

AN EVALUATION OF THE RELATIONSHIP BETWEEN SCHOOL
EXPERIENCE AND ATTITUDES TOWARD SCHOOL:
INDIAN STUDENTS FROM ONE BRITISH COLUMBIA RESERVE

by

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ABSTRACT

This thesis examines the attitudes of one group of Canadian Indian students toward school and attempts to evaluate the relationship of these attitudes to the type of schools the students have experienced. It secondarily examines the relationship between attitudes and sex, and between attitudes and family background.

The data for this study was collected in ninety-nine directed interviews with students from one British Columbia Reserve who were between the ages of six and nineteen.

The working hypothesis suggests that there will be a relationship between school experience and attitudes toward school. A primary conclusion, however, reveals no simple one-to-one relationship between school category and attitudes. On some interview questions this relationship is found to exist for females but not for males. Additionally, some attitudes appear to be more related to sex or family type than to school experience.

Appendices include the student interview schedule, a listing of responses for the total sample, student essays, and an interview schedule for parents.

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Most of all, I acknowledge my debt to the people of the Sliammon Band who allowed me to conduct interviews in their community and who gave me their time in answering many questions. I especially thank the five band members who acted as interview aids. Without their cooperation some of this project would not have been accomplished.

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CHAPTER 1

INTRODUCTION

Purpose of Study

This thesis examines the relationship between school experience or type of school attended by Indian students from one reserve and the attitudes expressed by these students toward school. It is postulated that students with different school histories will express significantly different attitudes toward various aspects of schooling. The study is concerned primarily with the relationship between the type of schools this particular sample of students has experienced and the feelings which they expressed about school in formal interviews, in informal conversation, and in writing. Besides attitudes and school experience, however, it will be necessary to consider such variables as age, sex, and family life in order to clarify the central relationship which we are exploring.

This thesis does not demonstrate a necessarily causal relationship between type of school attended and attitudes toward school. Its intention is not to define the extent to which attending a particular kind of school forms certain attitudes, although such a study may indeed be valid. Rather the assumptions which this study makes are, 1) attitudes grow out of a wide variety of experiences both in and out of schools, 2) students coming from a particular range of family and reserve life may in fact tend to populate a certain kind of school, and

3) generally, knowing a student's school history, one can predict certain attitudes which he will hold. The relationship with which we are concerned, therefore, may not be causal but mutually reinforcing. In the final chapter, we conclude that there is no simple association of school type and attitudes. Instead, an interrelated set of variables, including sex and family type, is needed to describe and explain Indian student attitudes toward school.

The body of this thesis will 1) present data from student interviews, describing the distribution of responses to interview questions, and 2) attempt to interpret those response distributions in terms of other material collected during the research period (student papers, parent interviews, and the researcher's general observations). Hypotheses relating to response distributions are formulated in Chapter 3.

In essence, much of this study centers on the Indian student view of schooling, an aspect of ethnic minority group education often hinted at in the available literature but rarely explored. It is hoped that this study as such can contribute to the understanding of some problems involved in cross-cultural education.^{1/}

Research

The research was done during the summer of 1969 on the Sliammon Reserve near Powell River, British Columbia. This community was selected for two reasons. First, its school-age population is large and contains young people representing a wide variety of school experience. Second, the researcher's spouse was concurrently doing linguistic field work at the reserve and it was felt that, as a couple, both would make more

constructive contacts within the community.

Before the start of actual field work, tentative interview schedules were constructed. They were based heavily on those used by Wax, Wax, and Dumont (1964b:121-126) in their study of education on the Pine Ridge Sioux Reservation, South Dakota. Also following Waxes' study, it was decided that two interview schedules be used, one for persons in a 6 to 12 age group, and one for an older group of students, 13 to 19 years of age. The 12/13 age also appeared to be a natural cut-off point between the two schedules as it centers on the grades in which many children change from an elementary to a junior secondary program.^{2/} Nineteen served as an upper limit for two reasons: first, it is the age of the only two students who completed Grade 12 during the 1968/69 school year, and second, it limits the number of years which dropouts being interviewed would have been away from school and thus, these individuals would find it easier to relate their feelings about school.

During the research period, 99 usable student interviews were collected, representing approximately 2/3 of the total reserve population in the 6 to 19 age range. Since in this project it was extremely appropriate to interview dropouts, a problem arose in the use of the term student. As we are interested in the persons interviewed as students, the term will refer to all persons in the 6 to 19 age group, whether they are currently or were formerly in school.

Student Interviews

The school history (type and sequence of schools attended and grades attended in each school) was recorded for each student in the

sample. Data on attitudes toward school were collected primarily from the directed interviews, responses being recorded by the interviewer at the time of the interview. Interviews were written up in full at the end of each day.

Questions from Schedules I (older students) and II (younger students) were initially phrased essentially as they appear in Appendix I, although rephrasing or explanation was sometimes required. Since interviews tended to be conversational, the order of questions varied, with other 'conversation' interspersed. During interviews an attempt was made to record responses exactly in the student's own words so that the interviewer would minimize his interpreting of responses as they were elicited. A tape recorder was not used. Sessions varied considerably in length. Some with younger children lasted twenty to thirty minutes while most with older students ran between one and two hours.

At the end of each interview, students were asked to write at their own convenience a short essay on what they liked and disliked about school. The response to this request for papers was not overwhelming and only 18 such essays were obtained during the summer, eight from older students and ten from younger students. They are included in Appendix III.

In the final month of research, four older students, three still in school (one male, two females) and one girl who had dropped during the previous school year, were hired and trained as interview aides. These young people conducted a total of fourteen interviews at which the researcher was not present. They all showed considerable interest in

the project and did satisfactory jobs in writing up the interviews in usable form. All four had been interviewed by the researcher earlier in the summer. It was intended that these student-conducted interviews would serve as a check on the researcher's own work; in other words, if, as a White outsider, the researcher was inhibiting or otherwise modifying responses to some questions, student-conducted sessions might point this up. In fact, upon examination the two kinds of interviews did not show any determinable differences. Nevertheless, the aides did make a significant contribution. They increased the total sample, and one aide accomplished an interview with one dropout who had been unwilling to talk with the researcher.

One important aspect of eliciting comment concerning school was to promise the student anonymity. Hence, each person is referred to in this paper by a number. A listing of students by number, giving their individual responses and other information about them, is included in Appendix II.

In addition to these directed student interviews, much useful information was obtained by directed parent interviews, by informal conversations with students and adults, and from general observations by the researcher and recorded in the summer's field notes.

Parent Interviews

Twelve directed parent interviews were conducted by the researcher in the closing weeks of the project. Most were done with the assistance of an adult interview aide, a forty-five year old woman who is the reserve Brownie leader and a respected member of the community.

Since she knows the families well, this woman was able to bring out topics during an interview which she knew to be particularly applicable to certain parents and their children. Further, some parents tended to be more at ease or more verbal in the presence of the adult aide than when alone with the researcher. The general parent interview schedule and exemplary interviews are given in Appendix IV.

Problems

There were a number of problems involved in carrying out the research.

1) Inapplicability of parts of the interview schedules: Initial schedules had to be rewritten after the first month of interviewing. Some questions proved to be inappropriate for people on this reserve. Others simply failed to elicit information in their original form. The researcher became aware that she was missing whole areas of student complaints, particularly those involving what students saw as prejudice; and direct questions about prejudiced teachers and classmates were inserted into the schedules.

2) Non-randomness: The group of 99 students interviewed is in no way a random sample. The researcher and interview aides spoke to whichever students were willing to be interviewed. As such, the sample is biased in the direction of types of students who were more willing than others to be interviewed. Generally, dropouts were less willing to talk about school than students still enrolled. Also, it was more difficult to obtain interviews among those older males, both enrolled and out of school, whose activities took them away from the reserve, to

logging camps or to Vancouver.

3) Non-residence: It was not possible for the researcher and her husband to obtain housing on the reserve; housing is quite crowded with several families doubled up and waiting for houses to be built. Although sufficient rapport was established with the community, it seems probable that better knowledge of students and their attitudes and family life could have been gained by residing within the community. Housing was obtained several miles away, and part of each day was spent at the reserve.

CHAPTER 2

AN INTRODUCTION TO THE RESERVE AND ITS STUDENTS

Setting

The Sliammon Reserve is located several miles north of the pulp mill town of Powell River, British Columbia. The band has an official Indian Affairs Branch (1967) listing of 395 members. In reality, some of the listed persons live elsewhere, and some of the people living at Sliammon are actually members of one of the other two nearby and linguistically related bands - the Homalco at Churchhouse and the Klahuse at Squirrel Cove.

The reserve village faces a small bay and centers geographically on a white wooden church in which weddings, funerals, and other intermittent services are held. On either side of this building, houses stretch out facing the beach. Behind this first row, houses follow a less consistent orientation towards the water. There are no stores on the reserve. A two-lane surfaced road bisects the reserve and connects Powell River with the fishing and resort marina at Lund, 17 miles to the north, where the road ends. Besides the reserve itself, the band has water rights to Sliammon Lake, three miles inland, and owns Harwood, a large island just off the village in the Georgia Straits.

Indians in this area are the most northern representatives of the Coast division of the Salish language family. They were contacted by the Oblate order in the 1870's. Being under threat from Kwakiutl

people moving down from the north with newly acquired trade guns, these Coast Salish people (Sliammon, Homalco, and Klahuse) responded to the missionaries quite readily. They agreed to form a combined village at Sliammon, to change from larger to individual family dwellings, to generally give up traditional customs, to accept Catholicism, and even, for a few years, gardening. The result of this priest-controlled community was a kind of 'de-Indianization' which occurred in only a few years. The combined community did not last, however, and the other two bands left Sliammon about 1890, returned to their northern locations, and by 1900 the Oblates had lost control.^{3/}

Like other Coast Salish people, all members of the Sliammon band, except one Nootka woman who has married in, are registered as Catholic. And while they may not attend church often, they nevertheless think of themselves as Catholic.^{4/}

There appears to be little social mixing of people from Sliammon and Whites from Powell River. Several adults from the reserve said, they felt that prejudice against local Indians ran rather high, particularly in the large Italian community in town; others said, they felt the prejudice situation was getting better and was not as bad as in the days when Indians were not allowed in the town's one movie theater. The Sliammon-Powell River relationship is probably not unusual with regard to prejudice. Grace (1960:22) says, that "it is common knowledge that prejudice and discrimination particularly abound in areas immediately adjacent to reservations."

Two further points made in Grace's study concerning the quality of Indian-White relationships appear to be applicable to this situation

as well. First, Indians are seen as credit risks (Grace 1960:82), and second, the Indian use of alcohol increases the gap between the two communities (Grace 1960:52). The taxi service to the reserve is a prime example of hard feelings. The taxi accepts passengers on credit and then has trouble collecting on bills. No bus connects the reserve to town. On the other hand, credit seems to be used and accepted easily and without major problems at the nearest small grocery store. The owner also handles welfare checks for several families.

Besides grocery shopping, Sliammon families come into town to go to the hospital clinic in emergencies, and to the government liquor store, the bottle exchange, and one of the pubs. Drinking is fairly heavy, particularly on weekends, but only in a minority of families does it appear to contribute to the neglect of children. Nevertheless, many Whites in Powell River seem to believe that drinking is the source of all problems that local Indians might have.

The People

Logging is the primary form of employment for men of the reserve. A number of camps are close enough that people can live at home and commute. In other cases, men live at camp and come home, often by sea plane, on the weekend. Some men work at fishing during the summer fishing season, but only three own their boats. A very few men work at the pulp mill in Powell River. While logging and fishing allow the individual freedom by providing periods of employment to vary with time-off, the mill requires steady and year-long employment. At the time of research, no women from the reserve were employed in town, although

some had worked occasionally at an oyster-shucking plant near Lund. One woman had worked for several weeks as a motel maid a few years earlier but did not feel she had time to stay away from her family. Families tend to be large and women do housework, take care of children, collect berries, and sometimes catch, can and smoke fish in the appropriate season.

Activities include socializing and drinking, watching TV, playing guitars and listening to records, fishing and clam digging, and playing soccer. Sliammon has an excellent soccer team which practices several times a week during the summer; in fact, it was good enough to win the Easter 1970 tournament at Victoria. Boys of all ages play at soccer. Children and young people spend much of their summer vacation on the beach.

The band has a community building, formerly the reserve day school, situated behind the church and referred to as 'the hall' where meetings and other activities take place. But community activities are not frequent nor do they receive much support; the one exception is off-reserve soccer games. Sliammon shares two problems common to many B.C. Coastal reserves, 1) the difficulty of obtaining and granting leadership to individuals, even when they hold an official elected office, and 2) the difficulty of acting as a community with common interests. There never seems to have been 'community spirit' in Coast Salish settlements, but rather a system of competing families.^{5/} A good example of the first problem is the failure of the following question on the original Schedule I interview which had to be reworked - 'What do the leaders of your reserve say about schools?' This elicited only blank

stares of confusion, and two people responded by saying they didn't know who the leaders were. When rephrased to read 'What does _____ (current chief) say about school - does he ever talk to kids who quit?', the response given consistently was, "No, he minds his own business."

