis membership lists were found to be the most reliable and dependable sources for sampling. After executing the sampling process, a sample of 821 was generated. Out of the sample population, a total of 592 people were surveyed in five communities. The populations sampled and surveyed are shown in Table 1.





Table 1: Description of Sampling and Surveying Results

Region	Sample	Surveyed Cases	Valid Cases	Invalid Cases
Il-a-La-Crosse	213 100%	205 96.3%	162 76.1%	43 20.2%
Prince Albert	240 100%	222 92.5%	183 76.3%	39 16.3%
Cum. House	189 100%	69 36.5%	60 31.8%	9 4.8%
Yorkton	100 100%	32 32%	21 21%	11 11%
Ft. Qu'Appelle	79 100%	64 81.0%	45 57.0%	19 24.1%
Total	821 100%	592 72.1%	471 57.4%	121 14.7%

Note: Cum. House refers to Cumberland House.

As seen by the above table, 592 people were successfully located and interviewed out of the total sample population of 821 people. Furthermore, a total of 471 people completed the interviews producing a success rate of 57.4% against the sample total. Most of the invalid cases were found to be the participants who claimed they were not Métis.

### 3.2.3 Data Collection and the Database

The data collection was conducted mainly through personal interviews. In order to do this, a survey team of six people was organized and trained. All the Research Assistants of the Survey Team were Métis from the selected communities. After receiving the training, the survey staff carried out the interviews in their own communities. Through almost three months of hard work, the interview process was completed. As demonstrated previously, the interview rate was 72.1% against the total sample population. From the 592 interviews, a total of 471 valid cases were collected and input into the database. The success rate was 57.4%.

The database was built up through the SPSS software package, using the SPSSWIN format. After inputting all of the valid cases, the database grew to a large information bank composed of 510 variables for each of the 471 valid cases.



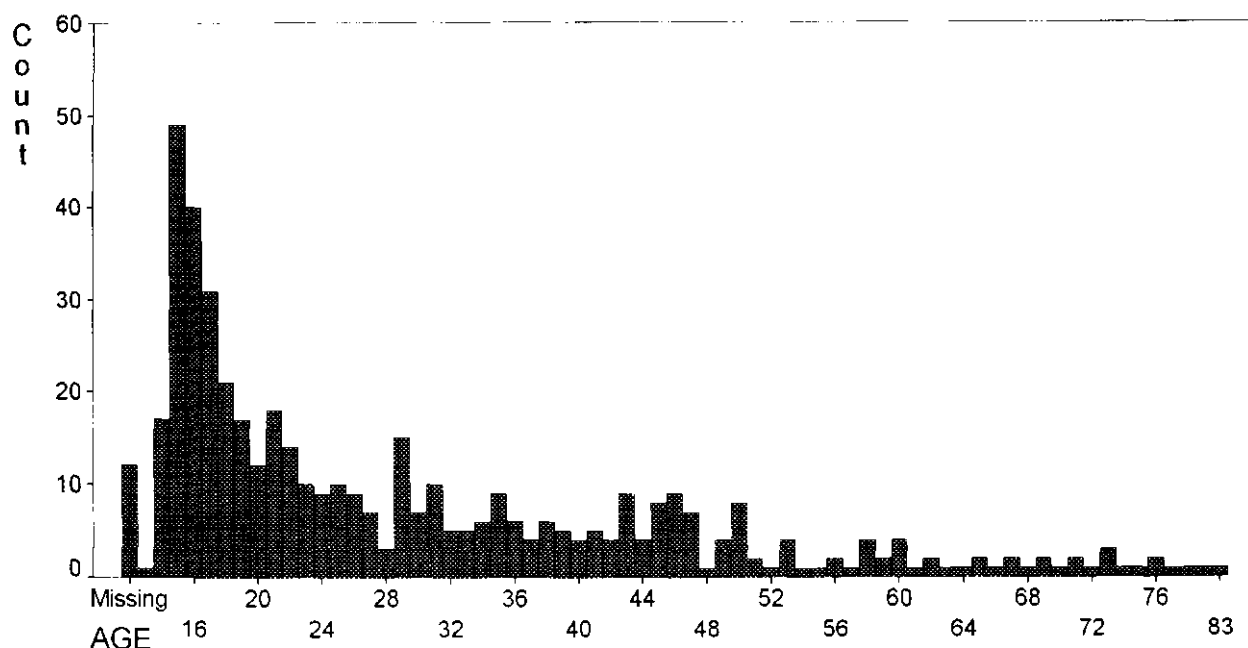
## IV. FINDINGS

This chapter reports the findings of the study. All the findings were generated from a great wealth of statistics and organized in line with the structure of the questionnaire. In accordance with the organization, the presentation of findings consists of the following sections: Demographics and Aboriginal Identities; Literacy Conditions; Schooling; and Work and Related Activities.

### 4.1 Demographics and Aboriginal Identities

#### 4.1.1 Demographics

As stated previously, a total of 471 people completed the survey. Since the Project defined Métis youth education as one of its two major purposes, a large proportion of the sample population (38.3%) were selected from people in the age cohort from 13 to 19. Beside this, the age distribution of the rest of the sample population was proportionate approximately to the age distribution of the total Métis population. The following figure portrays the age distribution of the sample population.



**Figure 1: The Age Distribution of the Sample Population**



Gender distribution of the sample population was quite evenly split. Out of the valid 471 cases, 207 or 43.9% were male and 264 or 56.1% female.

Languages used in the interviews was an indicator for the importance of official languages and Aboriginal languages. In the survey, English was the dominant language used for 91.1% of all the interviews completed. The rest of the surveys were requested by the participants to be carried out in Aboriginal languages. Among the Aboriginal languages used, Cree was the dominant Aboriginal language used. Table 2 presents the languages used in the interviews:

Table 2: Languages Used in the Interviews

Language	Frequency	Percent
English	429	91.1%
Cree	1	.2%
Cree and English	7	1.5%
Cree and Michif	27	5.7%
Michif	7	1.5%
Total	471	100.0%

#### 4.1.2 Aboriginal Identities

All the participants were asked about their Métis identity and other Aboriginal identities. The first question asked concerned Métis identity. One of the major requirements of participation in the Project was that all the participants must have Métis identity and not be registered as Status Indian under Bill C-31, since this is a Métis-only project. All the participants who completed the interviews identified themselves as Métis and stated that they had not been registered as Status Indians under Bill C-31.

The second question was designed to investigate Métis identity of their family elders, including parents, grandparents on father's side, and grandparents on mother's side. The majority of the participants identified their family elders as Métis. The statistics follow in Table 3.



Table 3: Métis Identity of Family Elders

Métis Ident.	Father	Mother	GFather FatherS	GMother FatherS	GFather MotherS	GMother MotherS
Yes	71.3	81.3	57.3	58.0	66.0	65.0
No	20.6	11.3	21.9	20.2	12.7	15.7
Missing	8.0	7.4	20.8	21.8	21.2	19.3

Notes: 1. All the numbers in Tables are percentages.

2. The following are definitions for the short terms used in the table: Métis Ident. - Métis identity; GFather FatherS - Grandfather on father's side; GMother FatherS - Grandmother on father's side; GFather MotherS - Grandfather on mother's side; and GMother MotherS - Grand mother on mother's side.

3. Missing includes people who did not want to give identifications and who did not know.

As shown by Table 3, more than 70% of participants identified their parents as Métis and well over half of the participants said their grandparents were Métis.

The third question intended to investigate if the participants family elders had other Aboriginal identities, that is, North American Indian and Inuit. The results from the survey show that the majority of the participants identified their family elders as not having other Aboriginal identities. The statistics are shown below.

Table 4: Other Aboriginal Identities of Family Elders

OthAbo. Ident.	Father	Mother	GFather FatherS	GMother FatherS	GFather MotherS	GMother MotherS
Yes	7.2	10.6	5.5	6.6	10.2	11.5
No	69.2	66.2	64.3	62.8	59.2	57.7
Missing	23.5	23.1	30.1	30.5	30.5	30.8

Notes: 1. All the numbers in Tables are percentages.

2. The following are definitions for the short terms used in the table: OthAbo. Ident. - Other Aboriginal identities; GFather FatherS - Grandfather on father's side; GMother FatherS - Grandmother on father's side; GFather MotherS - Grandfather on mother's side; and GMother MotherS - Grand mother on mother's side.

3. Missing includes people who did not want to give identifications and who did not know.





As Table 4 demonstrates, the majority of the participant did not identify their family elders as having Aboriginal origins other than Métis. Only less than or slightly over 10% of the participants said that some of their family elders had other Aboriginal identities.

## 4.2 Literacy Conditions

As defined previously, literacy refers to information processing skills including language skills and numeracy skills. The second section of the questionnaire was designed to investigate Métis people's literacy conditions with concentration on language and numeracy conditions. Accordingly, this section includes three parts: language conditions, numeracy conditions, and learning barriers and recommendations.

### 4.2.1 Language Conditions

#### 4.2.1.1 Aboriginal languages

It was striking to find out that the majority of the participants could not speak an Aboriginal language. Out of the 471 people surveyed, only 27.8% could speak one or more Aboriginal languages. Moreover, when asked if they spoke Aboriginal languages at home, at school and at work, more than 70% of the participants did not answer the questions. Among those who answered, 50.4% rarely spoke Aboriginal languages at home (7.3% not speaking at all, 43.1% speaking some of the time); 32.3% rarely spoke Aboriginal languages at schools (8.8% not at all, 23.5% some of the time); and 30.3% rarely spoke Aboriginal languages at work (5.9% not at all, 24.4% some of the time).

In addition, the services in Aboriginal languages were very limited in the communities surveyed. 92.7% of participants confirmed that the services in the areas of health care, the legal profession, and social welfare were not provided in Aboriginal languages. Media services, including TV, and radio, were inadequate to meet Métis people's demands. With regard to TV, programs in Aboriginal languages, 32.9% said these were not available and 45.9% had never watched any Aboriginal T.V. program. Aboriginal radio programs fared better: 42.9% of the participants reported listening to such programs. However, 42% of respondents did not take advantage of the Aboriginal radio programs available to them and 14% reported these programs were not available at all.

Furthermore, the investigation generated a poor picture of Aboriginal language skills. Table 5 demonstrates the participants' Aboriginal language skills.



Table 5: Aboriginal Language Skills of Métis People

Abo. Lang. Skills	Frequency	Percent
Level 1: Cannot read	258	54.8
Level 2: Serious reading problem	55	11.7
Level 3: Minor reading problem	132	28.0
Level 4: No reading problem	4	.8
Missing	22	4.6
Total	471	100.0

It is obvious that the majority of the Métis people are functionally illiterate in Aboriginal language skills. According to Table 5, less than one percent of the participants had Level 4 Aboriginal language skill. More alarming is the fact that almost 55% of the participants simply could not read any Aboriginal language (Level 1). In combination with those with serious reading problem (Level 2), the number grows to 66.5%.

