NEED IDENTIFICATION AND PROCTOR SELECTION
FOR
DISTANCE EDUCATION ON ISOLATED RESERVES

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ABSTRACT

In response to a need to make university-level education available to residents of isolated Indian reserves and to increase local control of education, a pilot study was designed to provide information necessary for developing a low-technology distance education system to serve the needs of four teacher aides in two communities in northern Saskatchewan. It was felt that a short-term, specific-purpose investigation which began by identifying some of the teacher aides' learning needs would make it possible for the researcher to define community resources which could form part of an appropriately-designed distance education structure. A methodology was developed which guided the researcher as he branched out from the initial focus of inquiry to select individuals or groups in the community capable of acting in various roles (termed "proctors") to assist the teacher aides in acquiring professional certification. This methodology combined concepts from the fields of community development, adult education, applied anthropology and system theory to indicate individuals or groups who could participate in such a system. The research also assessed some of the dynamics of school-community relations and the potential for increasing the degree to which residents could acquire a meaningful role in the operation of the schools on their reserves. Some learning needs were identified, and proctors were subsequently selected who could fulfil several roles in a distance education system. Differences between the two communities were discussed, and avenues for increasing community interest and involvement in the functioning of the schools through local participation in a distance education system serving the teacher aides were described. The potential characteristics of such a structure were indicated in a scenario involving
a "course" which could be offered to meet a specific learning need articulated by one of the teacher aides.

It was concluded that information necessary for developing an appropriate distance education structure for residents of isolated reserves could be generated by employing the field methods used in this research to identify local resources and students' learning needs.
ACKNOWLEDGEMENTS

The author wishes to acknowledge the assistance and guidance he has received from many sources, foremost of which has been his family. Without the patience shown by his two children and the unabashed prodding he received from his wife it is doubtful that this thesis would have progressed as far as it has. Roy Wagner, of the University of Saskatchewan's Extension Division, provided ready assistance and clear criticism of earlier drafts in his capacity as supervisor of an exceptionally tolerant committee. The two other members, Brock Whale of the Extension Division and Linville Watson of Sociology and Anthropology were consistently supportive and accepting of the many awkward steps negotiated prior to reaching this stage. Rod McLaren and Judy Mitchell of the Saskatchewan Indian Community College, and Gary Meekins of Indian Affairs provided great assistance in the development and fieldwork stages of this study, and June Wyatt, Richard A. King and Jim Stricks are to be thanked for encouragement in the drafting of this report. Of the many who gave freely of their time and expertise while the researcher gathered data, Caroline Est and her family in Patuanak are to be especially thanked for their open hospitality and ready acceptance. Without the cooperation of the school staff, residents and chiefs of Dillon and Patuanak, Saskatchewan, this research could not have been conducted.

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Chapter 1
INTRODUCTION

1.1 Overview

This report is a discussion of field work undertaken in May, 1977, in two Chipewyan reserves, commonly known as Patuanak and Dillon, north of Meadow Lake, Saskatchewan. The study was designed to provide information related to the Federation of Saskatchewan Indians and the Indian Federated College's desires to develop new ways to make post-secondary education available to residents of isolated northern communities.

Due to the remoteness and widely-dispersed population, initial plans included discussion of "distance education" structures, (where students study in communities some miles removed from the university), and also considered methods of locating persons in the students' communities who would be capable of assisting with the learning process. Several such types of "proctors", or "assisting roles" were explored for possible incorporation into a higher education system.

It was decided to focus on the learning needs of the two Indian teacher aides in each community; they were considered as potential students in a program which could be developed to enable them to acquire university-level education leading toward professional certification. It was assumed that by conducting field research related to the learning needs of these four individuals the Indian Federated College would become more aware of the circumstances in which they and other potential northern students lived, and could thus develop relevant programs and learning structures to serve a variety of post-secondary education needs identified by this hard-to-reach population. This structure could incorporate local residents to assist in the learning process.
Because so little was known about these reserves in this regard, however, it was anticipated that the initial orientation, the focus on the teacher aides' learning needs, would give rise to information and directions of inquiry about which nothing was known at the time the study was being planned. One such major unknown area was related to methods of identifying individuals and roles capable of fulfilling as-yet unclear functions in a distance education system.

The form of the research, therefore, had a dual nature: on the one hand there was a clearly-defined process where questions were asked about the teacher aides' learning needs, and data was gathered in response to these questions. On the other hand, there was a less-clearly-defined process of exploration of community circumstances brought out by these initial questions. Knowledge of these broader circumstances would be useful to the college in working toward establishing a structure of higher education to serve the needs of this part of the province. Of special relevance to this study was information related to the selection of "proctors", or persons capable of fulfilling the "assisting roles" mentioned above.