Generally, two aspects of the Sliammon band run parallel to those found by Parmee (1968:6) for the San Carlos Apache and operate against the success of their children in schools. In the older generations, there are few models^{6/} of adults who have succeeded in obtaining an education, although many under-educated adults value education for their children. Also, there is "inadequate and inconsistent support of the . . . students and the overall program of education," and parents may be more concerned with immediate economic stresses than with participating (or feeling they have the power to participate) in their children's schooling.^{7/}

The Students

Just as the adults of Sliammon and Powell River do not mix socially, neither do young people. Generally, Indian children do not have White friends whom they visit or who visit them. Two known exceptions are as follows: one White girl whose family lives on leased reserve land, known as the 'subdivision' (about half mile north of the reserve village), visited a Sliammon girlfriend almost every day during the summer; the other exception was a Sliammon girl, a recent dropout, who dated a White boy in town and who reported (along with her father) that their relationship suffered under constant strain from the boy's White friends trying to get them to break up. This is the only case of intercommunity dating known to the researcher, although a number of

Indian girls mentioned having crushes on White boys in their classes.^{8/}

Junior high and high school students describe themselves as 'shy'. They say, they think their shyness in school is interpreted by Whites as trying to be 'stuck up', a phrase they also use in describing White classmates. They also see Whites as 'acting proud' or better than Indians. Some older girls describe classmates as 'two-faced'. That is, they (Whites) would talk to an Indian and be friendly only when the two of them were alone, but when other Whites came they would not talk to the Indian girl. One sixteen year old spoke of her position in the local high school as very lonely. She said, she was shy and that when she walked in the halls she wanted very much to talk to people, but she could not. She was afraid, she said, that if she spoke to them they would not answer her.^{9/} On the other hand, several boys in the junior and high school group said they had one or two White friends at school, some of whom they met through physical education class (PE) and sports; none, however, dated White girls.

Sliammon students tend to be a year or more older than the normal age for any particular grade. Two principles are at work here causing overagedness. First, some children begin school later, starting kindergarten at six years rather than five, and second, students repeat grades frequently. The age distribution by grade completed in the 1968/69 school year is given in Table I. At the bottom of the Table the non-Indian normal age progression is given (assuming students begin Grade 1 at six) as well as an Indian 'normal' age progression (which assumes they have started late). While students appear very grade-retarded in comparison with the non-Indian norm, they appear less

overage by the Indian norm.^{10/} Hawthorne (1967:132) describes overagedness for Canadian Indians in general, noting that most do start first grade at age seven instead of six, and that about 80 percent repeat Grade 1, some being retained even twice in that grade. Overagedness does not look that extreme for Sliammon students, although for any particular grade there is a three year range of student ages in most cases.

In conducting interviews and in casual conversation the researcher became aware that Sliammon English differed from her own, and that misunderstandings arose. It is likely that this occurs in other situations, particularly at school where children are required to verbalize. Children on this reserve generally do not learn or speak Sliammon at home and many maintain they do not understand much of the language either. Boys in their teens seem to pick up some of the language and use it with older people and in male company. The problem is not really one of a native language being used at home and English used at school. Rather, the problem is that the variety of English learned and used at home is reserve-English or "Indian-English",^{11/} which may differ considerably from the English shared by White teachers and most of their White classmates. The student essays in Appendix III provide some idea as to the language difference. They are reproduced here in their original spelling and punctuation. How heavily their language difference enters into school problems is not obvious, but it certainly must have some effect.

Table I. Age Distribution in Grades for Sliammon Non-Dropouts, 1968/69

Age	Grade												Total
	1	2	3	4	5	6	7	8	9	10	11	12	
19											2	2	4
18											2		2
17								2	1	1			4
16								1		2	1		4
15							1	4	2	1			8
14						2	1						3
13						1	5	2					8
12				1	3	4	1						9
11			1	6	5								12
10		1	8	2									11
9		3	2										5
8	2	3	3										8
7	3	2											5
6	3												3
Total	8	9	14	9	8	7	8	9	3	4	5	2	86
Non-Indian	6-7	7-8	8-9	9-10	10-11	11-12	12-13	13-14	14-15	15-16	16-17	17-18	
Indian 'norm'	7-8	8-9	9-10	10-11	11-12	12-13	13-14	14-15	15-16	16-17	17-18	18-19	

Types of Schools the Students Attend

Five types of schools have been experienced by students from the reserve. They are reserve (day) school, local Catholic school, local public school, Catholic residential (boarding) school, and the Vancouver boarding program.

1) Many older students began school at the Sliammon reserve school which closed in 1961. A few students have attended the Homalco reserve school, still in operation, before their families moved to Sliammon. Reserve schools are, of course, all Indian.

2) A majority of Sliammon students have experienced the one local Catholic school, Assumption, which runs from kindergarten through Grade 7. Some have begun school there and others have gone from the reserve school into the local Catholic school. Assumption is located about seven miles south of the reserve.

3) Many students have experienced some local public schooling. The Powell River schools which they attend are Wildwood Elementary (about one mile south of the reserve), Brooks Junior High (four miles south of the reserve), and Max Cameron High School (seven miles south of the reserve). Only two younger children have attended local public school exclusively. Most students complete Grade 7 at Assumption and then enter the public junior high. A few go on to the public high school.

4) A sizable minority of Sliammon children have attended Catholic residential school exclusively. Others have transferred from local schools into residential schools or vice versa. Most children who have residential school experience have gone to the school

at Sechelt, although a few have gone to Mission in the Fraser Valley. Until the last few years, Indian students lived in dormitories at the residential school and attended all-Indian classes at the school. An integration program was instituted by Indian Affairs several years ago, and now children in all grades board at the residential school but are bussed out to integrated schools in the area.

5) A boarding program exists for students at the high school level in which they may live with Indian and non-Indian families in Vancouver, and attend integrated schools in the city. This type of boarding program has been experienced by seven older students. The boarding program has no connection with residential schools.

CHAPTER 3

A THEORETICAL FRAMEWORK

Sources

The theoretical background of this study is based primarily on the following sources: Wax, Wax, and Dumont (1964b), Hawthorne (1967), Parmee (1968), and Grace (1960). Ideas were also drawn from Ray, Ryan, and Parker (1962), Zakoji (1961), King (1967), and Woolcott (1964). Other material used appears in Bowman and Matthews (1960), Coombs (1958), and from the Hearings, U.S. Congress/Senate Special Subcommittee on Indian Education (1969). The sources were used in defining terms to be used in the thesis, as well as in outlining underlying concepts, and in setting up hypotheses.

Definition of Terms

- 1) Attitudes are, according to Hawthorne (1967:107),

the evaluative and expressed opinions of individuals about specific topics or events . . . attitudes are acquired by the child through day-to-day experiences, observations, and contact with significant adults.

For the purpose of this present study of attitudes and school experience, we are sampling attitudes or expressed responses about various topics concerning school. Appendix II gives a table of responses of each of the 99 students as elicited in the interview. Students are listed by number at the top of the table, and other information about the individual appears at the bottom.

2) Age is given as the age of the person at the end of the 1968/69 school year.

3) The table also notes whether a person has quit school or not. Dropout refers to those individuals who had dropped out of school any time prior to the end of the 1968/69 school year. Persons who had completed that year, but were not sure if they would return in the fall, were not counted as dropouts but were included in the non-dropout group. One person (No. 27) had dropped out in Grade 8 but returned to school the following year; he is counted as a non-dropout on all questions except questions 22 and 23.

The table covering dropouts appears in Appendix V. In this sample, the age at the time of dropping averages 16 for males and slightly over 15 for females. The grade of greatest dropping is Grade 8, although females may tend to quit earlier than males. The ranges of ages at time of dropping are 14 to 16 for females and 15 to 17 for males.^{12/}

4) Students have been grouped into three categories depending upon the type of school they have primarily attended. Category 1 centers on residential school experience; it includes students who have experienced residential school exclusively as well as those who have attended a variety of schools but have attended residential school primarily. Category 2 includes students who have attended only local Catholic school. And Category 3 centers on local public school experience; it includes students who have attended local public schools exclusively as well as those who have attended both local Catholic and public schools. There are 39 students in Category 1, 38 in Category 2,

and 22 in Category 3.

Although some students have experienced reserve schools or boarding program schools along with the three types covered under the above categories, the number of years spent in these two kinds of school situations seemed minimal in comparison with the years spent in one of the three major types (residential, local Catholic, and local public). Therefore, in the present categorization made for the purpose of comparing responses on interview questions, these two types of school experience will not be evaluated. Further, we will combine the two local categories to compare them with the residential category when examining response distributions.

5) Family type, also listed for individuals in Appendix II, is a somewhat impressionistic attempt to characterize a student's family life as it may have a bearing on his attitudes. Although observational data as well as parent interviews were used in setting up three family types, the researcher did not have more enumerative data, such as family incomes and expenditures, at her disposal.

Although their family types do not coincide with those used here, both Zakoji (1961:145-146) and Parmee (1968:48-49) refer to kinds of family life which influence children as students. Parmee in particular supports the idea of typing families and sets up comparative types (the 'skid row', 'sympathetic', and 'weak-authority' families).

Types used for the purpose of this thesis are as follow:

Type 1: The parents exhibit relatively high interest in their children's schooling and feel that they should finish Grade 12. If they feel they are able, parents sometimes help children with their

homework. These parents feel they have some power to modify their child's schooling, e.g., they participate occasionally in school activities or feel able to confront school authorities when their children have problems concerning school. The houses of Type 1 families are often cleaner or neater in appearance than other families. Family life appears more stable with both parents generally present and/or usually less drinking activity than in many other families.

There is a total of five Type 1 families containing 16 of the students interviewed. In one family, even though both parents are present, it is the father who takes the more active interest in his children's education. In three of the families it is the mother who takes an interest. (Two of these women have been recently widowed, one has remarried; the third mother is respected as one of the few women to have participated in band government, while her husband appears to take little interest in the children's schooling.) The parents of the fifth family in this type seem equally concerned about their children's education. Parents from all five families have confronted school authorities about their children's problems.

Type 3: The parents exhibit relatively low interest in their children's schooling and may say they do not think it necessary for them to finish high school. Parents say they do not help with homework. Parents feel generally powerless to confront authorities about their children's school problems and often seem unaware of the problems their children expressed to the researcher. Living-rooms are sometimes considerably less neat or clean than among Type 1 families. The child in some cases lives in a house other than his parents all or part of the

time. Family life also appears less stable. Often one parent is missing (by death or separation) and/or there is more drinking activity than in many families. There are twelve Type 3 families with a total of 34 students interviewed in this sample.

Type 2: These families are those which come in between, which combine characteristics of Types 1 and 2. Parents may exhibit interest in their children's schooling but may not help with homework often. Parents generally feel that their child's schooling is out of their hands but express concern over problems they know their child is having. Family life is sometimes less stable than among Type 1 families, but is less disrupted than among Type 3 families. There are seven Type 2 families with 30 students interviewed in this sample.

Out of the total sample of students interviewed, then, nineteen are unclassified as to family type due to inadequate information about their home situation.

Underlying Concepts

The division of students by type of school experienced is suggested by a number of studies which do cite actual differences among school types. Such differences fall into the general areas of curriculum and achievement levels of students, type of student enrolled, type of personnel attracted, and general atmosphere (dependent on such things as religious orientation or rules and regulations).

Broadly, in the present study we are concerned with the fact that schools (classrooms, teachers, classmates, etc.) are not all the same. While a certain kind of student (from a particular type of

family) may tend to populate a certain kind of school, on the other hand, a certain type of school may also tend to encourage particular attitude sets in its students.^{13/} This thesis is not intended as a definitive study of differences in school type, but we are arguing that such differences exist as they have been pointed to in other studies.

For example, Parmee (1968:8) refers to the "inconsistencies between policies and methods used by the three major school systems [serving the San Carlos Indian Reservation]: federal, public, and mission school." And Hawthorne (1967:52-62) examines the different educational ideologies of various religious groups.^{14/} From material relating to student achievement Coombs (1958:ix) discovers a school type hierarchy which consists of White students in public schools at the highest level, Indians in public schools, Indians in Federal schools and Indians in mission schools, each at progressively lower achievement levels. Other reports such as Parmee (1968:46) and Hawthorne (1967:154) mention the difficulties Indian students experience in transferring from one type of school to another.

Differences in type of personnel attracted to a particular type of school is strongly suggested by King's study of a Yukon residential school (1967:54-71). Surely attitudes toward and motivations for teaching in a certain school would differ. Hawthorne (1967:143) emphasizes this aspect of adult attitudes in commenting on the community surrounding the school and thus would include school personnel:

It has been posited several times that the attitude of non-Indians toward Indians determines in a crucial way the attitude of Indians toward themselves, their perceptions of possibilities for success off the reserve and their general status within the wider community.