In consideration with these findings on the limited availability and daily uses of Aboriginal languages, Aboriginal languages among the Métis are obviously endangered. The data confirms a situation that has alarmed a lot of Métis people. When they were asked if they would like to learn an Aboriginal language if they had the chance, an overwhelming majority (72.4%) gave very positive responses. Only 16.6% of the participants expressed their negative interest while 11% said they did not know.

#### 4.2.1.2 Official languages

Investigation on official language skills provided a much better picture. It was found that the majority of the participants spoke at least one official language (95.5%) along with a small group of Métis people who simply could not speak any official language (3.0%). Table 6 provides a summary of the official languages spoken by the participants.



Table 6: Official Language Speaking of Métis People

Official Language	Frequency	Percent
English	390	82.8
French	2	.4
English & French	57	12.1
Missing	22	4.7
Total	471	100.0

Table 6 shows that English is the dominant language used by Métis people in daily life and that a significant proportion of Métis people are bi-lingual of two official languages.

Furthermore, it was found that official languages were commonly used in a variety of situations. 66.7% of participants confirmed that they used official languages all the time at home; 74.3% used them all the time at school; and 60.0% used them all the time at work. If the people who spoke official languages most of the time are added to these numbers, the proportion of Métis people who use official languages as their first languages will be substantially increased.

Table 7 presents Métis people's literacy levels of official language.

Table 7: Aboriginal Language Skills of Métis People

Abo. Lang. Skills	Frequency	Percent
Level 1: Cannot read	17	3.6
Level 2: Serious reading problem	31	6.6
Level 3: Minor reading problem	111	23.6
Level 4: No reading problem	306	65.0
Missing	6	1.3
Total	471	100.0



As Table 7 presents, 65% of Métis people did not have reading problems and 23.6% had minor reading problems. However, over 10% of Métis people either simply could not read at all or had serious reading problems. It means that this group of Métis people were illiterate in official languages.

#### 4.2.2 Numeracy Conditions

The numeracy investigation was intended to reveal the numeracy skills of Métis people in daily life. Since most arithmetic operations in daily life are embedded in readings, the numeracy scale is not merely an arithmetic one. Little is known about how reading and numerical operations combine. Therefore, one should exercise caution in interpreting the survey results.

There were two major questions in the survey regarding numeracy. The first question was designed to obtain information about the levels of daily numerical operations. A four level scale was defined for this task.

- Level 1: Basic (just recognizing numbers);
- Level 2: Simple (elementary school level);
- Level 3: Average (high school mathematical level); and
- Level 4: Complex (beyond high school mathematical level).

The second question was designed to ask participants to give a subject measurement of their own numeracy competencies. Corresponding to the four level scale defined for daily numerical operations, another four level scale was constructed for this task. They are:

- Level 1: Participant has very limited numeracy skills, or can recognize numbers in isolation or in a short text;
- Level 2: Participant can deal with materials requiring a simple numerical operation such as addition and subtraction;
- Level 3: Participant can deal with materials requiring performing simple sequences of numerical operations to meet everyday demands; and
- Level 4: Participant can deal with material requiring performing complex sequences of numerical operations to meet everyday demands.





The results from the survey demonstrate a relatively close match between mathematical levels of daily operations and numeracy competencies of Métis people. Table 8 summarizes the finding.

Table 8: Métis People's Mathematical Levels of Daily Operations and Own Numeracy Competency

ML. of Daily Operations	Valid Percent	Own Numeracy Competency	Valid Percent
Level 1	5.3	Level 1	3.7
Level 2	20.6	Level 2	22.5
Level 3	62.3	Level 3	55.5
Level 4	11.8	Level 4	18.4

Note: ML. refers to mathematical level.

As the table shows, the majority (62.3%) of the Métis people had to handle Level 3 numerical operation (high school mathematical level) in their daily life. An additional 12% of them had to deal with numerical operations beyond high school mathematical level. Also notable is that 5.3% of them needed to do little numerical operation and 20.6% of them only needed to do very simple and limited numerical operations.

The table further demonstrates that slightly over half (55.5%) of the Métis people had numeracy skills sufficient to handle numerical tasks requiring a high school mathematical education. A substantial portion (18.4%) of them had the ability beyond a high school mathematical level. However, it must be noted that 26.2% of the Métis people did not possess the necessary skills to meet most everyday numeracy requirement (Levels 1 and 2), and 3.7% of those surveyed were simply numerically illiterate.

#### 4.2.3 Learning Barriers and Recommendations

Among the most important issues in literacy and education are the learning barriers encountered by students and their own recommendations for improving literacy. Previous research has done much to reveal the learning barriers for Aboriginal learners and these findings have been taken into consideration in the design of questionnaire. It was believed, however, that one of the real values of the current research was its attempt to discriminate among the barriers, that is, to find the most important ones.



In addition, it was the belief of this research that recommendations are more credible if they are given by the people from the grass roots communities. An understanding of this principle implies two basic literacy and education rules. First, while literacy and education have some common goals, they also mean different things to different people. Second, recommendations from the grass roots learners clearly demonstrate how they hope to benefit from literacy and education and how literacy and education can best help them to achieve their goals.

This section presents the findings about Métis people's learning barriers and their recommendation for improving literacy and education.

#### 4.2.3.1 Learning barriers

Two categories of learning barriers were included in the questionnaire: past learning barriers and future learning barriers. Through summarizing the relevant literature, seventeen factors were identified as past learning barriers and twenty factors as future learning barriers. For the past learning barriers, each participant was asked to choose five factors that they thought were most important. The chosen factors were then ranked according to their importance on a four point scale by the participant. A similar procedure was followed for the ranking of future learning barriers.

Table 9 presents the five factors that were more frequently chosen and more heavily weighted by the participants as their past learning barriers.

Table 9: Five Most Important Past Learning Barriers

Past Learning Barriers	Sum of Weights
School is boring	702
Low motivation for learning	545
Low income and poverty	504
Teachers' insensitivity to Métis students' needs	400
Long economic depression	340

It is obvious that the school systems were perceived and claimed as uncaring and ineffective by the Métis people as the most important learning barrier in their past education experience. This is followed by students' low motivation for learning and the effects of low income and poverty. In addition, teachers' insensitivity to Métis students' needs and long economic depression



were also identified as important learning barriers.

Table 10 shows five learning barriers that the participants perceived as the most important barriers for their future efforts in upgrading literacy and education.

Table 10: Five Most Important Future Learning Barriers

Future Learning Barriers	Sum of Weights
No financial support	781
Fees too high	562
No appropriate programs	479
Poor economy	390
Don't know about programs	322

As shown by Table 10, economic difficulties were believed by the Métis people as the dominating factors challenging their future learning opportunities. Out of the five factors tabled, three are economic reasons. The first one is no financial support for Métis people to pursue education and literacy. The second is high tuition and other fees that were beyond the Métis people's financial capability. The last economic factor also the fourth on the list is poor economy that is taking heavy toll on the Métis people.

The table also demonstrates that education programming and program delivery were another major problem hindering Métis people's future learning needs. Many felt that there were no appropriate programs available. Many Métis people further claimed that they simply did not know or could not get the information about education and literacy programs.

#### 4.2.3.2 Recommendations

In order to gather data on Métis people's ideas on how to improve literacy skills, all the participants were asked an open-end question: Please make five recommendations that you believe are the most important in improving your literacy skills. It is believed that such information is crucial in understanding the literacy needs of Métis people and how to make literacy and educational programs more responsive to Métis people's needs and to better address the issues of their concerns.

A total of seventeen recommendations were gathered from the survey. Table 11 presents the five recommendations that were most frequently given by the participants.



Table 11: Five Most Important Recommendations

Recommendation	Frequency of Response
Read and practice more	174
Stay in school	89
Help from a tutor	46
Additional education in grammar and English	35
More training in writing	35

As demonstrated by the table, many Métis people felt that the most important factor for improving literacy skills was more reading and practicing. Following that, staying in school was believed of critical importance. Furthermore, tutor help, additional education in grammar and English and more training in writing were also chosen as important recommendations for improving literacy skills by Métis people.

### 4.3 Schooling

Another major task of this project was to investigate the educational attainments of Métis people, their educational conditions and drop-out issues. This section presents the findings of this investigation.

#### 4.3.1 Educational Attainments and Educational Conditions

##### 4.3.1.1 Educational attainments

The levels of educational attainments by participants are shown in Table 12.





Table 12: Métis People's Educational Attainments

	Grade 8	Grade 9-12	Grade 12 Completion	Higher Education	Msg	Tot
Number	146	179	45	94	7	471
Percent	31.0	38.0	9.6	20.0	1.5	100

Note: Msg refers to missing and Tot stands for total.

A gloomy picture of the under-education of Métis people is presented by the above table. Almost 70% of the respondents had less than the grade 12 education that is recognized as the landmark of functional literacy. Slightly over eighteen percent (18.5%) of the respondents who has less than grade 12 education were still attending elementary school. All the rest had been victims of drop-out problems. The portion of the Métis people who had dropped out of either elementary or high schools was 56.3%.

Furthermore, only 9.6% of Métis people had high school completion and 20% had some post-secondary education and training. Among the people who received or were receiving post-secondary education, only 54 of them (57.5%) had completed their programs and 28 (29.8%) were attending post-secondary educational institutions.. It means that the rest of the better-educated Métis people (12.7%) dropped out their post-secondary education programs.

#### 4.3.1.2 Educational conditions

A number of issues were investigated in the survey regarding Métis people's educational conditions, including schools attended, languages taught, teacher presentation, availability of Métis and Aboriginal studies, and financial assistance.

School attendance. The number of schools attended is a good indicator to demonstrate people's mobility during school years. The following table summarizes the findings in this regard.



Table 13: Number of Schools Attended by Métis People

Number of Schools	Elementary Schools		High Schools	
1	240	51.0%	232	49.3%
2	108	22.9	80	17.0
3	44	9.4	37	7.9
4	16	3.4	10	2.1
5 and over	21	4.5	17	3.6
Missing	42	8.9	95	20.2

Table 13 clearly shows that approximately half of the Métis people surveyed had attended more than one elementary or high school. This means that their school lives were quite mobile and unstable and could have had significant negative impact on their school achievements.

When asked if schools they attended were in the community, the majority of participants confirmed that their schools, either elementary or high, were in their communities. Only a small portion of them (3.7% for elementary and 4.7% for high school) had to attend schools outside of their communities. It was further revealed that the majority of Métis people lived with their families during their elementary and high school years.

Languages taught. A few questions were asked in the survey about the languages taught in elementary and high schools to Métis people. Table 14 demonstrates the results of this inquiry.

Table 14: Languages Taught in Elementary and High Schools

	English	French	Abo. Lang.s	Others
Elementary	453	78	79	2
High	306	40	43	1

Note: Abo. Lang.s refers to Aboriginal languages. The numbers in the Table are the frequencies of people who said "yes" to the questions.



English was revealed as the dominant language taught in high schools. In addition, the overwhelming majority of the participants also confirmed the dominance of English in elementary schools.