In some aspects this research was a process similar to aiming a narrow beam of light onto a specific, known point in a dark room and describing in considerable detail the brightly-illuminated area in the focus of the beam. The adjacent areas, however, about which little was known prior to turning on the light, are illuminated to some extent by the glow reflected and diffused from the clearly-visible area, and these peripheral regions can therefore become somewhat more clearly understood. The context in which the teacher aides lived would be considered in this manner, and the report will have a dualistic nature -- one facet speaking clearly about the four teacher aides in terms of specific questions about their learning needs,
and the other facet being a discussion of the environment in which they lived and from which the Indian Federated College would be able to draw resources in order to develop the desired education programs.

1.2 SCENARIO – Related Indian Institutions and background of study

1.2.1 Federation of Saskatchewan Indians – (FSI)

The Federation of Saskatchewan Indians was, at the time of this study, an organization run by an executive elected annually by representatives of the Indian bands of Saskatchewan. It was engaged in many activities to improve the circumstances of the province's Indian population, among these being education, treaty rights and research, economic development, band management training, cultural and spiritual programs, negotiating with governments on behalf of their electorate, and so on.

It was considered by many to be the best-organized and most powerful native political group in the country. Its salaried staff number in the hundreds, and it carried out its activities throughout the province.

Due to distance, environment, tribal and other differences, however, it had not been as active as it would have liked in the northern part of the province. The reserve population there was predominantly Chipewyan while most of FSI's staff were from the majority Cree population and there was a complex long-standing difficulty in communication between the two groups. The environmental differences contributed to these difficulties, for many Chipewyan communities were not linked to the south by roads, nor did they have access to the type of services and facilities available to most of the southern, rural-based reserves. The language difference was another contributor to this difficulty, which at the time of the study had
reached such proportions that some northern bands were discussing forming their own political organization, and withdrawing from the Federation.¹

1.2.2 **FSI and Education**

Perhaps the highest priority item on the Federation's agenda was education. Three interrelated but distinctly separate institutions were operated by FSI: The Cultural College, Community College, and Federated College. The Community College operated as an Indian-run community college, part of the provincial adult education system, and had a mandate to provide learning opportunities on reserves wherever possible. The Cultural College was involved in a variety of education concerns, such as curriculum development for public schools in the province, cultural and traditional education, and Indian Music and Indian Art programs.

The Indian Federated College was a recent affiliate of the University of Regina, and was in the early stages of providing university-level education to students seeking a learning process more closely related to the Indian culture than the so-called mainstream, white-oriented university.

The outstanding feature of these institutions was that they were initiated by Indians, were controlled primarily by the Federation, and operated on a mandate derived clearly from the band councils throughout the province.

Federation of Saskatchewan Indians, Saskatchewan Indian Federated College, Report for Board of Directors, September, 1977, - Master Agreement, Section (1) (a) "... an educational institution under the direct control and administration of the Indian People of Saskatchewan."

¹Louis Sylvestre, Band Councillor, Dillon - personal communication.
1.2.3 Indian control of Indian Education

One of the major "platforms" of the Federation was "Indian Control of Indian Education", and it was in this context that this research took place. Among other things, Indian Control means having Indian teachers conduct themselves with Indian students in such a way that the educational process serves to strengthen and improve the circumstances of the people. Major modifications of curriculum, including using the native language as the language of instruction in the early grades, are involved in this process. This would be, some believe, a reversal of the existing situation in most Indian schools run by non-Indians, who are most often transient white teaching staff using a southern curriculum with little local input.

The quality of life was relatively poor in many Indian communities, with the education system often singled out as a major contributor to this fact.\(^1\)\(^2\) To the extent that teachers act as "agents of development" in a community, this contention can be seen as valid. Ward Goodenough states in this regard that:

"In community development it often seems necessary to try to get people to change their beliefs. As they see themselves and their circumstances in the light of new beliefs and understandings, they become more strongly motivated to change and willing to accept new methods of doing things. But what is likely to happen if a development agent successfully educates his clients to view their community as he does and to believe what he believes about them and about the rest of the world? If his beliefs would not let him be content to live in their community, even after considerable development, their acceptance by his clients will lead to a desire to emigrate. We can hardly

\(^1\)Gerda Kaegi, A Comprehensive View of Indian Education, Canadian Association in Support of the Native Peoples, Toronto, Publication #102, N.D. ESP, pp. 3-4.

consider such a result to represent successful development. Development usually requires that a community's members be able to feel good about themselves as members of their community. For this, they may have to believe different things about themselves and their world from what the agent believes.