As personnel may differ, so may student type differ among various types of school. Coombs (1958:5) found that his Indian students from public schools came from more "acculturated families." And Hawthorne (1967:91) enumerates the purpose of residential school as intending to provide for children from broken, unstable, or isolated homes.

In an address to the U.S. Congress/Senate Subcommittee on Indian Education,^{15/} Robert Roessel cites information from the U.S. National Institute of Mental Health, saying:

we found that the anxiety level, the hostility level, and in the area of aggression, boarding school students scored significantly higher than did day school students.

Hawthorne (1967:95) notes confinement as an aspect of residential schools which requires "docility" of its Indian students, discipline, and constant religious observances.

In summary, since schools are different, we expect that student attitudes toward schools will be different. While students come into school with various attitudes and attitude predispositions, different school types will reinforce or discourage the attitudes differently.

In this study students have been divided into two age groups, the older (13 to 19) answering Schedule I questions, and the younger (6 to 12) answering Schedule II questions. Reasons for this breakdown have been given above. Also other studies support an age breakdown around this age or slightly earlier, but in all cases centering on the last years of elementary school. Hawthorne (1967:116) says, that at about fifth grade the "process of alienation from the non-Indian society begins in earnest," and that, in general, self-images of Indian youth

become increasingly negative with age. Parmee (1968:97) also believes major changes occur at about Grade 5. Wax (1964b:90) notes a change for the Sioux in the general atmosphere of classrooms, finding Grade 1 to 3 somewhat orderly and busy, but that in Grades 4 to 6 the children appear unhappy and withdrawn. Zakoji (1961:34) says, he found that the IQ scores at the fourth grade level were average for both Indians and non-Indians, but that by Grade 8 Indian IQ scores had dropped by 16.5 points, with a correlated rise in absenteeism. And finally, Parmee (1968:6) similarly records that the "rate of academic progress for Apaches beyond the fourth grade level was significantly below that of non-Indians."

Division by sex seems fairly obvious since it is likely that males and females will have different sets of experiences both in and out of school. A good example is that among the researcher's own interviewed students, males consistently mentioned sports as something that made school worthwhile for them, whereas most girls had no such activity to link them to school.

It also seems useful to divide students according to whether or not they drop out of school before completing Grade 12. Although many currently enrolled (possibly 'potentially dropping') students may share similar attitudes with dropouts, dropouts as a category may also share more attitudes with each other than with currently enrolled students. Ray, Ryan, and Parker see dropouts as a category;

On the whole, dropouts feel that they had no ability to cope with the curriculum, that they received little encouragement from teachers or parents to do so, and that they were not sure what would be gained by staying in school. (1962:290)

The reasons for categorizing students by family type have been discussed above.

Hypotheses

We expect to find some association between expressed attitudes and school experience. This hypothesis is supported by other studies which point out that differences exist among various school types (Parmee 1968:8; Hawthorne 1967:52-62; Coombs 1958:ix, King 1967:54-71). Differences occur in the areas of curriculum and achievement levels of students, in the types of students enrolled, types of personnel attracted, and general atmosphere. Therefore, if school types differ in these aspects, we might reasonably expect the attitudes of students attending different schools to also differ. Attitudes are formed from past experiences and part of these experiences have been in the context of school life.

More specifically, we expect to find a difference in attitudes between students experiencing residential schools and those experiencing local (Catholic and public) schools. This hypothesis is suggested by studies which cite major differences between residential and other types of schools with regard to the areas mentioned in the general hypothesis above (Parmee 1968:8, 46; Hawthorne 1967:91, 95, 154). And we expect the relationship between school experience and attitudes to hold even when sex and family type are taken into consideration.

Although the following ideas will not be explored in detail in this thesis, they are suggested by the data as well as by other education studies, and might prove profitable in further research.

a) Significant attitude differences may exist within the group of local school students (i.e., between students from local Catholic and those from local public schools). This idea is supported by reports which note differences among schools due to the presence or absence of a religion-based educational philosophy (Hawthorne 1967:52-62), and differences in types of personnel attracted to religious-run schools (King 1967:54-71).

b) Differences in attitudes between older and younger students should be expected, since older students will have accumulated a greater variety of experiences both in and out of school. Several education projects report major changes in interest and attitudes in the last years of elementary school (Hawthorne 1967:116; Parmee 1968:97; Wax et al. 1964b:90; Zakoji 1961:34).

c) Dropouts as a group may be found to share attitudes among themselves more than they share the attitudes of their respective school experience categories. Other studies have reported some attitudes which dropouts characteristically hold (Ray, Ryan, and Parker 1962:290; Bowman and Matthews 1960).

CHAPTER 4

ANALYSIS OF RESPONSES TO SELECTED INTERVIEW QUESTIONS

The Questions

Six representative questions were chosen from the interview schedules to be examined in terms of the hypotheses. These questions (numbers 1, 3, 6, 11, 12, and 24) cover the major attitude areas of school situation, teachers, classmates, school and one's future, and reasons for quitting school. They were also chosen because they seemed to elicit more thoughtful and lengthy discussions from students than did some other questions. Finally, they were chosen since their responses could be treated in a fairly simple way statistically (by 2x2 or 2x3 tables).

The six questions apply primarily to the older group of students, only Question 11 applies to both older and younger groups. Questions from the older students' interview schedule are more probing than those from the younger students' schedule, and therefore deal with more meaningful areas of student attitudes. Further, the researcher often felt that the quicker, automatic answers of younger students revealed less reliable information about their attitudes than did the usually more thought out answers of older students.

Question 1

This question asked older students whether they thought it was generally better to attend local schools or to attend boarding schools.

Responses fell into three categories: 1) boarding school is better, 2) no preference, and 3) local school is better. The neutral response was given by only two students and will be ignored in the present analysis.

Table II. Question 1, Distribution of Responses by School Experience Category, Older Students.

School Category	Responses		Total
	Boarding School	Local School	
Local Students	17	6	23
Residential Students	11	9	20
Total	28	15	43

In this question there is no significant relationship between school category and preference for school type (chi square, $p > .05$). Nor is there a relationship between school category and response when one controls for sex. Both males and females in both school experience categories show a preference for boarding school. There is, however, a relationship between family type and school preference. The difference in backgrounds between those preferring boarding schools and those preferring local schools is significant at the level of $p < .025$ (Mann-Whitney U-Test), (See Table III).

In predicting a relationship between school experience and school preference, one expects residential students to express a preference for boarding school and local students to express a preference for local school. This is not the case, however, since students from both school experience categories think boarding school is best. Local school

students are very likely expressing dissatisfactions with the local school situation which they feel boarding school would eliminate.

Family type might be related to school preference because students from different family types do not equally populate both school types.

Table III. Question 1, Distribution of Responses by Family Type.

Family Type	Responses		Total
	Boarding School	Local School	
Unclassified*	7	4	11
3	11	1	12
2	5	5	10
1	5	5	10
Total	28	15	43

* omitted in calculating significance of difference between preference for boarding or local schools.

Table IV. Question 1, Distribution of Students by Family Type within School Experience Categories, Older Students.

Family Type	School Category		Total
	Local Students	Residential Students	
Unclassified*	4	7	11
3	7	7	14
2	5	5	10
1	8	2	10
Total	24	21	45

* omitted in calculating significance of difference between attending local or residential school.

Local school students have significantly different family backgrounds from residential school students (Mann-Whitney U-Test, .01 significance level), (See Table IV).

Question 3

This question asked older students to describe a teacher or teachers whom they have had and have really liked. Responses fell into four categories: 1) liked some because of the way they taught, 2) liked some because of the kind of person they were, 3) indifferent, and 4) haven't liked any. In the present analysis we group the 'liked some' (1, 2) responses to compare them with the 'haven't liked them' (3, 4) responses.

Table V. Question 3, Distribution of Responses by School Experience Category.

School Category	Responses		Total
	Liked	Haven't Liked	
Local Students	19	5	24
Residential Students	11	10	21
Total	30	15	45

The distribution of responses by school type does not reach but approaches significance at the $p \leq .05$ level (chi square = 3.62), (See Table V). Controlling for sex, we find that males from both local and residential school show similar response distributions, dividing their responses fairly evenly between 'liked' and 'haven't liked'. Among females, on the other hand, the distribution by school category is significantly different by Fisher's Exact Test ($p \leq .05$), (See Table VI).

Local females say more often than residential females that they have had teachers whom they liked.

Table VI. Question 3, Distribution of Responses by School Experience Category for Females.

Females	Responses		Total
	Liked	Haven't Liked	
Local Students	14	1	15
Residential Students	4	4	8
Total	18	5	23

There appears to be no relationship between family type and response distribution on Question 3. Among females (but not among males) there is a relationship between school category and whether a student has had teachers she liked or disliked.

Question 6

This question asked older students how well they got along with their fellow classmates. Responses were rates on a scale of 1 to 4 ('well' to 'not well') but in the present analysis are grouped into two categories: 1) got along with them fairly well, and 2) did not get along with them well.

Distribution of responses by school experience category approaches but does not reach significance at the $p \leq .05$ level (chi square = 3.20), (See Table VII). Nor is there a significant relationship when one controls for sex, and neither is there a significant relationship between sex and response if one controls for school category. Interestingly, a significant relationship does appear between sex and how well students

say they get along with classmates (chi square = 4.709, $p \leq .05$), (See Table VIII).

Table VII. Question 6, Distribution of Responses by School Experience Category.

School Category	Responses		Total
	Well	Not Well	
Local Students	8	16	24
Residential Students	11	7	18
Total	19	23	42

Table VIII. Question 6, Distribution of Responses by Sex.

Sex	Responses		Total
	Well	Not Well	
Males	13	8	21
Females	6	15	21
Total	19	23	42

Females as a group say that they do not get along well with classmates, while males generally say that they do get along with classmates fairly well. There appears to be no relationship between family type and how well students get along with classmates.

Question 11

This question asked both older and younger students whom they ask for help when they have trouble with some work at school. Responses fell into four categories: 1) ask a friend, 2) ask the teacher, 3) ask nobody, and 4) first ask a friend and then the teacher. Below, responses are

grouped into two categories, 'I ask somebody' (1, 2, 4) and 'I ask nobody' (3).

Table IX. Question 11, Distribution of Responses by School Experience Category, Older Students.

School Category	Responses		Total
	Somebody	Nobody	
Local Students	18	6	24
Residential Students	20	1	21
Total	38	7	45

Table X. Question 11, Distribution of Responses by School Experience Category, Younger Students.

School Category	Responses		Total
	Somebody	Nobody	
Local Students	24	11	35
Residential Students	14	4	18
Total	38	15	53

In neither the older nor the younger group do the distributions by school category reach the .05 significance level, (See Tables IX, X). The distribution for older students, however, approaches this level of significance (chi square = 3.49). This relatively high chi square is explained by the distribution of females by school category. Controlling for sex among older students, we find that the distribution is not significant for males but is significant at the .05 level for females (Fisher's Exact Test), (See Table XI). Local females respond more often than residential females that they ask nobody for help when they have

trouble with schoolwork.

Table XI. Question 11, Distribution of Responses by School Experience Category for Older Females.

School Category	Responses		Total
	Somebody	Nobody	
Local Students	9	6	15
Residential Students	8	0	8
Total	17	6	23

Within the younger group there is no significant relationship between school category and response distribution when one controls for sex.

A comparison of older and younger students, controlling for sex, shows that older and younger females have similar response distributions, while older and younger males have significantly different response distributions (chi square = 7.32, $p \leq .05$), (See Table XII).

Table XII. Question 11, Distribution of Responses by Age Group for Males.

Males	Responses		Total
	Somebody	Nobody	
Older Students	21	1	22
Younger Students	15	9	24
Total	36	10	46

Males, as they get older, tend to rarely request help regardless of the type of school they attend. On the other hand, we do not find that older females have a significantly different response distribution

from younger females. Among either the older or younger group there appears to be no relationship between family type and whether a student freely requests help.

Question 12

This question asked older students if they thought they had learned something in school that would be useful to them in the future. Responses fell into four categories: 1) a subject useful for a certain job, 2) a subject useful in general or personally, 3) I don't know, and 4) no, I have not learned anything useful. In the present analysis responses are grouped into 'yes, I learned something useful' (1, 2) and 'no' (3, 4).

Table XIII. Question 12, Distribution of Responses by School Experience Category.

School Category	Responses		Total
	Yes	No	
Local Students	16	7	23
Residential Students	11	10	21
Total	27	17	44

There appears to be no significant relationship between school category and whether or not a student says he has learned something useful in school (See Table XIII). Nor is there a significant relationship when we control for sex.

Although it fails to reach significance at the .05 level, the data suggests a relationship between sex and response distribution (chi square = 2.39) which may not be well tested by this question (See

Table XIV). Again, there appears to be no significant relationship between family type and responses on Question 12.

Table XIV. Question 12, Distribution of Responses by Sex.