It is striking to find that the teaching of Aboriginal languages is systematically ignored in the school systems. Only 16.8% of the participants said they were taught Aboriginal languages in elementary schools and 9.1% of them confirmed that their schools taught Aboriginal languages during high schools. The meaning of this finding is phenomenal: the school systems were failing Métis students by way of systematically disregarding their fundamental need of learning their own heritage languages. Language is widely regarded as one of the most important components of a culture. In this sense, the failure of Saskatchewan school systems to include Aboriginal language teaching in the K-12 years might be seen as a major impediment to the strengthening of the Métis culture.

Teacher representation. Since it is next to impossible to get the accurate numbers of Aboriginal teachers in schools through this type of survey, the participants were asked if they had some Aboriginal teachers during their school years. In this way, relevant statistics were generated to see if the participants had Aboriginal teachers during their school years. Table 15 summarize the findings in this regard.

Table 15: Percentage having had Aboriginal Teachers in Schools

	Yes	No	Missing
Elementary	39.7	49.9	10.4
High	24.8	36.3	37.9

An under-representation of Aboriginal teachers is clearly shown by Table 15. For elementary schools, only around 40% of the participants said they had one or more Aboriginal teachers. Almost half of them gave negative responses to this question. With regard to high schools, while a high rate of missing cases was incurred, there were still over 36% of the participants who did not have any Aboriginal teachers in their schools.

Métis and Aboriginal studies. The participants were further asked a few questions about teaching Métis and Aboriginal studies at schools. Their responses are portrayed in Table 16.



Table 16: If Schools Taught Métis and Aboriginal Studies

	Métis Studies		Aboriginal Studies	
	<u>Yes</u>	<u>No</u>	<u>Yes</u>	<u>No</u>
Elementary School	32.3	63.5	38.2	57.5
High School	31.2	33.1	28.7	34.4

Note: All the numbers are percents. The two numbers in each cell do not make 100% due to the portion of missing cases. The rest percentage of 100% in each cell is the rate of missing.

The above table shows that the majority of participants did not receive, during their elementary school years, any teaching in Métis studies (63.5%) or Aboriginal studies (57.5%). In addition, despite the large proportions of missing cases in the category of high school, more participants reported that they had not received any teaching in Métis studies (33.1%) and Aboriginal studies (34.4%) than those who responded positively. The statistics clearly give us a message: Métis and Aboriginal studies have not been given due recognition in the school systems. This failure to provide Aboriginal studies has severe negative impact on sustaining Métis culture and nurturing Métis people's self-determination and self-identification.

As a more positive note, when the participants who did receive Aboriginal studies during school years were asked about their evaluation of the contents of Métis and Aboriginal studies, the majority of them (89.2% for elementary school, 88.9% for high school) reported that they liked to some degree the courses they took about Métis and Aboriginal peoples. It appears that the courses they took about Métis and Aboriginal peoples were properly and adequately designed.

Financial assistance. Of the ninety-four participants who received post-secondary education, only 34 had received some type of financial assistance. This accounted for 36% of the Métis people who had post-secondary educational qualifications. Among these 34 students, 26 of them depended on student loans and only one student was able to get a scholarship or bursary.

The statistics clearly demonstrated that availability of financial assistance to Métis people for post-secondary education was minimal. The majority of the participants with post-secondary educational qualifications simply did not get any types of financial assistance for their post-secondary education.





### 4.3.2 Drop-out Issues and Recommendations

The drop-out problems of Métis students are one the focuses of this study. A number of questions were included in the questionnaire to address the issues related to drop-out problems. The issues include drop-out the rate of elementary school, the drop-out rate of high school, reasons for dropping out, and recommendations to eliminate drop-out problems.

#### 4.3.2.1 Drop-out rates

This section presents the survey results of drop-out rates of the Métis respondents at both the elementary and high school levels. The statistics are presented in Table 17. In the table, the second column displays the number of people who dropped out of schools. The third column presents the percentages of these people against the total Métis population surveyed. The last column shows the percentage of drop-outs against the adult Métis population who were not attending schools at the time of survey.

Table 17: Drop-out rates of Métis People

	Frequency	Percent of Total Population	Percent of Adult Population
Elementary	86	18.3	31.3
High	80	17.0	29.1
Total	166	35.3	60.4

A surprisingly large proportion of adult Métis people reported that they had dropped out of school. Over eighteen percent of them said they never went to any high school, and seventeen percent of them went to high school but did not complete it. In total, 35.3% of the total Métis population surveyed reported drop out problems. In addition, a large proportion of respondents were still attending schools (elementary, high schools, or post-secondary institutions) at the time of survey. This included 60 elementary school students, 108 high school students and 28 post-secondary students. If this proportion of Métis people are excluded, the Métis adult drop-out statistics are even more revealing. That is, 31.3% of the Métis adults had never gone to high school and 29.1% of them did not complete high school. In sum, a total of 60.4% of the Métis adult population had dropped out of schools at either the elementary or secondary levels.



#### 4.3.2.2 Reasons for dropping out

In order to clarify the important reasons for dropping out of school, the participants who had left school before completion were asked to pick five important reasons from a list of nineteen. They were also asked to rank the reasons according to their level of importance.

It is desirable to point out that rarely does only a single factor contribute to the drop-out problem. In the survey, almost all the participants who had dropped out reported more than one reason. The motivations for dropping out are generally complex and varied. Therefore, due precaution has to be taken when interpreting the results.

Table 18 shows the five most important reasons for dropping out along with their sum of weights assigned by the participants who had dropped out of school.

Table 18: Most Important Reasons for Dropping out

Drop-out Reason	Weight
Lack of motivation to go to school	188
Disliked school	152
Disliked teachers	142
Withdrawal by parents	138
Frequent change of residence	113

It is clear from Table 18 that school and family were prominent in influencing drop-out statistics. The highest ranked reason given by the respondents was their personal lack of motivation to go to school. Following this, school and family related reasons were almost equally listed as the factors to blame. Schools obviously were failing Métis students in the past. The majority of the Métis people who had drop-out problems claimed that they did not like their schools or their teachers. Another important source of drop-out problems was family difficulties. Withdrawal by parents was reported by the respondents as the fourth important reason followed by frequent change of residence.



#### 4.3.2.3 Recommendations to eliminate drop-out problems

The last question asked in the section on schooling is how to address the drop-out problem. All the participants were asked to make five recommendations that they believed to be most important. Table 19 lists the most frequently recommended measures.

Table 19: Five Most Important Recommendations to Eliminate Drop-out Problems

Recommendations	Frequency of being Chosen
School counsellors	133
More Métis and Native teachers	97
Cultural activities	95
Help of tutors	87
Parental involvement	75

On the list, the use of school counsellors to help Métis students was believed to be the most effective measure that should be taken. This recommendation implies that Métis students are facing a wide range of problems that cause students dropping out, including difficulties in their studies, family problems and economic difficulties. The participants believed that access to school counsellors would give Métis students assistance in handling these problems.

The use of Aboriginal teachers and the inclusion of Aboriginal cultural activities in the school setting were believed to be equally important in addressing the drop-out problem. A lot of participants pointed out that the under-representation of Métis and Native teachers in school systems was phenomenal. They also claimed that Métis and Aboriginal contents, especially about Aboriginal culture, was not adequately included in school curricula and activities. Therefore, special measures must be taken to address these two problems within our school systems.

Lastly, the help of tutors and parental involvement were recommended as effective strategies to eliminate drop-out problems. Help of tutors would significantly increase students' ability to solve difficulties in study. Parental involvement could encourage schools and parents to work closely together to improve students' performance and commitment to their education.



#### 4.4 Work and Related Activities

This section presents the findings on work and related activities, including employment status, occupational distribution, and employment income.

##### 4.4.1 Employment Status

A very dismal picture of the employment status of Métis people was depicted by the survey. Excluding the respondents who were younger than fifteen years of age, a total of 441 people surveyed were in the population of fifteen years and over that is commonly used as the total employable population in the calculation of the labour force participation rate. In addition, the unemployment rate is commonly defined as the ratio between the unemployed who are actively looking for work and the population in the labour force that includes the people working and the people looking for jobs. Table 20 demonstrate Métis people's employment status.

Table 20: Métis People's Employment Status in 1993

Employment Rate	Unemployment Rate	Participation Rate
75.9	24.1	42.4

A strikingly gloomy picture is presented by the above table. The participation rate is only 42.4%. This means that only 42.4% of Métis were in the labour force, either working or looking for a job. The majority of the Métis population (57.6%) were not in the labour force. In comparison with the national participation rate of 68.0% in 1991 (the most recently available statistics), the participation rate is exceptionally low.

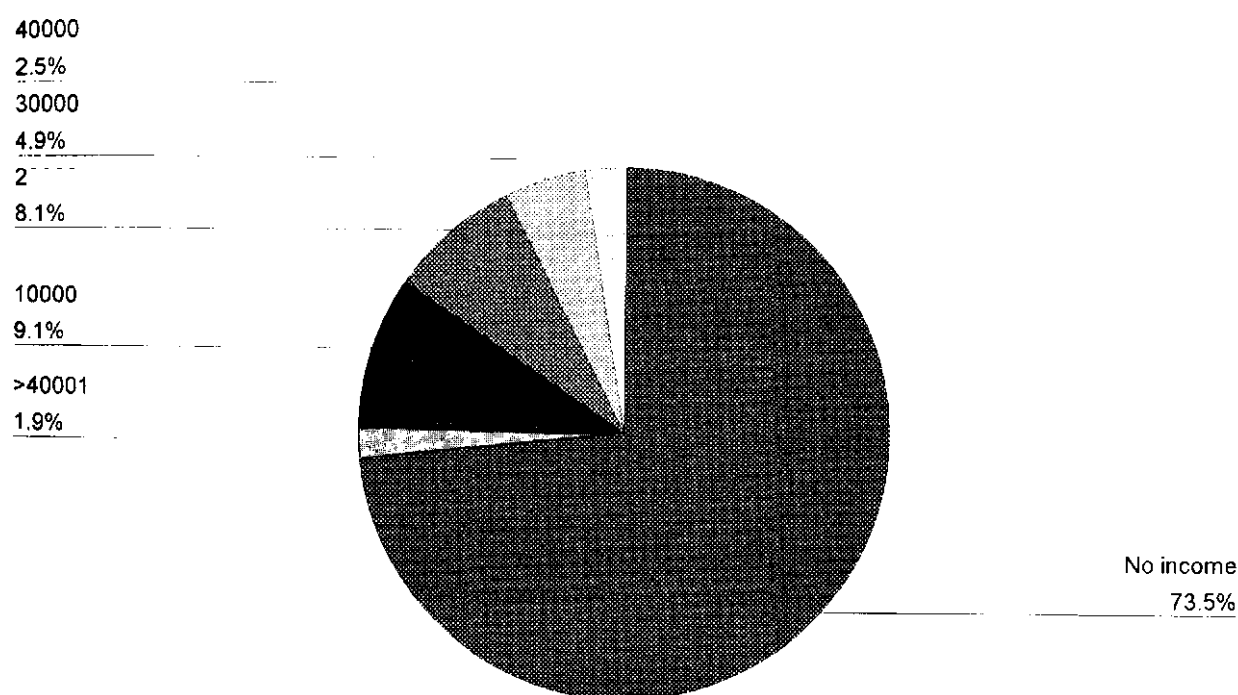
Unemployment is defined as the labour status that people are unemployed and at the same time are actively looking for jobs. The unemployment rate of the Métis people was 24.1% at the time of survey. Notably this number does not include the unemployed Métis people who simply gave up hope of finding a job. If this portion of people were included, the unemployment rate would be much higher.