One way to describe the history of Indian education was as a long series of well-intentioned transient development agents who attempted to make Indian children see the world the same way they did. The result probably contributed to the very low levels of self-esteem found among Indian children in Saskatchewan. This process had been going on for several generations; with the exception of the early missionaries who stayed in the area for many years (and who tried to impose their own biases), the education system with its constant turnover of transient white teachers produced relatively few graduates of Indian ancestry, one of the many factors contributing to an overall level of relative deprivation in Indian community life.

It was in order to counter this long-established trend that FSI devoted much of its energies to gaining control of the education system serving their communities.

1.2.4 Context of this study

The preceding discussion bears directly on this study. In order to have Indian Control of Indian Education (and thus have Indians teaching Indians within a framework of beliefs incorporating a desire to further their way of life, local Indians should be able to become the certified

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2Dr. R. McLeod, Child Psychiatrist, University Hospital, Saskatoon — personal communication.
teachers on those reserves. The Indian Federated College, in conjunction with the University of Regina, wanted to develop a capacity to provide higher education to teacher aides to meet these aims.

The study also fulfilled another FSI need, of providing information about northern communities that could add to their capabilities to meet the demands of the northern bands for relevant educational and other development programs. These could be established as a result of the Federated College's development of an increased capacity to make university-level education available to northern residents. This research was designed to provide some of the information required to establish the administrative and other structural capacities involved in serving such a population.

1.3 Structure of university education

In order to discuss development of university structures capable of serving the learning needs of these northern students, a brief description of some of the basic components of university education would be of benefit. Listed below is an arbitrary sketch of the organizational components of a typical Canadian university structure.

**Learning structure components**

1. A body of knowledge, a "discipline";
2. People familiar with the knowledge, (i.e., teaching staff);
3. Students desiring to become familiar with the knowledge;
4. Interaction resulting in student familiarization with the knowledge;
5. An agent of the society that records student progress and confers recognition and status on the student when advised by teaching staff that they are satisfied that the student has achieved specific
stated degrees of familiarity with the knowledge.

There is a considerable degree of flexibility within each of these broadly-defined components of an educational structure:

1.3.1 **Body of Knowledge (Discipline)**

This component usually manifests itself at the university in the form of a College (e.g., Arts & Science), or a faculty (e.g., Social Work). The ideas and notions forming the basis of these faculties are usually grouped in a form shaped by the history of that discipline in that society, but it is not a prerequisite to acquiring knowledge in a specific area to be a student in that specific faculty. Indeed, there are many ways in which knowledge can be grouped, and a considerable degree of flexibility is possible in the structure of any one faculty. The contemporary university system is but one of many possible ways to organize information for transmission to the young or uninitiated. It is but one type of "access system" to knowledge, and to date it has served most of North American and European society rather well.

Unfortunately, however, the current system does not seem to be able to make knowledge available as readily to native northerners as it does to white, articulate middle-class urban Canadians. The collaboration of the University of Regina and the Federation of Saskatchewan Indians in forming the Indian Federated College was an attempt to improve the access system for native students to the vast storehouse of knowledge available through the university.

There are ideas and areas of experience which are of importance to people other than the white urban middle-class segment of society, areas of knowledge as important to these "other" people as current academic ideas are to the mainstream culture.
"... the professional educator's commitment to formal learning experiences can limit his recognition of alternative types of experiences. The educator is accustomed to operating within his own culture-bound concepts of what is acceptable educational programming. Culture-boundedness can act as a deterrent to the discovery of unique educational opportunities within the community itself."¹

These other bodies of knowledge are not generally available through the university system, although some have been present in societies for centuries, and were frequently transmitted to the young by the elders of the community. Some such items are traditional Indian medicine and philosophy (including the relationship between man and man, man and the rest of creation, and guidance on proper modes of thought and conduct.) Part of this research touched on the importance of recognizing and identifying these other areas of knowledge and seeking ways to incorporate them as valid learning material available to students through the university. This was relevant to this study as this knowledge often formed part of the environment in which the teacher aids (and their students) were raised.

1.3.2 People familiar with the knowledge (i.e., Teaching Staff)

Teaching staff can be from a variety of environments to fulfill this part of an education structure. They are most often staff paid by the university to act as members of a faculty, and are presumed to be well-versed in the knowledge the faculty tries to make available to society through the students. It is not necessary that this function be fulfilled by paid members of the university staff, however, for there are many people

not on such a staff who could be recognized as competent in a particular knowledge area.

Also, the knowledge areas considered appropriate for this study extend beyond those presently provided by the university and into spheres of experience considered important by the Chipewyan culture. Thus, the "teaching staff" sought could include individuals competent in areas of knowledge which would be relevant for more than just the white, English-speaking segment of the community's population. One major goal of this study was to find ways to identify people with capacities in this regard (discussed more fully in following sections), who could act as persons knowledgeable in areas which were of interest to the students and of use to the communities in which the students hoped subsequently to apply their skills.