Sex	Responses		Total
	Yes	No	
Male Students	16	6	22
Female Students	11	11	22
Total	27	17	44

Question 24

This question asked older students what they thought the main reasons were that some people quit school. Responses fell into four categories: 1) social reasons (do not get along with teachers and/or classmates), 2) academic reasons, 3) need to help their family or need to get a job, and 4) I don't know. In the present analysis, responses will be compared in two ways. We will look at school-based reasons (1, 2) as opposed to home-based reasons (3) for quitting and also look, within the school-based reasons, at social (1) as opposed to academic (2) reasons for quitting.

School vs. home: No significant relationship appears between school category and reasons for quitting (See Table XV). However, a significant relationship does appear between sex and reasons given for students quitting school. Females more often than males give school-based reasons, the distribution in Table XIV being significant by Fisher's Exact Test ($p \leq .05$), (See Table XVI).

Table XV. Question 24, Distribution of Responses by School Experience Category.

School Category	Responses		Total
	School-Based Reasons	Home-Based Reasons	
Local Students	10	4	14
Residential Students	10	3	13
Total	20	7	27

Table XVI. Question 24, Distribution of Responses by Sex.

Sex	Responses		Total
	School-Based Reasons	Home-Based Reasons	
Male Students	6	6	12
Female Students	11	1	12
Total	17	7	24

Social vs. academic: The distribution of responses in terms of social and academic reasons for quitting approaches but does not reach significance in terms of school category (Fisher's Exact Test), (See Table XVII).

Table XVII. Question 24, Distribution of Responses by School Experience Category.

School Category	Responses		Total
	Social	Academic	
Local Students	7	3	10
Residential Students	3	7	10
Total	10	10	20

No significant relationship occurs between school category and responses when we control for sex, whether we look at school vs. home reasons or social vs. academic reasons. There does not appear to be a relationship between family type and reasons for quitting.

Distribution of Responses in Terms of
the Hypotheses

An overview of the analysis of the six questions fails to show support for the hypotheses formulated in Chapter 3. Table XVIII summarizes the relationships discussed and indicates for each question whether or not the relationship proved to be significant. As is evident from the first column of the table, school category/attitudes, none of the six questions show a significant relationship of this type. In a broader view, however, we note that in four out of the six questions (numbers 3, 6, 11, and 24) the chi squares of the distributions according to school type approached the .05 significance level. This might suggest that some sort of relationship between school experience category and attitudes exists and we have simply failed to locate it. In two of these questions, a significant relationship does occur when we control for sex. Similarly, two questions (numbers 6 and 24) show a significant relationship between sex and response distribution, while only Question 1 shows a significant relationship between family type and responses.

Generally, the six questions would seem to indicate that the school experience/attitude relationship may exist but that, in some attitude areas, it may be partially explained by such variables as sex and family type. Interestingly, school experience appears to be a

more important factor for females than for males.

In Chapter 5, then, we will attempt to interpret questions raised by the distributions of responses on these six questions. Why might attitudes of females be differentiated by school category and not males? Why might sex explain some attitude differences better than school experience? And why does family background relate better than school type to some attitudes?

Table XVIII. Distribution of Responses in Terms of Hypotheses, Six Questions.

Question	Relationships				
	School Category/ Attitude	S.C./Attitude Control for Sex	Sex/ Attitude	Family Type/ Attitude	(Older/ Younger)
1	-	-	-	+	o
3	- (approaches)	+ Females	-	-	o
6	- (approaches)	-	+	-	o
11 Older	- (approaches)	+ Females	-	-	+ Males
11 Younger	-	-	-	-	
12	-	-	- (appr.)	-	o
24	- (approaches)	-	+	-	o

CHAPTER 5

GENERAL PATTERNS AND CONCLUSIONS

While we have examined six questions in terms of the hypotheses, we have neglected to consider the general content of the attitudes held by students which the research has partially discovered. This chapter attempts to scan the range of these attitudes as they are available from the interviews. Information is drawn from the six questions analyzed above as well as from those questions which, due to lack of time and space, remain to be more carefully scrutinized and tested. Information from general notes and parent interviews is also included. This chapter is thus intended both as a concluding statement and as a set of general observations and suggestions based on all the researcher's data and not as a formal analysis of individual questions.

Attitude Areas

From Chapter 4 on the distribution of responses, it is evident that the subject of student attitudes and school experience is a complex one, even with the limited sample of students presented in this study. Considering student attitudes under the following areas, however, we can make some general comments about the content of the attitudes and also try to answer the questions which arose at the end of Chapter 4 concerning the interrelationship of variables. All but the last attitude area has one representative question analyzed in Chapter 4:

- 1) The school situation (questions 1, 2, 17, 18, 19).
- 2) Teachers (3, 4, 5, 9; 33, 34, 35, 36).
- 3) Classmates (6, 7, 8, 9, 15; 27, 29, 30, 31, 32).
- 4) Contents of school life (8, 9, 10, 11, 15, 16; 25, 26, 28, 37).
- 5) School and the future (12, 13, 14).
- 6) Quitting school (22, 23, 24).
- 7) School and reserve life (20, 21, 22).

The School Situation

In Question 1 we discovered that there was no indication of a relationship between school category and whether students preferred local or boarding school. We did, however, find a relationship between family type and school preference. The first absence of relationship we suggested was possibly explained by local school students' dissatisfaction with their school situation, local students choosing boarding school as did residential students. The relationship between family type and school preference we suggested was partially due to the distribution of students from the three family types in the two school categories.

Other questions involving attitudes toward the school situation have not been analyzed in a way which allows us to make concise and accurate statements about such relationships. However, at least some general observations can be made. A number of students who stated a preference for boarding school in Question 1 said that they would prefer to send their children to local schools. Local school females seem to

approve of having segregated reserve schools, while residential students, particularly males, disapprove. One interpretation might be that local females, who are concerned with prejudice in the classroom, are expressing their unhappiness with the local school situation and would escape from it, via boarding or reserve school, if possible. On the other hand, many would prefer to keep their children at home rather than send them away to school. Males, particularly residential males, appear to be much less concerned with and affected by prejudice from teachers or classmates. Males generally seem to report fewer unpleasant social contacts with teachers and classmates than do females. The usual reasons given by any student preferring boarding school are that "kids can't skip school like they do if they live at home" (absenteeism is fairly high among Sliammon students according to students and parents). Some say "the discipline is better and kids can learn their manners there" or that "they don't listen to the teachers here" in Powell River. Some males say that at about Grade 7 children should be sent to boarding school because "at that age they go rang-tang and they need somebody to be strict with them." Several parents of local public school females were aware of their daughters' uneasiness in the local junior high school and knew they wanted to transfer into residential schools or into the Vancouver boarding program. Mothers said they had not been too worried and thought they were just having some fun. Three mothers said they were not really aware of the serious dislike their daughters had for school until three of them ran away just before school let out in spring 1969. One of the girls was then enrolled in residential school, when school began in September 1969. The two other girls again ran away

and one of the mothers attempted to enroll her daughter in the boarding program. A 19 year-old girl who had graduated from the local high school told the researcher that when she had gone through the junior high and high schools in town, she and one other girl from Sliammon had been the only two Indian girls in the schools. She said that students had called them names at first but that she and her friend ignored them and eventually the name-calling ceased. This girl felt that the situation in the local school must be worse than when she was there. Perhaps, she remarked, because there were more Indians in the schools now, but also because the younger Indian girls were now more willing to "mouth-fight" and talk back to Whites who "called them down". Skipping, she said, was not so common when she was in school.

Local males do not seem as bothered by their school situation. Males generally do not appear to feel that prejudice in schools is as harsh on them as for females, and several said they were aware of social problems the girls face at school. Some males expressed a kind of indifference or apathy towards their overall school situation which was never evident among females. As one successful local male student said (i.e., he had attained high school), "I don't like or dislike school, I just exist there."

In summary, it appears that males and females may have different experiences with the school which are related to their attitudes toward the general school situation. Although no such relationship between sex and attitudes was formed, other questions in this attitude area may exhibit the relationship. School category was not found to be related to school preference in Question 1. It is this very absence of

relationship which indicates that other variables are involved among local students which make them prefer boarding school. The relationship between family type and school preference is partially explained by the relationship between family type and school category. Obviously, Type 1 families tend to send their children to local schools more than family Types 2 and 3. It is not surprising that family Type 3 students show the strongest preference for boarding school. Not only do they also tend to be residential students but some, from very disorganized family situations, may see boarding school as a good replacement for their home life.

Teachers

In Question 3 we saw that the relationship between school category and having liked or not liked any teachers approaches but does not reach significance. We discovered that this is due to the females for whom the relationship between school category and response is significant. With regard to teacher, no sex vs. attitude or family type vs. attitude relationship appears in this question. However, it is not improbable that they would appear on questions probing teacher prejudice or having disliked teachers.

It is difficult to say why, in this area of student attitudes, school category is important for females but not males. We suspect that something about the relationship of females to teachers is not the same in local schools as it is in residential schools. For males the student-teacher contact is perhaps not significantly different in either school situation. Such differential contact may be involved with the types of

teachers attracted to each school type. It is possible also that males may have a less critical need for teachers' contact or identification than females, and thus be less affected by qualitatively different student-teacher relationships.

Additional un-tested information on student attitudes towards teachers may provide some clues. Some students say they have liked a teacher because of the way she taught, while others say they have liked a teacher because of the kind of person she was ("she was kind"). Local school students often mention that a teacher was mean or "cranky" when asked to describe a teacher they disliked, while residential students often seem to deny having had teachers they disliked. When residential students do talk about such a teacher, they describe her teaching methods as often as they describe her personality. Generally, residential students seem to express more indifference toward teachers, while local students make stronger statements about liking and disliking various teachers. Perhaps with careful analysis we would discover that this breaks into a dichotomy only for females, or that it might show a breakdown along male-female lines.

When asked about having prejudiced teachers, residential students generally respond that they have not had such teachers, while local public school students most often say that they have had teachers who were prejudiced. Both a teacher's ignoring Indian students and making unkind remarks indicated prejudice according to residential and local school students. One girl who had attended residential schools all her life until transferring to the local junior high, described two teachers. One, in residential school, "always told us to come to him after class

if we needed help, but if you went to see him, he always said he was busy, and he wouldn't look at us. I don't think he wanted to talk to Indians." The other teacher, a girls' counsellor in the local schools, "was always ignoring Indians in our guidance class. She would only talk to Whites. I don't like her but I'm sorry for her. It seemed like it really took a lot of courage for her to ask an Indian girl a question. She asked lots of White girls questions."

Overt displays of prejudice were also reported by some students. One local school boy was very upset when a teacher, whom he had never considered prejudiced, held up a newspaper clipping in class of some Indian prostitutes in Vancouver and implied that this was typical behavior for Indians. One student reported overhearing his teacher say to another faculty member that he would never live next door to an Indian. Several students also related stories about a former local Catholic school principal who would tell misbehaving Indian children "not to act like sasquatches" and who they felt dealt out physical punishment rather readily. Residential school students did not mention having prejudiced teachers so often, nor were their descriptions so graphic when they did talk about them.

Parents' awareness of student attitudes toward teachers seemed quite limited. Parents themselves made very few comments on how they thought teachers treated children or on how well or poorly they were doing their job.

A last and interesting aspect of student attitudes toward teachers is that several students mentioned having Negro or East Indian teachers in the past whom they very much liked. What they liked about

these teachers was that they talked about different countries and customs, and that they "stuck up for Italians and Indians."

Classmates

In Question 6, the relationship between school category and how well a student got along with classmates approaches but fails to reach significance. We did find, however, that sex and response were significantly related. This question might indicate that females have significantly different kinds of social contact with classmates than do males, and that any difference in the social situation between residential and local schools are not as important. That females get along with classmates less well suggests that their contact experiences with classmates are not particularly happy ones. Males may, in fact, have sports or other mechanisms for meeting with fellow classmates and establishing an identity within the context of school life. Perhaps such mechanisms are unavailable to or not used by Indian females who, then, feel themselves more victimized by the total social situation, including prejudice from classmates. Another possibility is that males may have more satisfactory social contact on the reserve (recall that males, not females, learn to speak the Indian language) which counteracts or decreases the importance of their unpleasant social contact with classmates. Other possible factors come to mind. Females may be more subjected to Whites' stereotyping than males, particularly the 'promiscuous Indian girl' stereotype which surely colors some of the girls' relationships with Whites. Also, Indian girls in junior and senior high school are at an age when they are having crushes on male classmates and, judging from several incidents

related to the researcher by girls, they are frequently made to feel that they are quite unsuitable as dating partners. Information from unanalyzed questions covering this attitude area suggests that the sex vs. response relation found in Question 6 might apply to most questions relating to classmates.