#### 4.4.2 Employment Income

In 1992, only 125 Métis people out of the total 471 participants had employment income. The majority of them (346 people, 73.5% of the total population) did not have any employment income. In addition, those participants who had employment income in 1992 had very low earnings. Figure 2 presents the 1992 employment income of the participants.



**Figure 2: 1992 Employment Income of Métis People**

As Figure 2 shows, 73.5% of the Métis people surveyed did not have any employment income and only 26.5% of them had employment income in 1992. Moreover, out of the portion of the population that was just mentioned as having employment income, as much as 34.4% of them earned less than \$10,000; and 30.4% earned between \$10,001 and \$20,000. In addition, only 7.2% of them earned more than \$40,000.



### 4.4.3 Occupations

Another indication of Métis people's under-privilege in the area of employment is the distribution of their occupations. Table 21 shows the occupations of the participants who were working at the time of survey.

Table 21: Distribution of Occupation

Managerial & Administrative	4.8%
Academic, Teaching & Health	19.2%
Clerical, Sales & Services	52.8%
Farming & Resource Industries	9.6%
Production, Construction & Transportation	14.4%

It is immediately clear that the largest portion of participants were working in the positions of clerical, sales and service positions. The second largest group included the academic, teaching and health professions. Most of the respondents who belonged to this category were school teachers or working in the health care sector. Another large group of the Métis people were employed in the professions of production, construction and transportation. Only a very small portion of the participants (4.8%) were holding managerial and administrative positions. Summing up, the overwhelming majority of the employed participants (74.8%) held positions in non-professional occupations (including clerical, sales & services; farming & resource industries; and production, construction & transportation), while a small portion (24.0%) were holding professional jobs (Managerial & administration; and academic, teaching & health professions).

### 4.5 Correlation Coefficient Analyses on Education, Drop-out Rate, Literacy and Employment Income

The purpose of this section is to examine the strengths of relationships of two factors -- educational level and drop-out rate -- with a number of other variables, including math skill level, official language skill, Aboriginal language skill and employment income. The relationship between education level and drop-out rate will be also examined. This examination was designed to ascertain (1) whether, or to what extent, educational level might influence other factors, or vice versa, and (2) whether, or to what extent, drop-out rate might influence other factors, or vice versa. In other words, this examination is aimed to determine the strengths of relationships of the above factors.



Table 22 shows the results from non-parametric correlation coefficient analysis.

Table 22: Correlation Coefficients among Factors of Education, Drop-out Rate, Literacy and Employment Income

	Ed.	Drop-out	Math Skill	OffLang Skill	AboLang Skill	Emp. Income
Ed.	1.0000	-.3397	.4601	.4080	-.1122	.2302
Drop-out	-.3397	1.0000	-.1038	-.1515	--	.0848

Note: 1. The following are the definitions of the short words in the table: Ed. - educational level; OffLang - official Languages; AboLang - Aboriginal languages; Emp. - employment.

2. All the statistics shown in the table are robust at the significant level of .01. The coefficient between drop-out rate and Aboriginal language skill is not tenable even at the significant level of .20. Therefore, this statistic is ignored.

In Table 22, significant relationships among most of the factors are seen. As suggested by this table, the following points can be made:

1. Quite strong negative relationship (-.3397) is found existing between educational level and drop-out rate. This clearly suggests that the drop-out problem has severe negative impact on Métis people's educational achievement, or the lower the educational level the higher the drop-out rate..

2. Very strong positive relationships are revealed to be existing between educational level and two literacy factors: math skill level (.4601) and official language level (.4080). It is safe to conclude that educational level has significant influence on Métis people's achievement of literacy in the areas of mathematics and official languages.

A weak negative relationship (-.1122) is found between educational level and Aboriginal language skill. This finding implies clearly that formal educational systems had minimal influence on Métis people's achievement of Aboriginal language skills. This also verifies the previous finding that teaching Aboriginal languages in schools was systematically ignored and students learnt little from schools in Aboriginal languages.

3. A significantly influential relationship (.2302) is found existing between educational level and employment income. This finding spells out the long-time recognition of the relationship between education and employment: Better education translates into better pay.



4. Negative relationships are found among almost all the combinations of drop-out rate and other factors. As stated previously, quite a strong negative relationship existed between drop-out rate and educational level. In addition, drop-out rate had negative relationships with literacy factors including math skill level (-.1038) and official language skill (-.1515). These statistics suggests that the drop-out problem has a detrimental influence on the achievement of education and literacy by Métis people.

The general message from the non-parametric correlation coefficient analysis consists of two major elements. First, as discussed previously, strong positive relationships are revealed between education and literacy factors (excluding Aboriginal language skill) and employment income. This strongly suggests that education should always be one of the most important areas of policy making and one of the best solutions to address Métis people's literacy problems and to improve Métis people's employment status.

Second, the existence of negative relationships between the drop-out rate and other factors spells out the detrimental impact of the drop-out problem on educational level, math skill level and official language level. In consideration of the severeness of the drop-out problem among Métis people, it must be seen as an urgent and necessary area that deserves a lot of attention and a great deal of investment from all levels of governments.





## V. RECOMMENDATION OF STRATEGIES

As stated and discussed previously, this study has been able to produce detailed information about the conditions of literacy, education and employment among Métis people. It is evident that little has been done to address Métis people's concerns and to meet their needs. It became increasingly apparent during the course of this study that if the present policies and strategies continue to dominate the affairs of Métis literacy and education, Métis people's demands will not be properly addressed. This is totally unacceptable. Reality is that the present educational systems are failing to educate a young, quickly growing and increasingly disenchanted Métis population.

Based upon the survey results and the above analyses, this chapter aims to develop Métis literacy and youth education strategies. In order to address the literacy and education needs of the Métis people, the development will start by summarizing Métis people's major barriers to learning. Next, specific recommendation will be developed for future policy actions. The recommendations will be based on the recommendations given by the grass roots Métis people along with the consideration of the most recent achievements of research.

### 5.1 Recommendations to Improve Literacy

A number of major literacy issues were raised by the Métis people in the Survey. The following is a summary of the issues and the recommendations to address them.

- Issue 1:** The school systems are inadequate in teaching Métis students. To some degree, they are failing the Métis students and are believed to be the most important learning barrier in their educational experience. Criticisms were directed at a number of issues, including school's lack of interest and inability to stimulate students, teachers' insensitivity to Métis students' needs, and lack of inclusion of Métis and Aboriginal studies in school curriculum;
- Issue 2:** Economic difficulties put great pressure on Métis people in receiving their education. The economic difficulties were identified as including improper financial support for Métis people, high educational costs, a poor economy and a long economic recession;
- Issue 3:** Educational programming and program delivery are somewhat inadequate to meet Métis people's needs. Many people believed that it was hard to find appropriate programs to meet their needs or they simply did not know about programs.



The following recommendations are made as strategies to address the above issues:

**Recommendation 1:** Education has long been recognized as the most important means to improve people's achievement of literacy. A Métis controlled educational system and a Métis controlled ABE system are believed to be of fundamental importance to meet Métis people's demands of literacy organizationally.

**Recommendation 2:** The current main-stream school systems should be reformed and reorganized to have proper inclusion of Métis contents and respect of Métis culture.

Better representation of Métis people in both teaching and administrative positions should be achieved.

Teachers should be educated to understand Métis students' needs. And, Aboriginal language classes should be available in schools.

**Recommendation 3:** Proper funding must be invested by all levels of governments in Métis education. A comprehensive long-range fiscal plan is needed for the educational future of the Métis people.

Financial support programs specific to Métis students should be in place to help them to overcome economic difficulties.

**Recommendation 4:** It is strongly recommended that all Métis students be encouraged to stay in school to complete their education.

More reading and practicing, more tutor help, more education in English and grammar are believed, by the majority of the Métis people, as effective strategies to improve literacy achievement.

**Recommendation 5:** Educational programming for Métis education should be controlled by Métis people, especially by Métis controlled educational institutions and authorities.

Educational programs, especially ABE programs and post-secondary educational and training programs, should be delivered to Métis communities. The programs should be made more approachable and available to Métis people, especially those in remote communities.



## 5.2 Recommendations to Address Drop-out Problems

A number of reasons for drop-out problems among the Métis were identified by this survey. A few recommendations were also given by the participants as important strategies to eliminate drop-out problems. In this section, a summary of the important reasons for drop-out problems is given to reveal the areas the strategies should address. In addition, based on the recommendations given by the Métis people, a few strategies are generated in order to help solve the problems.

**Issue 1:** The current school systems are inadequate to meet the needs of Métis students. A boring school atmosphere, inappropriate school programs, and insensitivity of teachers all are blamed for the high drop-out rates of Métis students.

**Issue 2:** Family-related issues were the second important area responsible for drop-out problems of the métis people. Low family involvement in Métis youth education demonstrates the lack of co-operation between schools and Métis families. Family economic difficulties are directly responsible for two important reasons for drop-out problems: withdrawal by parents and frequent change of residence.

**Issue 3:** The most important reason identified for drop-out problems is students' lack of self-determination and self-motivation to go to school and complete their education.

The following strategies are recommended to eliminate drop-out problems.

**Recommendation 1:** Métis controlled educational systems, ranging from elementary to post-secondary educational institutions, are believed to be of fundamental importance to meet Métis students' needs and to solve the drop-out problems.

In addition, current school systems should be substantially changed so that the school atmosphere will become more welcoming and attractive to Métis students.

Curriculum and instruction should reflect and respect Métis culture.

Better representation of Métis and Aboriginal teachers and administrators should be encouraged to guarantee the enhancement and improvement of Métis education.



**Recommendation 2:** More parental and community involvement in education is strongly recommended. Parental participation and community control of education are critical to developing culturally relevant curricula and making schools responsive to Métis students' needs.

School systems must give strong commitment to the Métis community and to Métis families. Specific educational programs should be developed in co-operation with Métis communities and families to include Métis culture, Aboriginal languages, traditional ways of learning, and to encourage self-determination and self-identification.

Organizational measures must be taken to integrate functions of schools and communities so as to develop mutual responsibilities for community-based ABE and literacy programs.

More Métis contents must be included into course contents of schools, especially in Métis and Aboriginal studies. Métis cultural activities should also be increased at schools.