1.3.3 Students desiring to become familiar with the knowledge

In most universities students present themselves to the faculty and accommodate themselves to the structures of the establishment in which they wish to learn. In this situation the circumstances were somewhat reversed. This study tried to discover what potential students wanted and what kind of people they were so the university could accommodate itself to them. This was an "external" needs assessment, in that there were few givens, and investigation proceeded from a frame of reference broader than that provided by existing university structures. "... the starting point for Educational Planning and Accomplishment are the realities outside of schools..." 1

Otherwise, as experience has shown, Indians rarely attend institutions of higher learning, resulting in a generally lower level of academic achievement of their segment of the population. Another major facet of this study was in this area, with data-gathering focussing on these concerns to a great extent.

1.3.4 Interaction resulting in student familiarization with the knowledge

The most common form of interaction in a university is the didactic classroom lecture system, with faculty-structured seminars being a close second. Another form of interaction involves students reading copiously from books written in a particularly formalized type of English. These forms (as commonly practiced) do not seem especially well-suited to many Indian students, thus this study sought information on possible alternative forms of interaction. It explored the usefulness of having more than two people (teacher and student) in this interaction, of having three, four or more different facets or roles identified to fulfill this function. It also sought ideas which could be developed for interaction in a distance education system, and tried to achieve some understanding of appropriate locations for the various component parts of this interaction.

1.3.5 Societal agent that records and confers status on students

This is most often the university's registrar and secretary's offices, which, in concert with the records-keeping functions of each faculty, determine the extent to which individual students have attained to certain criteria denoting progress or success in achieving familiarity with the chosen discipline. When a faculty (which is recognized by the administration as a legitimate assessor of the relative degree of achievement of
students) advises the administration that a student has met certain criteria denoting acquisition of knowledge, that office, acting on behalf of the society, confers upon the student a symbol (e.g., a diploma) which is indicative of the student's achievement. This symbolic process confers recognition and status on the student, who can then approach other sectors of society (e.g., employers) with some confidence that he will be recognized as having acquired specific degrees of expertise in the knowledge areas concerned.

There are specified standards used by both faculty and the administration to determine student's status in this process. The flexibility of these standards vary from institution to institution, with the initiative for setting these standards most often being a process of consultation among faculties, with the university administration (including the senate and the board of governors) functioning in a monitoring capacity. Thus, if a particular faculty is strongly in favour of according status to students previously unrecognized by the university, mechanisms exist to examine the circumstances, consult upon the validity and desirability of the proposal, and to pass judgment on the ultimate decision as to whether or not this previously excluded category of student is to be included in the status-granting system.

The call from many sectors of society to increase the availability of university education to Indian students is being answered by universities in various ways, some of these being the creation of new categories of status recognition in response to the new needs and situations being brought before the education system as society seeks to provide service to this previously underserviced sector of the population.
1.3.6 Summary

This sketch outlines a very complex process in rather simplistic terms. It serves to illustrate points of interest in the overall university system, however, and clarifies the area of inquiry of this research project.

In the following section the strategy used in this research is outlined. While the strategy has a primary focus on the four teacher aides and their learning situation, the more general questions outlined in this chapter are also considered.

1.4 Re-statement of the "problem"

The Indian Federated College wanted to develop its ability to provide university-level education to residents of isolated northern reserves, but so little was known about the students or the potential learning resources in their communities that a preliminary investigation was required before an appropriate structure could be defined. It was desired that this structure further the aims of the "Indian Control of Indian Education" policy of the National Indian Brotherhood, and permit students to learn without having to leave their homes for protracted periods of study in urban centers.

1.5 Purpose of the study

The purpose of this study was to explore a method of generating information which could be used to develop an appropriate distance education structure to meet the post-secondary learning needs of residents of isolated reserves.
1.6 Strategy of the Study

1.6.1 Target population - selection of

The selection of the target population (the four teacher aides in Patuanak and Dillon) served several purposes:

- They were Indians living in isolated communities in Northern Saskatchewan;
- They were prime candidates for university education due to their current "paraprofessional" role;
- They resided beyond the reach of existing higher education facilities--(They lived in communities from which they could not travel easily to larger centers which regularly offered evening classes or weekend seminars);
- They were in relatively accessible communities for this research due to regular scheduled flights and a road to Buffalo Narrows, a short hop by charter flight from the reserves.