Many students from Sliammon are very much aware of prejudice from White classmates. Some of these, particularly girls, are very bothered by this aspect of school life. Sliammon students say that classmates, like teachers, exhibit their prejudice both by ignoring Indians and by things they do and say. A feeling of uncomfortableness is reported especially by girls who say they are almost alone at school except for two or three Indian friends in their classes. The most common 'ignoring' behavior reported by girls was that "Whites try to look past you and they walk on the other side of the hall as far as they can." Calling names ("mouth-fighting" or "calling us down") is reported by younger as well as older students. A girl who had transferred from residential into local school said she was "shocked at some of the kids, even the older ones. They're rude enough to go in the hall and call you squaw."

One question originally asked of older students but later deleted because it elicited so few responses was to ask what kind of dreams the student had about school. One junior high school girl said that she had "only a couple of dreams. Once I dreamed I was walking by some guys from school and they started calling me down, and we started arguing and stuff. I started crying, there was a big crowd around."

In spite of social conflicts with classmates, however, many

students say they prefer the idea of integrated schools, "because you get to meet more people" and "because it's better to start out mixing with Whites."

Generally, then, we might expect sex to have a significant relationship with responses on questions covering the social situation in schools, since females make frequent references to unpleasant contacts with Whites while males rarely do.

Contents of School Life

Questions covering this attitude area are quite varied. In Question 11, we see that, among older students, the relationship between school category and whether a student asks somebody for help with school work approaches but does not reach significance. And we discovered that, in fact, this was so because of females whose school categories did significantly relate to responses. No such pattern held for the younger group.

Again we are faced with the problem of why does school experience appear more important for females than for males. That local females ask 'no one' for help more often than residential females suggests, as in Question 3, that there is something significantly different about the kind of student-teacher relationships for females in the two school situations. // Something about the classroom situation within local schools inhibits some Indian females from asking a friend or the teacher for help, while residential females feel freer to ask someone. This inhibition may be partially explained by not getting along with classmates, or by a difference in type of teacher.

In other untested questions covering the content of school life, local and residential females may also be likely to give different responses. When asked what kind of advice they would give their own children about school, most students gave a response also heard by the researcher from many parents, "Tell them to behave and listen to the teacher" or "Tell them to obey, to go through school, and get a good job." Some local females, however, responded that they would warn their children about prejudice or "Tell them to ask questions and participate like I didn't."

In other questions covering school content, however, a significant relationship between school category and response might be found for males and females. When asked what they liked most about school, residential students usually named a particular subject, other than P.E. On the other hand, local students seemed to be more interested in sports. Local students also gave a larger number of "I don't like anything" responses to this question. When asked what they disliked about school, again, residential students often said it was a particular subject, while local students complain more about teachers and classmates. Although the school category vs. response relationship remains to be tested for these questions, it does not seem unlikely that such a relationship might be found for females, as in Question 11, as well as for males.

Younger students on Question 11 show no significant relationship between school category and whether they 'ask somebody' or 'nobody'. Other questions which were not tested also suggest that school category is a less important factor for younger students than for older. Nor does sex appear to be as important among the younger group. One question

which elicited an interesting response does not appear to break down by school category, family type, or sex. Students were asked what their classmates did that bothered them. About half responded that other children did something to them directly ("tease me, fight with me, take my things"), while the other half said that their classmates did something among themselves ("fight, talk loud") that bothered them.^{16/} If analysis did show that none of the variables with which we have been working is related to this response pattern, we should look for other variables which are pertinent to the younger age group.

School and the Future

In Question 12 we found that there were no significant relationships between school category, sex, or family type and responses. However, the relationship between sex and response approached significance, males more often than females saying they have learned something useful. This poses the question as to why sex might be related to whether a student says he had learned something in school that will be of use to him in the future. Perhaps what is most meaningfully related to response in this question is what males and females feel they have to look forward to once they are out of school. Almost all employed males on the reserve are involved in logging. Boys often cite useful courses as those on power mechanics which they think will help them in such jobs as heavy equipment operation, a very high-paying kind of job in logging. Some others cite courses such as mathematics which they think will be useful to them generally, no matter what kind of job they eventually take. Females on the reserve are housewives. Female students, with a

non-salaried future ahead of them, perhaps do not see most courses related to their lives as housewives on the reserve. Some say the cooking and sewing class may prove useful but others do not.

With the other questions concerning school which we have not analyzed, it is difficult to predict whether this near-relationship between sex and response would also appear.

When asked what kind of job they would like to have, most students select a job not typically held by band members. Perhaps we could expect that males would choose more often than females a job which is typically held by band members (logging), since males in Question 12 feel more strongly than females that they have learned something useful, a course often related to logging.

Quitting School

In Question 24 we see that the relationship between school category and reason for quitting approaches but does not reach significance. On the other hand, there is a significant relationship between sex and reasons given for why students quit school. Males more often than females give 'need to help family' vs. 'need to get a job' reasons. Females give academic or social reasons. Why sex should explain the response distribution better than both school category and family type may be understood by drawing on information given in the discussions of preceding attitude areas. Males, while they may in fact experience academic problems at school, do get along with classmates better than females. Males may, moreover, feel obligated to quit school and help their families out economically. On the other hand, even where there

may be no real need to help one's family, a male, who, for example, is perhaps doing poorly academically, might be very willing to exchange his role of a poor student (in terms of classroom success) for the role of a partial family supporter and adult. Females, as is evident from questions concerning relationship to classmates, are concerned with their social situation in the school and thus, they give social reasons for quitting. The social and academic situation of a student is very probably mutually reinforcing. A student who feels uncomfortable with classmates is less likely to ask questions or otherwise make himself noticed, and a student with academic problems may experience less acceptance socially. Further, females do have the role of housewife to enter when they quit school but, as it does not have the obvious economic demands on it (such as "getting a job"), they probably do not view it as a reason for quitting.

School and Reserve Life

Although no question from this attitude area was analyzed in Chapter 4, we can make some suggestions from the available material. One suggestion is that we might expect a significant relationship to occur between family type and responses in some of these questions concerning school and reserve life, since a large part of a student's reserve life is in the context of his family situation. For example, students were asked whether or not they thought younger people on the reserve got much encouragement about school from older people. We expect that family Type 3 students (from a less stable family background) would feel they received less encouragement than family Type 1 students. Similarly, we might expect residential students, living away

from their families, to say that young people received less encouragement than local students. Family type and school category have already been mentioned as being related. While it appears less likely from these relationships, we might find some relationship between sex and how much encouragement a student thought young people received. The only two students to reply that they had been actively discouraged about school were males. One reported his aunt as saying, "What are you in school for? What do you want to be, an educated logger?" From the researcher's conversation with parents, such an attitude on the part of adults does not seem prevalent. Most parents are concerned about their children's education even if they do not actively encourage them to remain in school. Nevertheless, males may feel more pressure from reserve adults to leave school. Also, they see themselves as receiving less encouragement to remaining in school.

Interrelationship of Variables

This thesis originally hypothesized a relationship between school experience category and attitudes toward school. We conclude, however, that the problem of analyzing attitudes in terms of the hypotheses is a much more complex one and cannot be described or explained by a simple one-to-one relationship between school category and attitudes. The factors of which the researcher was aware - school category, sex, family type, age, and dropping out - need to be more intensely examined for the data in this sample. It is likely that these variables form an interdependent set of factors, perhaps reflected in school type, which affect and are affected by student attitudes. And it is only within that set

of factors that one could validly weigh the significance of school experience and its relationship to Indian student attitudes.

The following interrelationships of variables are evident:

We expected but did not find a significant relationship between school category and attitudes. Rather, we found one relationship (Question 1) between family type and attitudes. We know there is in this sample of students a significant relationship between family type and school category. Therefore, it seems reasonable that on a question dealing with school preference we should find a significant family type vs. attitude relationship. It, further, seems reasonable that on other questions concerning the school situation or concerning school and the reserve that family type would best correlate with attitudes.

Expecting a relationship between school category and attitudes, we found that in several questions (3, 11) the relationship was significant for females but not for males. In other words, local and residential females have significantly different attitudes concerning teachers and the content of school life, while local and residential males do not. The relationship for females, then, explains the close-to-significant relationship between school category and responses. In these attitude areas, family type does not seem important. And we might posit that, in the attitude areas where school category is related to responses, it will be so only for females and that there will be no association between family type and response unless there is an association of sex and family type.

We found a significant relationship between sex and attitudes in Questions 6 and 24, and an almost significant relationship in Question 12.

In none of these questions, however, was there a relationship between school category and attitudes or family type and attitudes. In the attitude areas concerning classmates, school and the future, and quitting, then, we might expect that where sex and attitudes are related, there will probably be no relationship between school category and attitudes unless there is a relationship between sex and school category.

In summary, the basic relationships we have discovered are between family type and school category, family types and attitudes, school category and attitudes for females only, and sex and attitudes. The relatively high but non-significant chi squares found for some questions in comparing school category and attitudes reflect at least partially these other four relationships.

NOTES

- 1/ For a concise discussion of this term see Wax, Wax, and Dumont (1964b:4-6).
- 2/ In practice, these ages were adhered to in the administration of the schedule. One exception, however, was made in using the younger schedule with a fourteen-year-old boy whose peer group ties appeared to be with people several years his junior.
- 3/ A full discussion of the history of these three bands appears in Lemert's "Life and Death of an Indian State", Human Organization, 13:23-27, 1954.
- 4/ Referring to the type of anti-clericalism existing among these three related bands, Lemert (1954:27) says:

Middle-aged Salish observe an uneasy truce with the church for the purposes of baptism, marriage and burial. A number of the younger men openly rebel against the priest as well as against their parents, pointedly refusing to do his bidding in such things as attending church, marrying at an early age, and remaining sober. This year for the first time in their history a group of the Homalthko got drunk while the priest was visiting their reserve, an indignity ordinarily reserved for the Indian agent.
- 5/ Suttles (1963:512-525), in describing the Coast Salish inter-village 'community', points out effectively that Coast Salish villages were not traditionally cohesive corporate units; they had no system of leaders which cross-cut family loyalties. This aspect of Salish social organization is also mentioned by Lemert (1954:25)

who says that, unlike the Kwakiutl, "the Salish lacked an elaborate system of chiefs and precisely delimited statuses."

6/ Hawthorne (1967:108) comments, "The lack of educated models in Indian communities would tend to hold down the level of aspiration of Indian youth toward occupations beyond the experience of members of the community."

7/ Shusky (1965:53) refers to this situation as follows:

Perhaps the most important matter in regard to education is the lack of control and involvement on the part of Indians . . . Indians take little part and seldom show concern over what goes on in the schools, although they place a great value on education and have much pride in their children's graduation.

8/ Such a lack of interracial dating is documented by Grace (1960: 126-128) as well. He notes that on a questionnaire of 27,128 White students, 94 percent said they did not date Indians.

9/ Coombs (1958:8) refers to a similar situation, saying it was "surprising . . . to the investigators" that even in public schools where there were many more Whites than Indians, Indians almost always said all of the people who were their friends were Indian, and rarely listed Whites as friends.

10/ Again, Coombs discusses grade retardation for his sample, noting that overagedness differed with the type of school attended. In this case, 1) Indians from federal schools averaged one year or more older than Whites in a particular grade; 2) Indians in mission schools were about a year older than Whites; and 3) Indians in public schools averaged six months older than their White classmates.

Coombs (p.122) also comments on the significance of overagedness in education studies:

The writers do not believe that overagedness in itself is the sole contributor to the tendency of over-age pupils to achieve less well than those of normal age. It is probable that social, economic and cultural factors in the home and community, which may have caused the pupil to be over-age in the first place, will continue to operate against his learning. It is true, however, that being over-age for his grade may hamper a pupil's social adjustment in the school and may cause serious loss of interest and motivation.

11/ Discussed in Hawthorne (1967:129).

12/ This situation differs slightly from other dropout studies. McGrath (1962:26-27) cites a U.S. Bureau of Indian Affairs report naming grade 9 as the prime dropping grade for Indians in the U.S., and Bowman and Matthews (1960:3) report 16 to 16½ years as being the age of greatest dropping for students in a non-Indian Chicago suburb.

13/ In a parallel statement, Grace (1960:25) quotes from K. Lewin's Revolving Social Conflicts, 1948, on education as a function of not only educational theory but of the social aspects of the group in which it occurs:

Education is in itself a social process involving sometimes small groups . . . sometimes larger groups like a school class . . . Education tends to develop certain types of behavior, certain kinds of attitudes in the children or other persons with whom it deals. The kind of behavior and the attitude it tries to develop, and the means it uses, are not merely determined by abstract philosophy or scientifically developed methods, but are essentially a result of the sociological properties of the group in which this education occurs.

14/ More specifically, Hawthorne (p.56) refers to the ideology of the Oblates, the order which has long been involved in Indian education

in B.C. He describes their approach as follows: 1) the family situation of most Indians is not appropriate to schooling and therefore residential schools are a good replacement for family life; 2) moral and religious training are as important as academic preparation; and 3) they tend to oppose integrated school situations and the use of residential schools as simply a place to board.

15/ U.S. Congress/Senate, Hearings, Special Subcommittee on Indian Education, 90th Congress, Washington, 1969, p. 19.