**Recommendation 3:** Specific individual measures should be put in place to help Métis students to improve their academic performance and to handle a wide range of social problems, such as family problems, substance abuse, and social crimes.

The measures should include deployment of Métis school counsellors, more Métis and Aboriginal teachers, and more academic tutors.

**Recommendation 4:** The ABE principals should be incorporated into the design of Métis educational programs to address the changing student profile.

A special linkage between adult literacy and youth education should be developed through co-operation of adult literacy and school education. Schools in Métis communities should play a vital role in this linkage.

**Recommendation 5:** Métis students' self-motivation and self-determination must be encouraged and nurtured in a number of ways, including increasing students' awareness of Métis culture, setting up successful Métis role models, and emphasizing the importance of education in students' future career choices.





**Recommendation 6:** A comprehensive program is needed to fully address the issues responsible for drop-out problems. All levels of governments should make specific policies to cooperate with Métis organizations and authorities and to meet the needs of Métis people.

This program should be extensive and comprehensive. It should include mutually accepted principals and operating formulae by the governments and Métis people. It should have a long term mandate and a fiscal arrangement. It should have specified goals and objectives. It should also have clear definition of the relationships among the governments, Métis organizations, educational institutions, communities and individuals.



## VI. CONCLUSION

This research report was generated from a comprehensive provincial survey on a Métis family literacy and youth education strategy in Saskatchewan. The project was aimed to address two important issues of concern in Canada. The first was the conditions of Métis people's literacy and education. The second included reasons of Métis youth drop-out problems and the strategies to eliminate the problems. It was believed that a project of this type would produce important information to meet policy-makers' demands and also contribute significantly to the pursuit of knowledge.

Out of the total sampled population of 821 people, 592 individuals participated in the project and 471 of them completed the survey. The survey produced a great wealth of information: 510 variables for each of the 471 cases that were input into the database of the project. Besides the collection of information regarding Métis people's literacy and education, other information, such as demographics, social issues, and employment, was also gathered.

A great gap in the teaching and use of Aboriginal languages was revealed in the main stream school systems. According to the survey results, the majority of Métis people were functionally illiterate in Aboriginal languages. In addition, over 10% of the Métis people were illiterate in official languages. Moreover, over 26% of them were illiterate in numeracy.

Past and future barriers to literacy were proved to be varied, including a wide range of factors related to school, family, economy and education. However, inadequate school systems, insensitive educational programming and economic difficulties were revealed to be the most important areas of learning barriers.

The project further investigated and analyzed the employment conditions of Métis people. A strikingly gloomy picture of Métis people's employment was presented. First, while only 42.4% of the Métis people participated in the labour market, they had an unemployment rate of 24.1%. Second, only 26.5% of the Métis surveyed had employment income in 1992 and almost 65% of these people with employment income earned less than \$20,000 annually. Lastly, in terms of occupations, the overwhelming majority of the employed Métis people were holding positions in non-professional occupations and only 4.8% of them had positions in managerial and administration.

A number of recommendations were given by the Métis people. An organizational measure to create Métis controlled school systems was strongly recommended to be of fundamental importance to Métis education. In addition, the existing school systems should carry out a comprehensive review and reorganization to better include Métis contents and to have more Métis and Aboriginal teachers and administrators. While funding support for Métis students is strongly demanded, it is also emphasized that Métis students must be encouraged to stay in school. Lastly, educational programming should be controlled by Métis people and should be available to all



## Métis communities.

Detailed information revealed about educational conditions in Métis communities illustrates a very grim picture of Métis people's under-education and under-privilege in education. The most notable finding is the systematic failure to teach Aboriginal languages and to include Métis and Aboriginal contents in education.

With the revelation of astonishingly high drop-out rates among the Métis people, three major areas were identified as important causal factors for drop-out problems, including inadequate school systems, family difficulties and students' lack of self-motivation.

In order to alleviate drop-out problems, a few strategies are recommended. The first strategy would be to instill Métis people's self-government into the educational systems, with Métis controlled school systems ranging from elementary to post-secondary educational institutions. Furthermore, parental and community involvement are strongly recommended along with the demand for stronger commitment of schools to communities. Specific individual measures are recommended to help Métis students solve a wide range of problems, including academic difficulties, family problems, substance abuse, and other issues. Moreover, a special linkage between adult literacy and youth education programs is suggested to be developed through mutual co-operation.

A further analysis of the relationships among factors of educational levels, drop-out rate, literacy variables and employment income revealed the relationships between education, literacy and employment income. The most notable among the findings included a strong negative relationship between education level and drop-out rate, strong positive relationships between education level and math skill level, official language skill level and employment income, and negative relationships between drop-out rate and literacy factors. In addition, a weak negative relationship between educational level and aboriginal language skill level was found. This clearly demonstrate that current educational systems have done very little in teaching Aboriginal languages.

This research report has produced some comprehensive information about Métis people in the areas of literacy and education. Further research, in Métis and Aboriginal literacy and education and in combination with other socio-economic issues at the national level, is believed to be needed to provide a better profile of the subjects. It is strongly believed that research of this type is of fundamental importance to policy making in Métis and Aboriginal education and literacy. It is also strongly argued that specific policies of Métis education and literacy must be made based on detailed information about grass roots Métis people.

It is recognized that the specifics of such policies will vary from location to location and more effective strategies and methods will emerge from further examination of practices and policy analysis. Nonetheless, based on the research of this project, the particulars of Métis people's life situations in education, literacy and employment were made known to policy makers and Métis authorities. In addition, the fundamentals of Métis people's concerns were revealed



clearly and will serve to guide education and literacy programming and delivery.

While much research remains to be done, this report provides some general direction for further investigation as well as some guidelines for educational and literacy practice. Some of the contributions of this project includes its recognition of the important inter-relationships between education, literacy and employment and its adoption of an interdisciplinary approach. Other contributions are its revelation of Métis people's real demands for literacy and education and its generation of educational and literacy strategies. It is also the belief of this project that the findings and strategies put forth by this project should be translated into more appropriate and successful Métis literacy and education programs.





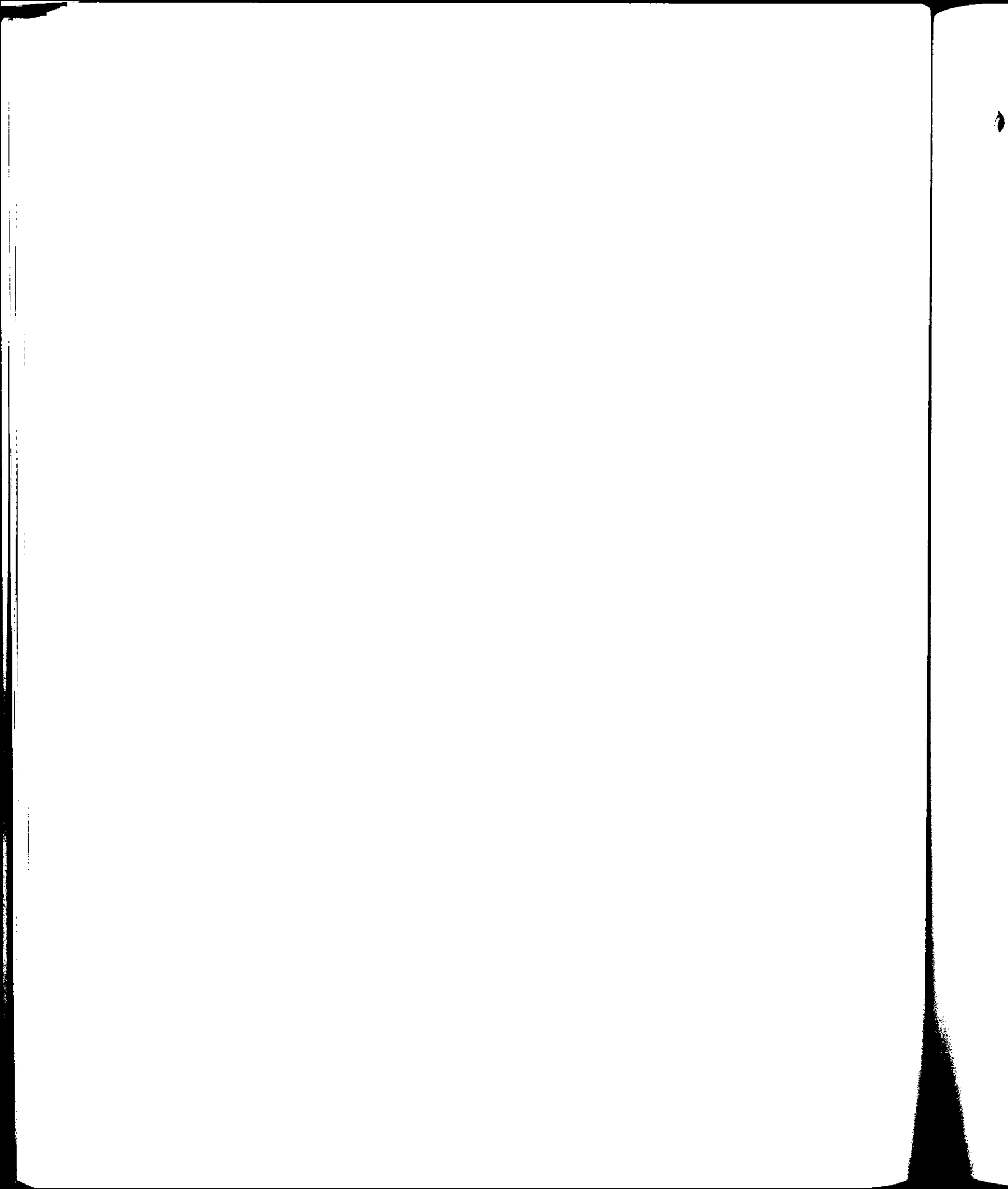
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APPENDIX: QUESTIONNAIRE OF THE SURVEY





## Saskatchewan Metis Family Literacy and Youth Education Strategy Survey, 1993

### INTRODUCTION

The Gabriel Dumont Institute is conducting this survey to investigate policy issues of family literacy and youth education for the Metis in Saskatchewan. The survey covers various issues such as literacy, schooling, work, and employment. Your cooperation and participation in this voluntary survey will be greatly appreciated.

We would also like to assure you of several important matters. All the interviewees will be informed of the purpose and objectives of the investigation. All of you have the right to decide not to participate from the beginning or to withdraw at any time. Your right to privacy and right of freedom of speech will be honoured and respected. In any writing pertaining to this investigation, all the interviewees will be given pseudonyms in order to protect the anonymity of all participants. We also want to assure you that any of you will be welcome to request a copy of a summary of the final report after its final production.

Should you have any questions with regard to the survey, please feel free to contact anyone of us at the following phone numbers by calling collect.

Dr. Kuan R. Yang, 1-800-667-9851, senior research officer  
Mr. Perry Chaboyer, (306) 934-4941, research officer

If your consent to participate in the investigation is granted, please sign in the designated area.

Thank you for your consideration and cooperation.