1.6.2 Distance education

Once a target population had been identified, clarifying the "which people?" part of FSI's general question, "what can we do to provide education for people on northern reserves?", a focus for the study was provided by eliminating obviously inappropriate considerations:

- "They won't come south to university." - (Previous experience and reports from these reserves substantiated this assumption.)
- "We can't conduct normal university classes there." - (There are only two teacher aides in each community; the economic factor alone would make this inappropriate.)

- "We have to develop a way of having them interact with the university while they live in their home communities." (This seemed to be the only possible conclusion.)

Thus the area of educational structure known as distance education was discussed. This is a term used to describe a wide variety of education systems which generally incorporate an element of some considerable distance between student and teacher—the typical correspondence course is probably the best-known model of distance education. Due to the inadequacy of existing correspondence-type education for this type of target population and subject matter, however, other forms of distance education were explored.

Another type of distance education involves the use of a "third person" in the structure, an individual or group which can act in a variety of roles to facilitate the learning process. For this study distance education was seen as a process where students residing in locations distant from the university have minimal face-to-face or direct (i.e., telephone) communication with university faculty, their primary interaction being with persons residing in the community who are helped by university faculty to act in various roles to assist in the students' acquisition of knowledge or new skills. The term "Proctor" was selected for this third party, and the

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1 John Lee, Director, Teacher Education Program, Fort Smith, N.W.T.: "Correspondence courses just don't work with these students." Personal communication.

2 "... (Correspondence Study) ... deals with just the written, mailed material and ... the method is insufficient ... in a social study context or in practical study phases. To avoid this insufficiency other media must supplement the written material." Flinck, Rune. "The Telephone as an Instructional Aid in Distance Education; A Survey of the Literature," Department of Education, University of Lund, Lund, Sweden, 1975, p. 10.
usefulness of the concept was explored for this setting. Several proctor roles were discussed.

1.6.2.1 Proctor Roles in Distance Education

1.6.2.1.1 Content specialist

The University Without Walls in the United States has developed a distance education system which links a student with a knowledgeable person in his community in such a way that a formalized learning process takes place. The student and this "content specialist" proctor interact in a manner developed in consultation with a university faculty member, agreed-upon learning activities take place, and the university monitors and records the student's progress toward a degree.¹

1.6.2.1.2 Administrator-Facilitator

The Extension Division of the University of Saskatchewan has developed a distance education system to teach an introductory psychology class to groups of students in small towns 50 to 240 miles from Saskatoon. Individuals in the communities have taken on the responsibility for ensuring that the groups' regular meeting places are prepared, and that the specially-designed telephone/public-address systems are functioning properly. Through this relatively simple electronic device professors in Saskatoon can communicate verbally with the classes, delivering lectures and answering questions from the groups. This individual also receives literature from the university for distribution to the class, and collects assignments or papers from the

¹Jeffrey N. Johnson, "Community Faculty in the University Without Walls at the University of Minnesota: A Preliminary Description", Alternative Higher Education, Vol. 1, No. 1, October 1976, 5-13.
group for furtherance to the professor. The "proctor" is not an expert psychologist as in the content specialist role described above, but acts in an administrative or facilitative way which enables other individuals to interact with the university to learn the desired material.1

1.6.2.2 Proctor role in this study

The two roles, "content specialist" and "administrator-facilitator", were considered as potentially useful for this study, but not readily applicable "as is", nor the only potentially-useful roles. At the time it was not possible to identify people in the community capable of fulfilling either type of function, nor were there universities in the province immediately capable of adapting their procedures to implement this type of long-range learning system. It was thought that a structure involving proctors might be appropriate, but there were other areas of uncertainty (noted below) to deal with before a comprehensive learning system could be developed to serve the target population, or before any proctors or their roles could be identified.

1.6.3 Learning needs of teacher aides

The teacher aides' level of education was unknown, as was the nature of what they wanted to learn. Although their names and some other general information was available, little was known about who they were or what sorts of lives they led. In order to develop a learning structure which would be relevant or appropriate for their circumstances, some very basic preliminary fact-finding was required. The available information was

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1 Roy M.K. Wagner, "The Teaching of Adults in the Context of Distance Education", The Teaching of Adults Series, Publication No. 274, University of Saskatchewan, Saskatoon, 1977.
sketchy—the teacher aides were local residents who were employed by the school system to assist professionally-trained teachers in the classroom. It was suspected that there was a great variety in the types of functions they fulfilled in the schools.¹

1.6.4 Linking of proctor selection and need identification

It appeared as if these two concepts could be linked to assist in the development of a learning system for the teacher aides. If a researcher visited the communities and discussed the matter with the teacher aides and others in the community, it seemed likely that he could identify some of the teacher aides' initial learning needs, and also find some people who could act as proctors or adjuncts to the learning process. It was anticipated that it would be a rather straightforward process to find out what the teacher aides wanted to learn, but somewhat more difficult to find people who could act as proctors.