16/ Hawthorne (1967:129) says that, "Indian children also report they are confused by the constant stream of talk that goes on in the classroom . . . these children complain that the classroom is noisy and that they have difficulty keeping their attention focussed on the conversation of the teacher."

APPENDIX I

INTERVIEW QUESTIONS AND RESPONSE CATEGORIES

Schedule I - Older Age Group

1. Do you think it's better for kids from here to go to boarding school, or do you think it's better for them to stay home and go to a local school?
 - 1) Boarding school is better.
 - 2) No preference.
 - 3) Local school is better.

2. Some reserves in B.C. have schools, like there used to be a school here. Do you think this was a good idea to have a reserve school, or do you think it's not a good idea? Why?
 - 1) Reserve school is a good idea.
 - 2) Reserve school is a good idea because it's better to be with Indians.
 - 3) Indifferent; I don't know.
 - 4) Reserve school is not a good idea.
 - 5) Reserve school is not a good idea, better to mix with Whites.
 - 6) Reserve school is not a good idea for reasons other than integration.

3. Can you tell me about a teacher you've had whom you liked? What did she do that made you like her?

- 1) Had a teacher I liked because of the way she taught.
 - 2) Had a teacher I liked because of the kind of person she was; she was kind.
 - 3) Indifferent; they were all the same.
 - 4) Have not had any teachers I liked much.
4. Can you tell me about a teacher you've had whom you really didn't like (whom you disliked)? What did she do that made you dislike her?
- 1) Have not had any teachers I disliked much.
 - 2) Indifferent; they were all the same.
 - 3) Have had teachers I disliked.
 - 4) Have disliked a teacher because of the way she taught.
 - 5) Have disliked a teacher because of the kind of person she was.
5. Did you ever have a teacher you thought was prejudiced against Indian kids? How did you know she was prejudiced? Or did you ever hear your friends talk about teachers they thought were prejudiced?
- 1) Have not had teachers I thought were prejudiced.
 - 2) I don't know; didn't notice, really can't say.
 - 3) Have had prejudiced teachers.
 - 4) I knew a teacher was prejudiced by her comments and/or actions.
 - 5) I knew a teacher was prejudiced by being ignored (or by a combination of her comments and by being ignored).
 - 6) Heard about prejudiced teachers from friends but didn't have any myself.

6. In the last couple of years, what have you generally thought of your classmates (the kids in your class)? How did you get along with them?
- 1) Got along with most of them; generally liked them.
 - 2) Indifferent; neutral response.
 - 3) Didn't get along with some; really disliked a number of them; felt uncomfortable with a lot of them.
 - 4) Generally disliked them; didn't get along with them; felt uncomfortable with almost all of them.
7. Did you ever have classmates you thought were prejudiced against Indians? Or did you ever hear your friends talk about kids they thought were prejudiced?
- 1) Have not had prejudiced classmates.
 - 2) I don't know; didn't notice, really can't say.
 - 3) Have had prejudiced classmates.
 - 4) Were OK to me but were prejudiced to other Indian students.
8. What do you like most about school? What do you enjoy or look forward to about school?
- 1) A subject (other than PE).
 - 2) Social life, getting to know people.
 - 3) Sports, and another subject.
 - 4) Sports, and getting to know people.
 - 5) Sports.
 - 6) Indifferent; I don't know.
 - 7) I don't like much at all about school.

9. What do you dislike most about school? What bothers you most about school?
- 1) A certain subject.
 - 2) Rules, regulation, scheduling.
 - 3) Teachers.
 - 4) Classmates.
 - 5) I don't dislike much at all about school.
10. What kind of punishment have they had at the schools you've gone to? Was it fair or unfair?
- 1) Punishment was unfair.
 - 2) Punishment was not unfair.
11. When you're at school and you're having trouble with some work, whom do you ask for help? Do you ask a friend, ask the teacher, or not ask anybody?
- 1) I ask a friend.
 - 2) I ask the teacher.
 - 3) I don't ask anybody.
 - 4) I first ask a friend and then, if he can't help, I ask the teacher.
12. What have you learned in school that you think will be useful to you in the future? Have you learned something in school that you think you'll want to know in the future?
- 1) A subject that is useful for a certain job.
 - 2) A subject useful generally or personally.

- 3) I don't know; might have learned something useful, not sure.
 - 4) Have not learned anything that will be useful in the future.
13. What kind of job would you like to have when you're out of school?
- 1) A job held by other people on the reserve (e.g., logging, housewife).
 - 2) A job not typically held by people on the reserve (e.g., teacher, nurse).
 - 3) I don't know yet.
14. Do you think that going to school will help you get that job (question 13). (Do you think that going to school will help you be a _____?)
- 1) Yes, school will help.
 - 2) I don't know, maybe.
 - 3) I don't think going to school will help.
15. If you could change anything about school, what would you change? What would you like to get rid of at school, or what would you like to have more of at school?
- 1) Get rid of a certain subject.
 - 2) Change something about the social situation, classmates and/or teachers.
 - 3) Change some of the regulations (e.g., smoking).
 - 4) I don't know.
 - 5) I don't want anything changed about school.
16. When you have kids of your own, what will you tell them about

school? What kind of advice would you give them about school?

- 1) Tell them to obey the teacher; tell them to behave.
- 2) Tell them to finish school, get an education for a good job.
- 3) Warn them about prejudice.
- 4) Tell them to ask questions, to participate like I didn't.
- 5) Tell them an education is important to them personally.
- 6) I don't know.
- 7) I don't plan on getting married and having kids.

17. When you have kids, where would you rather send them to school - to the local schools, or to a boarding school?

- 1) Send them to boarding school.
- 2) Send them to local schools.
- 3) Send them to local schools first and then to boarding school when they're older.

18. Does it make any difference to you if your kids go to a Catholic school or not? Would you rather send them to a public school or to a Catholic school?

- 1) Send them to public school.
- 2) Send them to Catholic school.
- 3) First send them to Catholic school for religious training and then to public school.
- 4) No preference; I don't care as long as they go.

19. Where would your family rather have you go to school? To a local school or to boarding school? Why do you think they prefer that kind of school?

- 1) Prefer boarding school, kids do better work there, better discipline, can't skip school.
- 2) Prefer boarding school, we have family problems and can't keep kids at home.
- 3) No preference; they don't care as long as we go.
- 4) Prefer local schools, they like to have us at home.
- 5) Prefer local schools, don't trust boarding schools.
- 6) I don't know what they think.

20. Do you think young people on this reserve get much encouragement about school from the older people here?

- 1) Yes, we get encouragement, generally or from our parents.
- 2) I don't know; we might get some encouragement but not much.
- 3) We do not get encouragement about school from older people.

21. Is there anyone in your house or on the reserve that helps you with your homework or talks to you about school?

- 1) My family, parents or siblings.
- 2) Someone outside my family; friends.
- 3) At boarding school I get help from teachers; in the boarding program I get help from my boarding parents.
- 4) I do not get any help.

22. When you quit school, did anybody object or put up a fuss? Did anybody give you advice not to quit?

- 1) Parents objected.
- 2) Friends objected.

3) Both parents and friends objected.

4) Nobody objected.

23. Why did you quit school? What are the main reasons you quit school?

1) Social reasons: did not get along with teachers and/or classmates.

2) Academic reasons: was not doing well, failing my grade; got discouraged.

3) Parents needed my help; had to get a job.

4) Pregnant.

24. What do you think are some of the main reasons other kids quit school?

1) Social reasons; conflict with teachers and/or classmates.

2) Academic reasons; they get behind, get discouraged.

3) Parents need their help; need to get a job.

4) I don't know.

Schedule II - Younger Age Group

25. Suppose someone told you that you don't have to go to school next year if you don't want to. What would you do - would you go to school or would you stay home? Why?

1) I would go to school to learn, to work; to get smart; to get a job.

2) I would go because I have fun at school; I like school.

3) I don't know; sometimes I'd go, sometimes I'd stay home.

4) I'd stay, I don't like school; like to have holidays.

- 5) I'd stay at home, I like to be at home with my parents.
26. Do you think you would miss anything if you didn't go to school?
- 1) I would miss a subject or some work I like.
 - 2) I would miss all of it; miss just going to school.
 - 3) 'Miss' things I have to do (miss our bus, miss the test).
 - 4) No. I wouldn't miss anything.
27. What kinds of things do the other kids in your class do that bother you? What do they do that makes you mad or unhappy?
- 1) Do something to me (fight with me, tease me, take my things).
 - 2) Do something to me because I'm Indian.
 - 3) Do something among themselves that disturbs me (fight, talk loud).
 - 4) I don't know; nothing.
28. What work (subject) do you like best in school? What do you like to do the most at school?
- 1) Art, drawing, music.
 - 2) PE, sports.
 - 3) Arithmetic.
 - 4) Reading.
 - 5) Other subjects.
 - 6) I don't know, I like most things.
 - 7) Don't like much at all.
29. How good do you think you are at arithmetic? Are you good, medium

good, or not so good?

- 1) Good.
- 2) Medium good.
- 3) Not so good.

30. How do you think you are at reading? Are you good, medium good, or not so good?

- 1) Good.
- 2) Medium good.
- 3) Not so good.

31. What about the other kids in your class - how good are they at arithmetic? Are most of them better than you or not as good as you?

- 1) Better than me.
- 2) Same as me.
- 3) Not as good as me.

32. What about at reading - how are the other kids in your class? Are most of them better than you or not as good as you?

- 1) Better than me.
- 2) Same as me.
- 3) Not as good as me.

33. What do the kids in your class do that makes your teacher happy?
What do they do that she likes?

- 1) Be quiet, do our work; be good, not talk.
- 2) Do extra things, give her presents, tell jokes.
- 3) I don't know.

34. What do the kids do that your teacher doesn't like? What do they do that makes her mad?
- 1) Behavior; they fool around.
 - 2) Not doing our homework.
 - 3) I don't know.
35. What does your teacher do then (question 34)?
- 1) Punishes us herself physically.
 - 2) Punishes us herself non-physically.
 - 3) Sends us to someone else for punishment.
36. What was the teacher like that you had this year?
- 1) Liked her, she was kind.
 - 2) Indifferent.
 - 3) Didn't like her, she was cranky.
37. Does your school ever teach you anything about how to act to other kids and to other people? What does it teach you?
- 1) Know your manners; be quiet.
 - 2) Don't fight.
 - 3) Be kind, help other people.
 - 4) No, they don't teach us.
 - 5) I don't know.

Additionally, questions number 4, 11, 13, 14, and 15 were used as they appear in Schedule I, making a total of 18 questions asked with the younger age group.

APPENDIX II
LISTING OF RESPONSES FOR TOTAL SAMPLE
SCHEDULE I

Person	1	2	3	4	5	6	7	8	9	10	11
Question No.											
1	2	1	1	1	3	3	3	1	3	3	1
2	2	6	5	6	4	5	4	3	5	2	5
3	2	4	4	1	1	1	3	4	4	4	3
4	1	2	2	4	1	4	4	5	3	5	2
5	1	-	1	6	1	5	-	4	1	5	2
6	4	-	1	1	3	4	-	1	1	3	2
7	3	-	1	-	4	3	-	-	4	1	3
8	7	5	5	5	5	5	1	3	1	3	3
9	4	3	2	3	2	1	1	1	3	4	5
10	2	-	2	-	-	-	2	1	2	1	2
11	3	1	2	2	2	1	2	4	2	3	4
12	3	1	2	2	1	1	4	1	2	2	1
13	3	1	2	2	2	1	-	-	2	2	2
14	-	2	1	-	1	3	-	-	1	1	1
15	2	1	3	3	1	1	1	2	2	2	3
16	4	6	1	5	7	3	6	2	-	3	6
17	2	1	3	2	2	2	2	2	2	2	2
18	2	-	-	-	-	-	-	2	3	2	3
19	4	-	1	4	-	3	1	1	1	4	6
20	3	-	1	-	-	-	-	3	1	2	2
21	4	3	4	3	3	3	-	1	2	1	4
22	2	-	-	-	-	-	-	1	-	-	-
23	1	-	-	-	-	-	-	1	-	-	-
24	1	-	3	2	2	2	1	-	3	3	3
Age	16	13	13	16	15	17	14	18	15	14	18
Sex	F	M	M	M	M	F	F	M	M	F	M
Drop	yes							yes			
School Type	3	1	2	1	1	1	1	1	1	3	3
Family Type	3	2	-	3	2	2	2	-	-	-	3
Family No.	2	1	3	4	6	6	6	7	8	8	10
Grade 1968/69	-	7	7	11	8	8	6	-	8	8	11