Participant

Date

### CONFIDENTIAL WHEN COMPLETED

Comm. No.

Person No.

Interv. No.

Language used

Name

Last name

Given name and initial

Telephone number

Address

No. and street or lot and concession or exact location

City, Town, Village, Municipality, Indian Reserve

Province or Territory

Postal Code

Date of Birth

Day

Month

Year

Sex

Male 1 ☐

Female 2 ☐

### FINAL STATUS

Completed 1 ☐

Refusal 2 ☐

Absent 3 ☐

Tracing 4 ☐

### INFORMATION SOURCE

Non-proxy

1 ☐

OR

Proxy - parent or child

2 ☐

- other family

3 ☐

- other

4 ☐

Reason

Respondent unable to answer 1 ☐

Respondent absent 2 ☐

Interviewer's signature

Date

## SECTION A — IDENTITY

I would like to ask you some questions about your Metis identity.

### A1. Are you a Metis?

1. Yes ..... 1 ☐ Go to A2
2. No ..... 2 ☐ END INTERVIEW

### A2. Which of the following people in your family have Metis origins? Is it . . .

INTERVIEWER: Read list. Mark yes, no or don't know to each.

- |  | Yes                      | No                       | Don't know               |
|--|--------------------------|--------------------------|--------------------------|
| 1. Your father? .....                            | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. Your mother? .....                            | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. Your grandfather on your father's side? ..... | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. Your grandmother on your father's side? ..... | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |
| 5. Your grandfather on your mother's side? ..... | 13 <input type="radio"/> | 14 <input type="radio"/> | 15 <input type="radio"/> |
| 6. Your grandmother on your mother's side? ..... | 16 <input type="radio"/> | 17 <input type="radio"/> | 18 <input type="radio"/> |

### A3. Which of the following people in your family have other Aboriginal origin? Is it . . .

INTERVIEWER: Read list. Mark yes, no or don't know to each.

- |  | Yes                      | No                       | Don't know               |
|--|--------------------------|--------------------------|--------------------------|
| 1. Your father? .....                            | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. Your mother? .....                            | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. Your grandfather on your father's side? ..... | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. Your grandmother on your father's side? ..... | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |
| 5. Your grandfather on your mother's side? ..... | 13 <input type="radio"/> | 14 <input type="radio"/> | 15 <input type="radio"/> |
| 6. Your grandmother on your mother's side? ..... | 16 <input type="radio"/> | 17 <input type="radio"/> | 18 <input type="radio"/> |

### A4. Have you applied to the Department of Indian Affairs and Northern Development since June 1985, to be registered as a status Indian under Bill C-31?

1. Yes ..... 1 ☐
2. No ..... 2 ☐ → Go to Section B

#### 4a. Have you been registered as a status Indian under Bill C-31?

1. Yes ..... 3 ☐ → End Interview
2. No ..... 4 ☐ → Go to Section B

GO TO SECTION B



## SECTION B — LANGUAGE AND NUMERACY

I would like to ask some questions about your ability to speak, read and write Aboriginal Languages and official languages, as well as your ability to calculate.

**B1. Do you speak an Aboriginal language well enough to carry on a conversation?**

1. Yes ..... 10  
2. No, I can't speak it, but I can understand it ..... 20  
3. No, I can't speak it, nor understand it ..... 30
- Go to B2

1a. Who taught you to speak this language (these languages)? Was it . . .

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

- |                             | Yes                      | No                       | Don't remember           |
|-----------------------------|--------------------------|--------------------------|--------------------------|
| 1. your parents? .....      | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. your grandparents? ..... | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. elders? .....            | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. school teachers .....    | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |
| 5. someone else? .....      | 13 <input type="radio"/> | 14 <input type="radio"/> | 15 <input type="radio"/> |

(specify)

1b. What Aboriginal language(s) do you speak?

- [illegible]

1c. How much of the time do you speak an Aboriginal language ...

(i) at home?

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at home) ..... 01 ☐
2. Most of the time ..... 02 ☐
3. Some of the time ..... 03 ☐
4. Not at all ..... 04 ☐

(li) at school?

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at school) ..... 05 ☐
2. Most of the time ..... 06 ☐
3. Some of the time ..... 07 ☐
4. Not at all ..... 08 ☐
5. Don't go to school ..... 09 ☐

(iii) at work?

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at work) ..... 10 ☐
2. Most of the time ..... 11 ☐
3. Some of the time ..... 12 ☐
4. Not at all ..... 13 ☐
5. Don't work ..... 14 ☐

(iv) at other places?

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at other places) ..... 15 ☐
2. Most of the time ..... 16 ☐
3. Some of the time ..... 17 ☐
4. Not at all ..... 18 ☐

**B2. Can you read in an Aboriginal language?**

1. Yes ..... 1 O
2. No ..... 2 O → Go to B4
3. No, it's not a written language ..... 3 O

**2a. Who taught you to read in an Aboriginal language? Was it . . .**

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

- |                             | Yes                      | No                       | Don't remember           |
|-----------------------------|--------------------------|--------------------------|--------------------------|
| 1. your parents? .....      | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. your grandparents? ..... | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. elders? .....            | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. school teachers .....    | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |
| 5. someone else? .....      | 13 <input type="radio"/> | 14 <input type="radio"/> | 15 <input type="radio"/> |

(specify)

**2b. What Aboriginal language(s) can you read?**

1.
2.
3.

**2c. Do you read newspapers, newsletters, or magazines that are written in an Aboriginal language? Do you read . . .**

**INTERVIEWER:** Read list. Mark yes, no or none available to each.

- |                       | Yes                      | No                       | None available           |
|-----------------------|--------------------------|--------------------------|--------------------------|
| 1. newspapers? .....  | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. newsletters? ..... | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. magazines? .....   | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |

**B3. Can you write in an Aboriginal language?**

1. Yes ..... 10 O
2. No ..... 2 O → Go to B4

**3a. Who taught you to write in an Aboriginal language? Was it . . .**

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

- |                             | Yes                      | No                       | Don't remember           |
|-----------------------------|--------------------------|--------------------------|--------------------------|
| 1. your parents? .....      | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. your grandparents? ..... | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. elders? .....            | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. school teachers .....    | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |
| 5. someone else? .....      | 13 <input type="radio"/> | 14 <input type="radio"/> | 15 <input type="radio"/> |

(specify)

**3b. What Aboriginal language(s) can you write?**

1.
2.
3.

B4. Do you listen to radio programs or recordings or watch television programs or videos that are offered in an Aboriginal language? Do you listen to or watch . . .

INTERVIEWER: Read list. Mark yes, no or none available to each.

- |                      | Yes                      | No                       | None available           |
|----------------------|--------------------------|--------------------------|--------------------------|
| 1. radio? .....      | 01 <input type="radio"/> | 02 <input type="radio"/> | 03 <input type="radio"/> |
| 2. recordings? ..... | 04 <input type="radio"/> | 05 <input type="radio"/> | 06 <input type="radio"/> |
| 3. television? ..... | 07 <input type="radio"/> | 08 <input type="radio"/> | 09 <input type="radio"/> |
| 4. videos? .....     | 10 <input type="radio"/> | 11 <input type="radio"/> | 12 <input type="radio"/> |

B5. Which one of the following describes most properly your ability in using Aboriginal languages?

1. Having difficulty dealing with printed materials or cannot read ..... 1 ☐
2. Can use reading for quite limited purposes, such as finding familiar words or having serious reading problems ..... 2 ☐
3. Can read simple and clear not complicated printed materials in a variety of situations, or having minor reading problems ..... 3 ☐
4. Can meet most everyday even complicated reading, or do not have reading problems ..... 4 ☐

B6. Within the last two years, have you used the services of health professionals, legal professionals or social or welfare workers?

1. Yes ..... 1 ☐
2. No ..... 2 ☐ — Go to B7

6a. Did they speak to you in your Aboriginal language?

INTERVIEWER: Read list. Mark one only.

1. Yes, all the time ..... 3 ☐ Go to B7
2. Yes, most of the time ..... 4 ☐
3. Yes, some of the time ..... 5 ☐
4. No, not at all ..... 6 ☐

6b. Did that cause problems for you?

1. Yes, all the time ..... 7 ☐
2. No ..... 8 ☐ — Go to B7

6c. What problems did it cause?

1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
- Go to B7

B7. Would you like to learn to speak an Aboriginal language, if you had the chance?

1. Yes ..... 1 ☐
2. No ..... 2 ☐

The next few questions are about your capability in using official languages.

B8. Do you speak an official language well enough to carry on a conversation?

1. Yes ..... 1 ☐
  2. No, I can't speak it, but I can understand it ..... 2 ☐
  3. No, I can't speak it, nor understand it ..... 3 ☐
- Go to B9

	Yes	No	Don't remember
1. your parents? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. your grandparents? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. elders? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. school teachers .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>
5. someone else? .....	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>

[illegible]

1. English .....	01	<input type="checkbox"/>
2. French .....	02	<input type="checkbox"/>

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at home) ..... 01 ☐
2. Most of the time ..... 02 ☐
3. Some of the time ..... 03 ☐
4. Not at all ..... 04 ☐

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at school) ..... 05 ☐
2. Most of the time ..... 06 ☐
3. Some of the time ..... 07 ☐
4. Not at all ..... 08 ☐
5. Don't go to school ..... 09 ☐

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at work) ..... 10 ☐
2. Most of the time ..... 11 ☐
3. Some of the time ..... 12 ☐
4. Not at all ..... 13 ☐
5. Don't work ..... 14 ☐

**INTERVIEWER:** Read list. Mark one only.

1. All the time (speak neither English nor French at other places) ..... 15 ☐
2. Most of the time ..... 16 ☐
3. Some of the time ..... 17 ☐
4. Not at all ..... 18 ☐

2. No, I can't speak it, but I can understand it. 2 ○ → Go to B10

9a. Who taught you to read in an official language(s)? Was it . . .


**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

	Yes	No	Don't remember
1. your parents? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. your grandparents? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. elders? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. school teachers? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>
5. someone else? .....	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>

(specify)

[illegible]

9b. What official language(s) can you read?

1. English .....	01	
2. French .....	02	

9c. Do you read newspapers, newsletters, or magazines that are written in an official language(s)?  
Do you read . . .

**INTERVIEWER:** Read list. Mark yes, no or none available to each.

	Yes	No	None available
1. newspapers? .....	1 <input type="radio"/>	2 <input type="radio"/>	3 <input type="radio"/>
2. newsletters? .....	4 <input type="radio"/>	5 <input type="radio"/>	6 <input type="radio"/>
3. magazines? .....	7 <input type="radio"/>	8 <input type="radio"/>	9 <input type="radio"/>

**B10. Can you write in an official language(s)?**

1. Yes ..... 10

2. No ..... 20 → Go to B11

10a. Who taught you to write in an official language(s)? Was it . . .