As used in this context, "proctors" means an individual or group capable of fulfilling any of the functions listed above ("content specialist", "administrator-facilitator"), or other functions required to complete the structure of education established to provide these students with the access to knowledge needed to help them progress toward professional certification.

1.6.4.1 Focus of inquiry – basic assumption

This study is based on the assumption that a process whereby teacher aides' learning needs were identified could lead to selection of persons in the community who could act as proctors in a distance education system.

linking the university to isolated reserves.

1.6.4.2 Rationale for focus of inquiry - basic assumption

The focus of inquiry is essentially a re-statement of the dual nature of this research as described earlier in this Chapter. There, the need was outlined to ask some specific, limited questions in order that some features of a more general situation could become more clearly understood. This was envisaged as similar to the process implied in the popular expression, "One thing led to another", with the questions about the teacher aides' learning needs being the first "thing" mentioned and explored in the research.

The process behind this seemingly obvious reasoning was based on the notion that "learning need identification" was a concept closer to the peoples' existing frame of reference than was the concept of "proctor selection for distance education", and the thought that exploration and discussion in the former area could begin relatively readily, and could be moved or guided by the researcher into adjacent areas of discussion, focusing on the proctor selection process. Information generated could also clarify other as-yet unknown areas related to developing an appropriately-designed distance education system.

Applied anthropology literature supports these notions, which simply assert that agents of change (community developers) ought to begin talking with people about something they know about, and then try to introduce new concepts as an outgrowth of the notions with which they are clearly familiar.

Goodenough, for example, states that, "Agents should start with what the community has in the way of material, organizational and leadership
resources ... (and) development procedures must make sense to the community's members at each step."1

The rationale for this strategy was supported by William Whyte in his article on interviewing in field research:

"... the good research interview ... is structured in terms of the research problem. The interview structure is not fixed by predetermined questions ... but is designed to provide the informant with freedom to introduce materials that were not anticipated by the interviewer ... however ... aspects of the problem that are significant for the interviewer ... can be brought out only through questioning or otherwise encouraging talk along certain lines."2

Due to the very short time the researcher would spend in the communities (discussed more fully below), it was important to feel confident that the initial questions asked in field work would be clearly within the context of the lives of the persons interviewed. Conversations could thus begin in areas most residents would perceive as familiar territory, and relevant data could be generated relatively early in discussions with informants.

An additional and very practical consideration in selecting this as the focus for inquiry related to the lack of knowledge about the reserves at the time the research project was being planned. Available information was either superficial description of communities in terms of number of electrical generators, stores, name of most recently-elected chief, etc., (see Appendix A), or unreliable in that it was often second-hand information or conjecture based on information gathered from unknown sources.


One of the things known about the reserves was that there were schools, and there were teacher aides in each of them. It seemed safe to assume that they were curious about their work or were experiencing problems they wanted to be able to solve. It seemed unwise to go much beyond these assumptions in forming the basis of a research project.

1.6.5 Summary of the strategy of the study

After selecting the four teacher aides in Dillon and Patuanak as the target population and deciding that the development of a distance education system was a valid concept to explore, an assumption was made that a process of inquiry which began by identifying some of the teacher aides' learning needs would lead the researcher to selection of individuals or groups capable of acting in various roles as "proctors" or adjuncts to assist in such a distance education system. Some aspects of two types of existing proctor roles were discussed, and a need to establish a broader understanding of the nature of the teacher aides' communities was outlined. By "branching out" or exploring community characteristics following the initial identification of teacher aide learning needs, it was felt that local people capable of acting in either of the two proctor roles outlined, or in other as yet undefined capacities, could be selected, and some components of a structure of higher education able to serve the needs of this isolated population could be discerned.

In the following section some existing teacher education programs are briefly discussed to establish some features of the context in which this research took place.
Chapter 2
REVIEW OF THE LITERATURE, RELATED APPROACH TO PROGRAM DEVELOPMENT

2.1 Introduction

The literature review will be a discussion of some features of existing low-technology distance education structures for provision of teacher education to students in isolated areas, focussed on systems reaching Indian communities. It was expected that little material would be found in this area, and the literature search would be a process which would show that a "hole" exists in the literature.

This study envisaged a system in which students did much of their learning some miles away from the university's faculty member, with most of their communication by indirect means. Due to the relatively low level of development of communications services to the area (described more fully in Chapter 4) there could be no extensive reliance on sophisticated technology to assist in the system. As such, this study was dealing with a low-technology communications system connecting student and teacher. By this is meant the infrequent use of a community telephone (possibly radio-telephone), audio cassette tape, and mail. Neither community studied had regular access to videotape machines though they could be made available on occasion from larger centers. Neither community had television or radio services, though they could sometimes receive signals from outlets in nearby centers.