SCHEDULE I

Person	12	13	14	15	16	17	18	19	20	21	22
Question No.											
1	1	1	3	1	1	1	3	3	1	1	3
2	5	6	5	5	2	2	1	6	2	5	6
3	2	2	3	2	1	2	2	2	1	2	2
4	5	5	4	1	5	5	5	5	5	5	5
5	5	-	4	-	-	4	3	1	4	1	4
6	4	3	2	4	4	3	3	2	2	3	3
7	3	-	3	3	3	3	3	4	1	3	4
8	1	2	6	5	7	1	2	6	7	1	4
9	3	3	1	3	3	4	4	1	3	1	4
10	-	1	-	-	-	2	2	2	2	-	2
11	1	2	4	3	2	4	2	2	3	1	4
12	1	2	4	3	1	-	3	3	3	4	1
13	1	2	2	-	2	-	3	1	3	3	1
14	3	1	1	-	1	-	-	1	-	-	3
15	1	1	4	3	3	3	4	4	-	1	4
16	3	1	6	1	2	2	1	-	2	1	1
17	2	2	2	3	2	-	2	2	2	1	1
18	1	2	1	4	1	1	2	2	-	-	2
19	6	4	4	-	4	1	5	-	4	1	4
20	-	-	-	-	2	-	1	-	-	-	2
21	1	2	1	4	1	1	1	2	1	2	1
22	1	-	-	-	2	4	1	-	-	2	1
23	1	-	-	-	1	3	3	-	-	2	-
24	1	-	1	1	1	-	-	2	1	-	2
Age	15	15	17	13	15	19	18	15	13	14	14
Sex	F	M	M	F	F	F	F	M	F	F	M
Drop	yes				yes	yes	yes			yes	
School Type	3	2	3	3	3	2	3	1	2	3	2
Family Type	1	2	1	1	3	3	3	2	3	-	2
Family No.	14	15	14	14	19	19	19	20	19	17	20
Grade 1968/69	-	7	10	6	-	-	-	8	7	-	6

SCHEDULE I

Person	23	24	25	26	27	28	29	30	31	32	33
Question No.											
1	1	1	1	3	1	3	1	3	3	2	1
2	5	5	2	5	3	4	2	5	2	6	5
3	1	2	1	1	1	3	2	2	1	1	3
4	5	5	4	1	4	1	5	5	4	5	5
5	1	5	-	2	1	1	5	5	5	5	1
6	2	1	3	1	2	3	2	4	3	4	3
7	1	3	3	4	2	3	3	3	3	-	3
8	5	5	1	-	2	6	5	2	4	3	1
9	2	3	3	5	3	1	4	3	3	3	1
10	2	2	1	-	2	2	2	-	1	1	2
11	1	2	3	4	2	4	3	1	4	3	2
12	1	1	1	2	1	3	1	1	2	4	2
13	2	2	3	-	2	3	2	2	1	2	2
14	1	-	-	-	1	-	3	1	1	3	1
15	2	2	2	-	1	1	1	1	1	4	1
16	1	4	-	-	2	3	3	4	3	-	1
17	2	3	2	2	3	3	3	2	2	2	-
18	2	2	1	4	1	3	3	2	2	2	2
19	1	1	5	-	-	-	4	4	2	-	1
20	3	3	-	2	2	2	1	-	-	-	3
21	1	1	2	1	2	-	2	2	2	3	4
22	-	-	-	-	1	-	3	-	-	4	4
23	-	-	-	-	3	-	2	-	-	3	3
24	4	2	-	2	3	2	2	-	-	-	-
Age	15	16	15	19	19	19	16	15	13	18	17
Sex	M	F	F	M	M	F	F	F	M	M	M
Drop					yes*		yes			yes	yes
School Type	3	3	3	1	3	1	3	3	3	1	2
Family Type	3	2	1	1	2	1	1	1	1	3	-
Family No.	16	25	24	23	25	23	24	27	27	28	29
Grade 1968/69	9	10	8	12	11	12	-	10	7	-	-

* Dropped and returned to school next year.

SCHEDULE I

Person	34	35	36	37	38	39	40	41	42	43	44	45
Question No.												
1	1	1	1	1	1	1	1	1	1	1	3	3
2	2	5	5	3	1	3	5	1	2	-	5	5
3	2	1	1	4	4	3	1	1	2	2	3	4
4	5	1	4	3	3	2	1	1	5	4	5	2
5	1	6	5	3	6	2	5	1	5	1	1	1
6	3	1	1	3	3	2	2	3	3	2	2	-
7	3	1	3	3	4	-	1	3	-	1	-	1
8	5	3	4	-	5	5	2	5	7	4	2	6
9	1	5	3	4	3	5	4	4	3	1	2	1
10	2	2	2	2	2	-	2	2	2	-	2	2
11	1	2	1	1	1	2	1	4	4	2	1	1
12	4	1	3	3	3	1	1	4	1	3	3	1
13	2	2	2	3	3	2	3	-	2	3	-	-
14	-	1	1	-	-	1	-	-	2	-	-	-
15	4	4	3	5	1	4	3	3	2	4	1	-
16	1	2	2	7	7	2	2	6	3	2	-	-
17	2	1	1	1	1	2	1	1	2	1	-	-
18	1	-	2	2	2	-	4	-	2	-	-	-
19	1	1	2	1	-	3	2	1	6	4	4	4
20	2	3	3	3	2	-	3	-	-	2	-	-
21	1	2	3	4	1	2	4	3	4	4	3	3
22	-	-	-	-	4	-	-	2	-	-	-	-
23	-	-	-	-	3	-	-	4	-	-	-	-
24	-	4	1	3	4	-	2	1	1	3	-	-
Age	13	16	16	13	19	18	15	17	13	17	19	17
Sex	F	M	F	M	M	M	F	F	F	M	F	F
Drop					yes			yes				
School Type	2	1	1	1	1	1	1	1	3	1	1	1
Family Type	2	3	-	3	-	3	3	3	1	-	-	-
Family No.	30	33	32	33	32	31	33	33	35	38	39	39
Grade 1968/69	7	8	10	8	-	11	9	-	8	8	11	9

SCHEDULE II

Person	46	47	48	49	50	51	52	53	54	55	56
Question No.											
25	1	3	1	1	1	2	1	1	2	2	1
26	4	1	1	1	3	-	3	1	2	2	1
27	3	3	3	3	1	1	1	3	4	3	3
28	3	3	4	3	6	3	4	3	3	4	3
29	1	3	2	1	3	2	1	2	1	-	1
30	3	2	1	2	2	3	1	3	2	1	3
31	2	1	3	3	2	2	3	1	2	-	-
32	3	1	1	3	3	1	3	2	2	-	-
33	2	1	2	1	1	1	1	1	2	1	1
34	1	1	1	1	1	1	1	1	1	1	3
35	-	1	1	-	2	1	1	2	2	-	-
36	-	1	-	-	-	-	-	1	1	-	-
37	1	1	1	2	-	4	3	1	1	1	3
4	-	1	-	-	-	-	-	3	5	-	-
11	2	2	1	1	1	3	2	3	3	-	2
13	-	2	2	2	3	3	2	2	1	2	2
14	-	1	1	1	-	-	1	1	1	1	2
15	1	3	1	1	1	5	1	1	1	1	1
Age	8	12	9	11	7	8	8	11	10	7	8
Sex	M	F	M	F	M	M	M	M	M	F	F
School Type	1	2	1	1	2	3	2	1	1	1	1
Family Type	2	3	2	2	2	-	-	2	-	3	3
Family No.	1	2	1	1	1	3	5	6	9	11	11
Grade 1968/69	3	5	3	5	1	3	1	4	4	2	2

SCHEDULE II

Person	57	58	59	60	61	62	63	64	65	66	67
Question No.											
25	1	2	2	1	4	1	1	2	4	2	4
26	1	2	3	4	3	3	2	2	3	2	4
27	3	3	4	3	1	3	4	1	1	1	4
28	3	3	3	3	5	3	6	5	5	3	3
29	3	2	1	1	1	3	2	3	3	2	3
30	2	3	2	3	2	2	1	2	1	3	2
31	-	-	1	1	3	-	2	1	2	2	1
32	-	-	2	1	2	-	2	2	3	1	1
33	1	1	2	2	2	1	1	2	2	1	1
34	1	1	1	1	3	1	1	1	1	1	1
35	-	-	1	-	-	2	1	3	-	1	3
36	-	-	-	-	-	-	2	-	-	-	-
37	1	1	4	-	2	3	1	5	1	1	1
4	-	-	-	-	-	-	1	-	-	-	-
11	2	2	2	3	3	2	3	1	2	2	2
13	2	2	2	2	1	2	3	2	-	2	2
14	1	1	2	2	1	1	-	1	-	1	-
15	1	4	1	1	1	1	4	3	4	1	3
Age	9	11	6	6	8	12	7	12	8	12	12
Sex	F	F	F	F	M	F	M	M	F	F	F
School Type	1	1	2	2	1	1	3	2	1	2	2
Family Type	3	3	-	-	-	3	1	2	3	3	-
Family No.	11	11	13	12	12	11	14	15	16	19	17
Grade 1968/69	3	4	1	1	2	4	2	6	3	5	5

SCHEDULE II

Person	68	69	70	71	72	73	74	75	76	77	78
Question No.											
25	1	1	1	4	5	5	1	1	1	5	1
26	3	4	4	1	2	4	4	2	1	3	1
27	1	1	3	2	1	2	3	1	2	1	3
28	3	5	4	3	1	3	4	3	2	3	3
29	1	1	3	1	-	2	2	1	2	3	1
30	2	2	2	1	3	2	1	2	3	1	2
31	2	1	1	3	-	2	1	3	1	2	3
32	2	2	3	3	1	2	1	1	1	1	1
33	2	1	2	2	3	2	2	1	2	2	1
34	1	1	1	1	1	1	1	1	1	1	1
35	1	2	-	1	1	1	1	1	1	3	-
36	-	-	1	-	-	-	-	1	-	-	-
37	1	4	5	3	1	5	3	2	2	3	1
4	-	-	5	-	-	-	-	5	-	-	-
11	2	2	2	2	3	2	2	2	3	2	2
13	1	2	1	2	3	2	2	1	1	2	1
14	1	1	1	1	-	1	1	1	1	1	1
15	1	1	5	1	1	3	1	1	4	1	-
Age	10	11	12	9	6	11	10	11	10	11	11
Sex	M	M	M	F	F	F	F	M	M	F	F
School Type	1	2	1	2	1	1	2	2	2	2	1
Family Type	2	3	3	3	2	2	2	2	-	3	3
Family No.	21	19	16	19	21	21	20	20	22	18	16
Grade 1968/69	3	4	6	2	1	5	3	4	4	5	4

SCHEDULE II

Person	79	80	81	82	83	84	85	86	87	88	89
Question No.											
25	1	1	1	1	1	4	1	1	1	1	1
26	1	4	4	4	4	4	3	4	2	3	4
27	3	1	1	1	2	3	4	3	1	1	1
28	3	1	3	3	1	4	3	3	2	6	7
29	3	3	1	3	2	1	1	3	2	2	3
30	3	2	3	3	3	1	1	3	1	2	3
31	1	1	1	1	1	1	2	2	2	2	1
32	3	2	2	3	1	3	3	2	3	2	2
33	1	1	2	2	2	1	1	1	1	1	2
34	1	2	1	1	1	1	1	1	1	1	1
35	1	-	1	1	1	1	3	1	2	3	3
36	-	1	-	-	-	1	1	-	1	2	-
37	1	1	1	1	4	2	1	-	1	3	2
4	-	5	-	-	-	-	-	5	5	1	-
11	3	3	3	2	3	2	2	2	2	3	3
13	2	2	2	1	2	2	2	2	3	2	2
14	1	1	1	1	1	1	1	-	-	1	1
15	4	1	5	3	3	1	1	1	1	5	3
Age	7	14	8	10	11	9	11	12	11	10	12
Sex	F	M	M	F	M	F	M	F	F	F	F
School Type	2	2	2	2	2	3	3	2	3	2	2
Family Type	2	2	2	2	2	2	1	2	1	2	2
Family No.	26	25	26	26	26	26	23	25	27	30	30
Grade 1968/69	1	7	2	3	3	2	4	7	5	3	6

SCHEDULE II

Person	90	91	92	93	94	95	96	97	98	99
Question No.										
25	1	4	1	1	1	1	1	1	1	2
26	3	4	2	3	3	1	3	4	1	4
27	3	1	3	4	2	3	3	1	3	3
28	2	3	4	3	3	3	3	4	5	3
29	3	2	3	3	3	2	2	3	2	3
30	1	3	1	3	2	3	3	3	3	1
31	1	1	1	1	2	1	2	1	3	1
32	3	1	3	1	2	1	1	1	1	2
33	2	2	2	3	1	1	1	1	2	1
34	1	1	1	1	1	1	1	1	1	1
35	1	3	2	-	3	1	3	-	2	3
36	2	-	-	-	3	-	-	-	1	-
37	1	3	3	1	1	2	5	1	3	1
4	2	-	-	-	5	-	-	-	-	-
11	2	2	3	2	2	1	2	3	2	1
13	1	2	2	3	3	2	2	3	2	2
14	1	1	1	-	-	1	1	-	1	1
15	1	4	1	4	4	4	1	1	1	1
Age	10	9	10	7	11	10	12	8	10	10
Sex	M	M	F	F	M	F	F	M	M	F
School Type	1	2	2	2	2	2	2	2	2	2
Family Type	3	3	3	3	1	1	1	3	3	3
Family No.	33	34	34	34	35	35	35	37	36	36
Grade 1968/69	3	2	3	1	5	3	6	1	2	3

APPENDIX III

STUDENT PAPERS

No. 1: female, 16,
dropout.