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

	Yes	No	Don't remember
1. your parents? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. your grandparents? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. elders? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. school teachers .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>
5. someone else? .....	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>

(specify)

[illegible]

**10b. What official language(s) can you write?**

1. English ..... 01 

2. French ..... 02 

**INTERVIEWER:** Read list. Mark yes, no or none available to each.

- |  |    |                       |
|--|----|-----------------------|
| 1. Have very limited numeracy skills, or can recognize numbers in isolation or in a short text .....                         | 01 | <input type="radio"/> |
| 2. Can deal with materials requiring performing a simple numerical operation such as addition and subtraction .....          | 02 | <input type="radio"/> |
| 3. Can deal with materials requiring performing simple sequences of numerical operations to meet most everyday demands ..... | 03 | <input type="radio"/> |
| 4. Can deal with materials requiring performing complex sequences of numerical operations to meet everyday demands .....     | 04 | <input type="radio"/> |

In this section, I want to ask you questions about past and current barriers to learning to read, write and numerate.

**B18. The following lists a number of factors that might contribute to your past difficulty in learning. Please identify the five most important factors and rank them from 1 to 5 according to your past experiences.**

**INTERVIEWER:** Read list. Give time to Respondent to think. Then, mark responses ordinaly.

1. Long economic depression ..... ☐
2. Unemployment and dependence on welfare ..... ☐
3. Low income and poverty ..... ☐
4. Personal problem of substance abuse ..... ☐
5. Personal difficulty of learning ..... ☐
6. Personal difficulty of language ..... ☐
7. Low motivation of learning ..... ☐
8. Family substance abuse ..... ☐
9. Family child abuse ..... ☐
10. Family break-up ..... ☐
11. Racist discrimination ..... ☐
12. School's inappropriate curriculum ..... ☐
13. School's insensitivity of Aboriginal students' demands ..... ☐
14. School's boredom ..... ☐
15. Repression of residential schools ..... ☐
16. Mismatch between the culture of the home and the mainstream culture ..... ☐
17. Teachers' insensitivity of Aboriginal students' needs ..... ☐

**B19. If you have other important past learning barriers, please specify them.**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

**B20. The following lists a number of factors that may contribute to your future difficulty in learning. Please identify the five most important factors and rank them from 1 to 5.**

**INTERVIEWER:** Read list. Give time to Respondent to think. Then, mark responses ordinaly.

1. No appropriate program in the community ..... ☐
2. Don't know about programs or how to find out ..... ☐
3. No financial support or resources ..... ☐
4. Inappropriate instructional approach ..... ☐
5. Don't enjoy school or taking courses ..... ☐
6. Poor economic situation ..... ☐
7. Lack of transportation ..... ☐
8. Interference with job ..... ☐
9. Low motivation of learning ..... ☐
10. Low ability to learning ..... ☐
11. Family problems ..... ☐
12. Racist discrimination ..... ☐
13. Personal problem of substance abuse ..... ☐
14. Mismatch between the culture of the home and the mainstream culture ..... ☐
15. Lack of Metis content in curriculum ..... ☐
16. Lack of childcare ..... ☐
17. Lack of time ..... ☐
18. Too late to learn ..... ☐
19. Fees too high ..... ☐
20. Low self-esteem and fear of entrance into post-secondary schools ..... ☐

B21. If you think you have other future barriers, please specify them.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

B22. Please make five recommendations that you believe are the most important to improving your literacy skills.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

GO TO SECTION C



Now, I would like to ask you a few questions about several aspects of social issues facing Metis people in your community.

**C1. The questions in this section ask about your opinion about social problems facing Metis people in this community or neighbourhood. You may find that some of these questions are personal. Please let me know and we'll move on to the next section.**

Thinking about where you are living now, is there someone that you could turn to if you needed help in an emergency? — by emergency I mean a situation when you need someone's help in a hurry.

1. Yes ..... 1 C  
2. No ..... 2 D → Go to C2

1a. Who would you turn to? Is it . . .

INTERVIEWER: Read list. Mark yes, no or not applicable to each.

	Yes	No	Not applicable
1. your mother or father? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. your spouse? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. another member of your family? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. someone else who lives with you? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>
5. an elder? .....	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>
6. a friend? .....	16 <input type="radio"/>	17 <input type="radio"/>	18 <input type="radio"/>
7. a neighbour? .....	19 <input type="radio"/>	20 <input type="radio"/>	21 <input type="radio"/>
8. an Aboriginal worker or Aboriginal agency? .....	22 <input type="radio"/>	23 <input type="radio"/>	24 <input type="radio"/>
9. someone else? .....	25 <input type="radio"/>	26 <input type="radio"/>	27 <input type="radio"/>

(specify)

[illegible]

**C2. Do you feel safe walking alone at night in the community or neighbourhood where you are living now?**

1. Yes ..... 1 ☐
2. No ..... 2 ☐
3. Refused ..... 3 ☐

C3. In Your Opinion, are any of the following a problem for Metis people in the community or neighbourhood where you are living now.

INTERVIEWER: Read list. Mark yes, no, don't know or refused to each.

	Yes	No	Don't know	Refused	Possibly
1. Suicide? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>	04 <input type="radio"/>	05 <input type="radio"/>
2. Unemployment? .....	06 <input type="radio"/>	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>	10 <input type="radio"/>
3. Family violence? .....	11 <input type="radio"/>	12 <input type="radio"/>	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>
4. Sexual abuse? .....	16 <input type="radio"/>	17 <input type="radio"/>	18 <input type="radio"/>	19 <input type="radio"/>	20 <input type="radio"/>
5. Drug abuse? .....	21 <input type="radio"/>	22 <input type="radio"/>	23 <input type="radio"/>	24 <input type="radio"/>	25 <input type="radio"/>
6. Alcohol abuse? .....	26 <input type="radio"/>	27 <input type="radio"/>	28 <input type="radio"/>	29 <input type="radio"/>	30 <input type="radio"/>
7. Rape? .....	31 <input type="radio"/>	32 <input type="radio"/>	33 <input type="radio"/>	34 <input type="radio"/>	35 <input type="radio"/>
8. Racism? .....	36 <input type="radio"/>	37 <input type="radio"/>	38 <input type="radio"/>	39 <input type="radio"/>	40 <input type="radio"/>
9. Other? .....	41 <input type="radio"/>	42 <input type="radio"/>	43 <input type="radio"/>	44 <input type="radio"/>	45 <input type="radio"/>

(specify)

[illegible]

C4. How do you think these problems could be overcome? — for example, with more policing, shelter for abused women, rape crisis line, family service counselling.

Don't know ..... 1 ☐

Refused ..... 2 ☐

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

C5. What do you like about living in this community?


C6. What do you not like about living in this community?


C7. Some people spend part of the year living on the land and away from home so they can hunt, fish, trap or teach traditional ways to their children. During the past 12 months did you spend time living on the land?

1. Yes ..... 1 ☐

2. No ..... 2 ☐

GO TO SECTION D

## SECTION D — SCHOOLING

**D1. I want to ask some questions about schooling and training. I'll start with your first years at school. At what age did you begin going to school?**

Don't remember ..... 1 ☐ → Go to D2

I never went to school ..... 2 ☐ → Go to D17

years

**D2. When you were in Kindergarten to Grade 8, did you go to more than one school?**

1. Yes, I went to more than one school ..... 1 ☐ → Go to D3

2. No, I went to one school only ..... 2 ☐ → Go to 2a

**2a. Was this school in the community or neighbourhood where you were living?**

1. Yes ..... 1 ☐

2. No ..... 2 ☐

3. Don't remember ..... 3 ☐

**2b. Who did you live with while you were going to this school? Was it...**

**INTERVIEWER: Read list. Mark yes, no or don't remember to each.**

	Yes	No	Don't remember	
1. with your family? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>	
2. at a residential school? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>	
3. with a non-Aboriginal family? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>	→ Go to 3b
4. with someone else? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>	

**D3. I would like to ask you a few questions about the schools that you attended from Kindergarten to Grade 8. How many schools did you go to during that time?**

Don't remember ..... 01 ☐

schools

**3a. Who did you live with while you were going to these schools? Was it...**

**INTERVIEWER: Read list. Mark yes, no or don't remember to each.**

	Yes	No	Don't remember
1. with your family? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. at a residential school? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. with a non-Aboriginal family? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. with someone else? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>

**3b. What did you like about the school years from Kindergarten to Grade 8?**

Don't know/can't remember ..... 01 ☐

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**3c. This next question may be personal. I can skip it if you prefer not to answer it. What didn't you like about the school years from Kindergarten to Grade 8?**

Don't know/can't remember ..... 1 ☐

Refused ..... 2 ☐

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

3d. Were any of your teachers Aboriginal?

1. Yes ..... 1 ☐
2. No ..... 2 ☐
3. Don't know or can't remember ..... 3 ☐

3e. What languages did your teachers use in the classroom during the school years from Kindergarten to Grade 8?

INTERVIEWER: Read list. Mark all that apply.

1. English ..... 1 ☐
2. French ..... 2 ☐
3. Aboriginal language ..... 3 ☐
4. Other ..... 4 ☐

3f. Were you taught about Aboriginal (or Native) peoples while you were attending school, from Kindergarten to Grade 8?

1. Yes ..... 1 ☐
2. No ..... 2 ☐ → Go to 3i

3g. Did you like what you were taught about Aboriginal (or Native) peoples?

1. Yes - usually ..... 1 ☐ → Go to 3i
2. Yes - some of the time ..... 2 ☐ → Go to 3h
3. No ..... 3 ☐

3h. What didn't you like about what you were taught about Aboriginal (or Native) people?

1. ....
2. ....
3. ....

3i. Were you taught about Metis people while you were attending school, from Kindergarten to Grade 8?

1. Yes ..... 2 ☐
2. No ..... 2 ☐ → Go to D4 ↓

3j. Did you like what you were taught about Metis people?

1. Yes - usually ..... 1 ☐ → Go to D4
2. Yes - some of the time ..... 2 ☐ → Go to 3k
3. No ..... 3 ☐

3k. What didn't you like about what you were taught about Metis people?

1. ....
2. ....
3. ....

D4. Now I am going to ask you some questions about your secondary school or high school years. Did you go to more than one school during your high school years?

1. Yes, I went to more than one school ..... 1 ☐ → Go to D5
2. I'm still attending elementary school ..... 2 ☐ → Go to D17
3. I never went to high school ..... 3 ☐ → Go to D7
4. No, I went to one school only ..... 4 ☐ ↓

4a. Was this school in the community or neighbourhood where you were living?

1. Yes ..... 1 ☐
2. No ..... 2 ☐
3. Don't remember ..... 3 ☐

4b. Who did you live with while you were going to this school? Was it . . .

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

	Yes	No	Don't remember
1. with your family? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. at a residential school? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. with a non-Aboriginal family? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. with someone else? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>

→ Go to 5b

D5. I would like to ask you a few questions about the schools that you attended during high school years. How many schools did you go to during that time?

Don't remember ..... 1 ☐

schools

5a. Who did you live with while you were going to these schools? Was it . . .