Given this difficulty in ensuring regular and immediate faculty-student interaction, and the need for something more than the rather lonely and
inappropriate correspondence course system,¹ the primary contact for the student was considered to be with the proctors, or adjuncts, acting in various supportive ways in a long-range learning system.

The review of existing literature for this study was unable to produce evidence of a teacher education system for native residents of isolated communities where the primary face-to-face learning interaction was with a person other than a university faculty member. There seemed to be no distance-education systems for Indian teacher education in North America. A description of some features of existing teacher education programs follows.

2.2 Types of Indian/Native Teacher Education Programs

Three general types of teacher education programs serving primarily native students were identified: urban campus-based programs, rural campus-based programs, and field-based programs.

An urban campus-based program is essentially similar to other teacher education programs offered by universities on campus in urban centers. Rural campus-based programs are similar to urban programs except that they are offered at mini-campuses in rural communities such as Fort Smith, N.W.T. The above types of programs are usually conducted in a fixed location, in classrooms used specifically for this purpose, with brief field placements as part of the program. Field-based programs involve a faculty member in extensive travel (or residence) in the student's location to set up learning activities in facilities normally used for other purposes.

2.2.1 Urban campus-based programs

These were programs conducted by existing faculties of education at various universities in urban centers. Though the course content was often somewhat different than that normally offered non-native teacher education students, this was not always the case. Students in the University of Saskatchewan's ITEP program were described as "... taking the same courses as other College of Education undergraduates."¹

There appeared to be modification of some course content and additional components related specifically to the Indian context, but the overall program seemed to consist of minor alterations of traditional teacher education processes.

Lakehead University's Native Teacher Education Program was based at the campus in Thunder Bay, with several classes directly related to native culture and education included in their curriculum.²

A special program to provide teacher education for Indian students was started in 1970 at McGill University in Montreal, and transferred to the University of Quebec in Chicoutimi in 1972.³ This program appeared to incorporate extensive modifications of traditional teacher education programs to meet the unique pedagogical needs of the students and the children they would subsequently teach.

¹Don C. Carnett and Myrtle Aldous, "Ten Principles Underlying a Teacher Education Program", Northian, Vol. 9, No. 3 (Spring 1973), p. 36.

²Harold Linklater, Director of NTEP, Lakehead University, Thunder Bay, Ontario, in a letter to A.J. Moore, Native Indian Teacher Education Program, U.B.C., March 18, 1976.

³Velma Bourque, Amerindianization, Department of Indian and Northern Affairs, Quebec City, 1977, pp. 3, 4.
The researcher did not seek a complete inventory of urban campus-based Indian teacher education programs in North America - there were many others not listed above, with programs ranging from those very similar to traditional white-oriented teacher education systems, to those in which substantial modifications had been incorporated to accommodate the special needs of the target population. While these programs often included practice teaching sessions in native communities, the basic format of course instruction was similar to other university programs, and conducted in the traditional classroom environment.

2.2.2 Rural campus-based programs

Several Indian teacher education programs were operating in rural areas, yet functioned much like the urban campus-based systems.

The above-noted University of Quebec special program was transferred to Manitou College in La Macaza, Quebec, in 1973, where it operated until the college closed in December, 1976. The development of this program following this date is not clear, though there are reports of its decentralization to various regional centers based on the province's native linguistic groupings. It appeared as if these regional centers functioned as mini-campuses where "itinerant professors" conducted classes for students working in schools on nearby reserves.  

The government of the Northwest Territories established their Teacher Education Program in 1972, based initially in Yellowknife, then subsequently in Fort Smith, Chesterfield Inlet, and Frobisher Bay. The entire program was later consolidated in Fort Smith where it operated since 1976. Classes were conducted much as in an urban university with some course content

1 Velma Bourque, Amerindianization, pp. 6, 9.
specially developed to suit the students' circumstances. Supervised field placements were conducted throughout the N.W.T. school system, and students spent at least one spring or summer session at a southern urban university as part of their studies.¹

Brandon University describes its BUNTEP program as operating from centers which are like a "mini-campus offering the same services available on the main campus along with the added advantages of a small student body working in their home community." The optimum number of students for such a rural center was described as "8-10 for a small centre, (and) 10-15 for a larger centre." There was no indication of extensive curriculum development to provide teacher education program material substantially different from courses offered students in regular classes on campus.²

These Indian teacher education programs offered from centers in rural areas differed from those in the urban-based campus setting primarily in type of location and social environment of the participants while they study. There was a smaller student body, and potential for involvement of local political bodies through greater interaction with Indian/Native communities in which the centers were operating. The learning interaction in all cases entailed direct communication between a university faculty member and students, however, so these programs cannot be considered as distance education systems.