(Note sent to me via No. 1's grandfather after I had made several attempts to interview her.)

Bonnie Evans

I don't go to school, so I don't think there is any use in talking to me because I don't talk very much and I'm not interested in school, and I'm not usually home, and I'm always busy.

Signed: No. 1

No. 5: male, 15,
residential school.

The only trouble I have in school is I don't like how everything is set to the very last minute. I have to get up 6:30 ; Breakfast at 7:00 ; Housework 7:30 ; get on the school bus ; School starts at 8:42 ;
7:30 8:00
Lunch 11:30 ; School 12:16 ; School out 3:08 ; Get on School bus 3:25 ;
Sports (sometimes exercise) 3:45 ; Get ready for supper 5:00 ; Supper
5:00
5:30 ; Homework study 6:30-8:30. T V 8:30-9:00 ; Bed 9:30 : Every day the same People to strict: If not at the right place at the right time you have to work while others watch T V.

At school we are divided into groups. Our group started with 48 boys. Lots of the found it to strict so the ran away. At the end of the year our group had only 28 boys. I would more time to myself.

No. 12: female, 15,
dropout.

I wouldn't mind to travel to every school. It would do us good to meet other people. to get used to them oh, let's get back to Brooks. Well little kids always call us down. But My Girl Friends and I sometimes laugh at time. just at times we get very mad, that's when we're in a

bad mood. Mrs. Jones well, like Mary and I are in a very good mood. Mrs. Jones always spoils it (of course).

When we go Math. our Math teacher gets Mad if we don't understand the first time so I'm always scared to ask him My Math problem so not too many kids ask him.

No. 13: male, 15.

What I like about school

One think I like about school is that no one talks to me. When I am working. When we have the right teacher. When all the children are kind. And when all the Boys and Girls are quit, well we are Working. When I have all the thing's I need like Pencil, Pen and the Right kind of books, ect. And when I have the right Kind of Pens to do different kind of work. And another thing is when I have the right kind of pencil certain work. And when we have out P E the right time. One thing is When I get to know all the Boys and girls and all the teachers. And I like it when I have lots of friends.

What I don't like about school

What I don't is some teacher's. That like blaming some thing you didn't do. When some body else did it. And the way some Boy and Girls act. Once thing don't like when a boy is teachers PET. And they fight with them and go tell teachers and the teachers get mad at you when he started the fight and he tell the teacher I started and the teacher Believes the other boy. And when the teacher says we have PE at a serant time and when the time comes the teacher says we can't have PE today. And when we want to play with to Baseball some teachers say we can't play with it.

No. 14: male, 17.

Education and Racial Predjudism

I feel that school is a drag, but education is important to better your standard in living in this society.

If the indians learn to ignore the white peoples predjudism against them, they would live in better conditions and would have better jobs with the education that they would get.

When white people or any other race shows their predjudism, they also show their ignorance because they have nothing else better to do but discriminate.

I often wondered why I should go to school and learn history

(Shakespeare, England, France). What is it going to do for me when I get a job? Why can't I just find out what kind of job I'm good at and study it and what ever it requires (math, English, science, etc.).

I can only think of one answer, it's to develop your brain but not to develop it in a useful way, to understand the kind of thing that your after.

I guess prejudism is all around us, if we didn't have it, there would be no problems and people would get bored of living. Today's world consists of 'sexes and violence'.

No. 15: female, 13.

What I didn't like about school !!

I didn't like PE at all. Well we get called down. And my problem really was school was too long about seven hours. And when I ever think about it I couldn't concentrate on my work. Some kids that didn't want to learn they'd look for some-one to mouth fight at. They would look down at the Indians because of their color. and whisper names at us. And the other thing would be the teacher would be angry and yelling and when some of the kids would be talking and disobeying the teacher and the teacher would give us detention after school and the people who catch the bus would have to miss the bus and I happen to be the one who catches the bus. etc....

What I like about school.

Summer was coming and our teacher brought us to Savary to a beach party and have Christmas party or we have half a day. And I'd have to do the same thing every night was.

1. homework. 2. make my lunch. 3. get my school clothes ready. 4. I would have to bath because of PE every twice a day. I really mean skip one day of PE. I don't mind bathing though. If I don't do one of them four things I'd feel uncomfortable.

I really feel education would solve the Indian problem.

No. 16: female, 15,
dropout.

What I do like about school. The recess because you get a 1 hour recess And you can see all your friends and meet new friends and different kind of people. Because you can't always meet your people. Well you get to learn more and special math because you get to learn change money back. And English you learn how to be polite and to speak well and you learn verbs and nouns and so for. Science you learn about animals and different dangerous things and you learn how to make things. And social studies you learn about different countries and different people. Sewing

you learn how to make clother and you have to learn how to sew your husband clother. And you don't have to bother buy clother. And cooking you learn how to cook every kind of food. And special went you become a waiter have learn that to. Health to learn about every thing things you should do and thing you don't do.

What I don't like about school is that your not a loun to chew gum in the class and when you don't class but what I mean about this which class I don't want to go. And your not a loud to smoke on the school ground. Or not a loud to play record in the class room. And when they tell you what to do like don't run in the hall way. And special when you have to go for dent detention . And your not a loud to the store. And prejust kids like when they call us name. When where not a loud to play record. And if we don't want to go to school don't have to. And not a loud to hitike home. And when your make lot of noise on the bus they let you walk home. And not a loud to wear shorts or jeans to school or bait suit. And hats to. And when you don't do your homework you get the strap and the dent.

No. 19: male, 15.

We have to go to school to get a better job. That is to go right though school to the end to what you going to be. What I go to school for I want to learn sometime and like what I want to be when I finish school. To the job I am going to get when I fimish school It takes Power Mechanics and Math to take H. O. O. But I still have to go to school. Because I an to young to quit school. But I don't intend to quit school, Because if you do quit school all you do is sit around, but you will regret it when you get a bad job. But what I don't like going to school is some of there rules is if you miss the bus you have to walk home. You can't high-hike even if you have to walk about 10 miles you can't still high-hike not until four o'clock. That is about one hour of waiting to high-hike. But this rule is okey. If you are caught smoking and get a grabeg garbage detail you have to do it. Because you have to do it. But not in afterschool because if you miss your bus you have to walk home or high hike and they should not have detentions in after school because its still the same you'll miss your bus. When I was in grade 8 I didn't like French because I didn't know much about French. And I didn like it when a test is coming up I would have to be prepaired for it. The is a boy in every class of mine that don't like indians. But there is two of them in matter of fact. He calls Indians names. He calls names to most of the girls I guess its why some of the girls quit school. They don't like white kids calling them names I guess. I don't like it very much my salve too when I hear it from some body. But I didn't hear anybody call me names. Because I have some white kids that are my friends.

No. 53: male, 11.

Socials: I don't like Social Studies, because I don't like to study about the past. What good is it to learn of something that was done and over with now. When I don't like it the teacher forees me to learn. When I'm fored to learn I forget it by the next day.

English: To many books for one subject. Why don't they just have one or two books instead of four or five. They just try to teach you to much at the same time.

Reading(Eng): I don't like reading because I'm forced to. I also don't like it because you read almost all day

No. 56: female, 8.

July 19 I like school I like work book and study and I know how to print and

No. 57: female, 9.

I like arithmetic Catechism science Language and Art.
I don't like Socle Studyies that's all I don't like.
I like School all the time. But sometimes I am late for class.

No. 58: female, 11.

Learn about school? July 19th
I like school because you learn. I like Arithmetic and Social Studies because you learn, and learn about other places too, and other people like Indain's, travellers too. Sometimes you learn to write. like spelling because you learn words, and capitals too.

The thinks I don't like.
I don't like Science because it is hard, and the others too.

No. 62: female, 12.

The things that I like in school
I like arithmetic the best of work. The reason why I like it, is that you might need it if are working in a store.

The things that I don't like in school.
I don't like my teacher Mrs. T. because she is too crule. And she is not busy, if you ask her to talk to her for a moment, she will say 'Go back to your desk and do your work. That all.

I also don't like the white boys in grade 5, the reason why is when my teacher says something nice, like you are going to go out to play baseball, and they talk, and throw erasers around the room, or hit you on the arm.

I like Language because I like reading out loud. thats all.

I'd like to change the rules, and to have any kind of writing. and have a swimming pool.

No. 64: male, 12.

Why I like School August 20.1969

What is my favourite subject in school, well I'll give you my correct answer it is: spelling, reading, language, science, mathematics and social studies. The kind of sports I like is basketball, fieldhockey, baseball, tennis, floorhockey, and many other kinds of sports. Also when you are in the lower grades, it might seem easy. But when you get into the higher grades such as grade nine to twelve. It may be difficult, but you just have to take it if you like it or not. this is why I like school.

Why I dislike school August 20 1969

What I dislike about school is that when you are still concentrating on a special subject, then a pupol in your classroom comes along and starts to bug you which means that he or she is looking for a scrap or something like trouble. Another thing is that when you have a dull miserable grouchy teacher in your classroom. Such as when she is taking he own time to do her work and we get behind in our subject she sends us to the principal. It is all her fault.
This is the kind of things I dislike about school.

No. 71: female, 9.

What I like about school.

My favorite subject is Art. because its lot of fun. My other favorite subject is Arithmetic. I like arithmetic because we have to use for it later in life. I like printing besides reading.

What I dislike about school.

I dislike about school when the teacher yells at me. I don't like being called down by kids. I don't like fighting too much. I don't like boys. I dislike school because it lasts too long. We pray too much about hour in half which I can't stand at all. I don't like getting strapped.

No. 73: female, 11.

'What I like about school'

1. When the girls are kind and play with me.
2. When I'm in class I like Social Studies.
3. Sometimes I like the things I draw.
4. I like to be a good artist and to be the best in my class. '(already am.)'
5. I like my teacher for one reason is because he's funny and kind and always makes us laugh.
6. I like it on Fridays, for one reason is because school ends fast, and another is we have P.E. and art.

That's all.

'What I don't like about school'

1. I don't like it when girls are mean and act proud and good.
2. I don't like it when I do arithmetic because it's hard.
3. I don't like it when girls watch me draw, because it makes me nervous when they talk.
4. And I don't like it when they ask me to draw for them.
5. And for the last time, I didn't like it when I passed my grade this year. because I want my same teacher because he's fun.

No. 74: female, 10.

What ever I like

catechism
Arithmetic
Art
pe
painting.
reading

What ever I don't like

spelling
writing
printing
reading work Book
spelling Book.

No. 99: female, 10.

1 page

I never made up my mind yet I am not sure if im going tbe en nurse or not. I was planning to be a blood doner but Poupaly it is any one jop But whan I grow up I miete change My Mine.
But I thik I will die with my step Mother around. She trets me to mean. But anyway I hope I stay alive.
I hope you Will be happy when you go away, I hope you like the little kitten. And I hope you have a good time with the kitten.

APPENDIX IV

INTERVIEW SCHEDULE FOR PARENTS

1. Do you think it's better for children from here to go to a boarding school or to the local schools?
2. What about your own children, where would you rather have them go to school? Would you rather send them to a Catholic school or to public school?
3. Most reserves in B.C. used to have schools, like Sliammon used to have a school. Do you think this was a good idea or not?
4. When it comes to teaching most things, do you think the teachers do a good job or a bad job?
5. What does your child complain about concerning school? What worries him or bothers him about school?
6. Do you think Indian children ever learn things at school that their parents don't want them to learn?
7. Have your children ever learned things in school that makes you and your family feel pleased?
8. Have you ever helped your child with lessons?
9. Do you ever give your child advice about school, or just talk to him about school?

10. Do you think young people here get much encouragement about school from older people?
11. Do you think Indians from this reserve who go to school get better jobs than Indians who don't?
12. What kinds of job do you want your kids to have when they grow up and are out of school? How will going to school help them get that kind of job?

APPENDIX V

DROPOUTS

Person No.	Age in June 1969	Age at Dropping	Grade during or after Dropping	Family Type	Dropped in 1968/69
- Females -					
1	16	15	7	3	
12	16	15	8	1	yes
16	15	15	8	3	yes
17	19	16	7	3	
18	18	16	8	3	
21	14	14	8	-	yes
29	16	15	9	1	yes
41	17	16	7	3	yes
- Males -					
8	18	16	10	-	
27*	19	16	8	2	
32	18	16	7	3	
33	17	15	8	-	
38	19	17	9	-	

* Person 27 dropped but has returned to school. Since he answered questions in the schedules regarding dropping, he is listed as a dropout, but is counted as a non-drop on all other questions.

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April 15, 1974

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Dear Mr. Bertz,

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