**INTERVIEWER:** Read list. Mark yes, no or don't remember to each.

	Yes	No	Don't remember
1. with your family? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. at a residential school? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. with a non-Aboriginal family? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. with someone else? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>

5b. What did you like about your high school years?

Don't know/can't remember ..... 1 ☐

1. \_\_\_\_\_  
2. \_\_\_\_\_  
3. \_\_\_\_\_

5c. This next question may be personal. I can skip it if you prefer not to answer it.  
What didn't you like about your high school years?

Don't know/can't remember ..... 1 ☐

Refused ..... 2 ☐

1. \_\_\_\_\_  
2. \_\_\_\_\_  
3. \_\_\_\_\_

5d. Were any of your teachers Aboriginal?

1. Yes ..... 1 ☐

2. No ..... 2 ☐

3. Don't know or can't remember ..... 3 ☐

5e. What languages did your teachers use in the classroom during your high school years?

**INTERVIEWER:** Read list. Mark all that apply.

1. English ..... 1 ☐  
2. French ..... 2 ☐  
3. Aboriginal language ..... 3 ☐  
4. Other ..... 4 ☐

5f. Were you taught about Aboriginal (or Native) peoples while you were attending high school?

1. Yes ..... 1 ☐   
 2. No ..... 2 ☐ → Go to 5i

5g. Did you like what you were taught about Aboriginal (or Native) peoples?

1. Yes - usually ..... 1 ☐ → Go to 5i   
 2. Yes - some of the time ..... 2 ☐ → Go to 5h   
 3. No ..... 3 ☐

5h. What didn't you like about what you were taught about Aboriginal (or Native) people?

1. \_\_\_\_\_   
 2. \_\_\_\_\_   
 3. \_\_\_\_\_

5i. Were you taught about Metis people while you were attending high school?

1. Yes ..... 1 ☐   
 2. No ..... 2 ☐

5j. Did you like what you were taught about Metis people?

1. Yes - usually ..... 1 ☐ → Go to D6   
 2. Yes - some of the time ..... 2 ☐ → Go to 5k   
 3. No ..... 3 ☐

5k. What didn't you like about what you were taught about Metis people?

1. \_\_\_\_\_   
 2. \_\_\_\_\_   
 3. \_\_\_\_\_

D6. Did you complete high school?

1. Yes ..... 1 ☐ → Go to D11   
 2. No ..... 2 ☐ → Go to D7   
 3. Not yet, I'm still going to secondary school or high school ..... 3 ☐



6a. What would you like to do when you finish high school?

1. Don't Know ..... 1 ☐ → Go to D17   
 2. I don't think I'll finish secondary school or high school ..... 2 ☐ → Go to 6b   
 3. \_\_\_\_\_

6b. Why do you think that you will not finish high school?

1. Don't know ..... 1 ☐ → Go to D17   
 2. \_\_\_\_\_

D7. The following lists a number of factors that might contribute to your past dropping out from school. Please identify the five most important factors and rank them from 1 to 5.

**INTERVIEWER:** Read list. Give time to Respondent to think. Then, mark responses ordinarily.

1. Withdrawal by parents ..... ☐
2. Frequent changes of residence ..... ☐
3. Expulsion from school ..... ☐
4. Lack of bonding with either parents ..... ☐
5. Legal detention ..... ☐
6. Family break up ..... ☐
7. Family death ..... ☐
8. Parental drug or alcohol abuse ..... ☐
9. Illness ..... ☐
10. Dislike of school ..... ☐
11. Dislike of teachers ..... ☐
12. Irrelevant curriculum and inappropriate testing ..... ☐
13. Lack of financial support ..... ☐
14. Lack of Metis content in curriculum ..... ☐
15. Lack of motivation of schooling ..... ☐
16. Don't enjoy school or taking courses ..... ☐
17. Low ability to learning ..... ☐
18. Racist discrimination ..... ☐
19. Mismatch between the culture of the home and the mainstream culture ..... ☐

D8. If you think you have other reasons, please specify.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

D9. Have you gone back to continue or to finish high school?

1. Yes ..... ☐
2. No ..... ☐ → Go to 9b

9a. What was the highest grade level completed?

Grade ..... → Go to D10

9b. Would you like to go back to finish high school?

1. Yes ..... 1 ☐
2. No ..... 2 ☐

D10. Have you taken adult upgrading toward high school equivalency?

1. Yes ..... 1 ☐
2. No ..... 2 ☐ → Go to D11

10a. What was the highest grade level completed?

Grade of ABE

10b. What was the highest grade level completed?

Grade of GED

D11. Have you taken any post-secondary education or post-secondary training from a university, community college or vocational school, leading to a degree, certificate or diploma?

1. Yes ..... ☐
2. No ..... ☐ → Go to D14

11a. What were your major fields of study and school's name?

**Interviewer:** If asked, some examples are law, native studies, sociology, carpentry, nursing assistant, etc.

1.
2.
3.

(school name)

**D11. Continued**

**11b. Are you still attending a post-secondary school?**

1. Yes ..... 1 ☐ → Go to D12

2. No ..... 2 ☐ ↓

**11c. Did you complete your course of studies?**

1. Yes ..... 1 ☐ → Go to D12

2. No ..... 2 ☐ ↓

3. Partly completion ..... 3 ☐ → Go to 11d

**11d. Why didn't you complete your course of studies?**

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

→ Go to D13

**D12. Have you applied for financial assistance with your current post-secondary schooling?**

1. Yes ..... ☐ ↓

2. No ..... ☐ → Go to D13

**12a. Are you receiving any type of financial assistance towards your post-secondary schooling?**

1. Yes ..... 1 ☐ ↓

2. No ..... ☐ → Go to D14

**12b. What type of financial assistance are you receiving?**

*INTERVIEWER: Read list. Mark all that apply.*

1. Grant, bursary or scholarship ..... 1 ☐

2. Student Loan ..... 2 ☐

3. Other ..... 3 ☐

↓

(specify)

\_\_\_\_\_

**D13. Are you a part-time student or a full-time student?**

1. Part time student ..... 5 ☐

2. Full-time student ..... 6 ☐

**D14. Now I would like to ask you some questions about training you may have taken, such as on-the-job training or classroom training such as a computer course, a drug or alcohol worker course, etc. Since January, 1991, did you take any training courses?**

1. Yes ..... 7 ☐ ↓

2. No ..... ☐ → Go to D17

**14a. Thinking about the last course that you took, what type of training was it?**

\_\_\_\_\_

**14b. How long was the course?**

1. Can't remember ..... 1 ☐

2. Less than one week ..... 2 ☐

3. A week or longer ..... 3 ☐

↓

How many weeks?   OR How many months?

**14c. Did you receive a training allowance while you were taking this course?**

1. Yes ..... 4 ☐

2. No ..... 5 ☐



14d. Did you complete this course?

1. Yes ..... 6 ☐ → Go to D15

2. No ..... 7 ☐

14e. Why didn't you complete the course?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

D15. How many other training courses did you take since January, 1991?

Don't know/can't remember ..... 1 ☐

courses

D16. How many other training courses did you complete since January, 1991?

Don't know/can't remember ..... 1 ☐

courses

D17. Lastly, please name the five most important measures that you believe should be taken to eliminate drop-out problems.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

GO TO SECTION E

## SECTION E — WORK AND RELATED ACTIVITIES

The following questions are about work and other activities you did to support yourself and your family. When talking about work and related activities I mean:

- working for pay, tips or commissions;
- making, selling or trading arts & crafts;
- running a business or working in a family business;
- trapping, hunting or fishing (except as a sport);
- fixing nets, guns and other gear used to hunt, fish or trap.

E1. Did you have any jobs during 1991 or 1992 that you worked at for income?

1. Yes ..... 1 ☐ → Go to E2
2. No ..... 2 ☐ → Go to E5

E2. Are you working now, or do you have a job from which you are temporarily away because you're on sick leave or another type of leave?

1. Yes ..... 1 ☐ → Go to E3
2. No ..... 2 ☐ → Go to E4

E3. How many jobs have you worked at from January 1992 till now? For seasonal work count each period of work as a separate job.

**INTERVIEWER:** Read list. Mark one only.

1. More than one job ..... 1 ☐
2. One job only ..... 2 ☐
3. Please specify your most important job \_\_\_\_\_

3a. What type of work are you doing?

**INTERVIEWER:** If asked — give as examples — high school teacher, artist, local administrator, baby-sitter, trapper, hunting guide, logger, construction labourer, etc.

Kind of work:


3b. What are your most important duties or activities?

**INTERVIEWER:** If asked — give as examples — teaching Native studies, carving soapstone sculptures, managing local affairs, caring for children, skinning animals, guiding hunting parties, making log booms, etc.

Most important duties or activities:


3c. Who are you working for?

**INTERVIEWER:** Ask for the name of business, firm, government agency, hospital, store, Pathways, and the department, branch, division, section or plant.

Name of business, firm, government agency, hospital, store, Indian band, etc.:


Department, branch, division, section or plant:




1. Yes ..... 1 ☐ → Go to E6

2. No ..... 2 ☐

Refused ..... 10 → Go to E6

1. \_\_\_\_\_  
2. \_\_\_\_\_  
3. \_\_\_\_\_

→ Go to E7

1. Yes ..... 1 ☐ → Go to E7

2. No ..... 2 ☐

Refused .....	10
---------------	----

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**INTERVIEWER:** Read list. Mark yes, or no to each.

	Yes	No	Not applicable
1. there were few jobs or no jobs in the area where you live? .....	01 <input type="radio"/>	02 <input type="radio"/>	03 <input type="radio"/>
2. your education or work experience did not match the jobs that were available? .....	04 <input type="radio"/>	05 <input type="radio"/>	06 <input type="radio"/>
3. you could not find anyone to look after your children? .....	07 <input type="radio"/>	08 <input type="radio"/>	09 <input type="radio"/>
4. you did not have enough information about available jobs? .....	10 <input type="radio"/>	11 <input type="radio"/>	12 <input type="radio"/>
5. you are an Aboriginal person? .....	13 <input type="radio"/>	14 <input type="radio"/>	15 <input type="radio"/>
6. of other reasons? .....	16 <input type="radio"/>	17 <input type="radio"/>	18 <input type="radio"/>

(specify)

[illegible]

1. Yes ..... 1 C  
2. No ..... 2 O → Go to E9

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

1. Yes ..... 1 C  
2. No ..... 2 O → Go to F10

E9. Continued

9a. What were they?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

E10. What was your total personal income, to the nearest thousand dollars, from all sources before taxes and deductions for 1992, including income from employment, investment, businesses, bank interests, and etc.?

0 0 0

1. No Income ..... ☐
2. Don't know ..... ☐
3. Refused ..... ☐

E11. What was your total employment income, to the nearest thousand dollars, from all your jobs before taxes and deductions for 1992?

0 0 0

1. No Income ..... ☐
2. Don't know ..... ☐
3. Refused ..... ☐

Thank the respondent  
END INTERVIEW  
and complete front cover.