²John Loughton, Brandon University Teacher Education Project, Brandon University, Brandon, Manitoba, October 1974.
2.2.3 **Field-based programs**

A number of "field-based" teacher education programs were operating in the north. The University of Calgary was described as sending "university instructors to ... centers where (they) ... teach the same courses as are offered at the university." The program described a need which was beginning to be expressed by staff and students to design curriculum to meet the needs of this population. The centers mentioned were facilities borrowed from community colleges and other agencies in the area, and suitable for conducting traditional university learning activities. 

Brandon University's P.E.N.T. program was described as a "field-based (program) ... in that all students are employed in schools as teacher aides or permit teachers from September till May. Twelve weeks of the remaining four months are spent on campus at Brandon University doing the required course work. During the 'field' portion the student is also recognized as a student teacher and as such gets regular visits from a PENT staff member in a liaison/support and professional development role." Though "all courses offered in PENT are regular Brandon University courses" their suitability for the students and their classroom work in northern communities was apparently assured by a careful course selection process.

It was not clear to the researcher how this program differed substantially from an urban campus-based traditional teacher education program. Apart from the course selection process, the grouping of students and faculty-supervised work placements in the north during the normal public school

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2Gordon Reimer, Director, PENT, Brandon University, Brandon, Manitoba. Personal Communication, Jan. 9, 1978.
year, there seemed to be no major difference. No mention was made of new curriculum development or learning interaction styles differing from those offered students from the mainstream culture.

Simon Fraser University has worked with the Mt. Currie Band in British Columbia to develop and implement a teacher training program on the reserve. "(The) university mounts the program with its regular personnel (on weekly) or bi-weekly visits for classes/seminars over a couple of days at a time ... it involves face-to-face interaction with university people chosen by the band after interviews." ¹

In a later commentary on the project, King added, "From a range of possible courses and instructors, the Band members select the course they want next; they then have preliminary interviews with potential instructors to agree that they want the person to offer the course before it begins ... the courses are from the regular program and the number of instructors available are naturally limited." ²

This program was developed following assumption of financial control of the local schools by the Mt. Currie Band, which approached SFU because of its extensive extension program and its reputation for "flexibility." The program was expected to "conform to the basic norms of SFU teacher training so that any credits or certificates earned as a result (would be) ... equivalent of comparable achievement by regular SFU students." ³

¹ A. Richard King, University of Victoria, Faculty of Education, personal communication, April 29, 1977. Emphasis in original.

² A. Richard King, personal communication, April 7, 1978.

The way the program was developed, however, seemed to resemble a non-directive community development approach where university personnel helped the residents define their needs and to clarify their choices in achieving goals they had set. "... there has never been occasion for the Board to 'accept' or 'reject' an external idea since the plan from beginning had been theirs ... the first program proposal was ... by Board account, generated essentially by them. This pattern has prevailed throughout each step of implementation, including each specific course and choice of instructors." ¹

Though the available literature did not describe curriculum development in detail, there were clear indications of courses selected specifically for the students involved. "In reference to the academic courses provided on reserves by SFU, students were uniformly positive ... about the direct usefulness of information provided ... Despite our leading questions about possible modifications or criticisms of some of the program components, students consistently asserted that the experiences, time sequences, course content and total program operation are optimal." ²

In the Mt. Currie program regular university faculty travelled to the reserve to conduct classes, so while this was a field-based endeavor, it was not a distance education system. The relevance of this program for this research lies in the method by which it came into being. Once local control of the school was assumed by the Band, it sought and found a university with the willingness and capacity to develop a teacher education program suited to its needs. This was accomplished through the efforts of

Dr. June Wyatt, an applied anthropologist with a background in education. She spent considerable time in the community prior to the launching of the program, and her work is credited with the success of what appeared to be a suitable teacher education system on the reserve. Her "non-directive" and culturally sensitive approach were termed crucial to this process.¹

A joint proposal by the University of Regina and the University of Saskatchewan regarding a Northern Teacher Education Program for the province's Northern School Board was prepared by Michael Tymchak of the University of Saskatchewan in August, 1977. Classes for teacher aides in non-treaty northern schools were to be held "off campus, in northern Saskatchewan communities ... some class units will be held on campus ... classes will be held in a series of shorter, concentrated blocks."²

Curriculum appeared similar to existing university programs. "It should be noted that no significant departure from content of the New Elementary B.Ed. program at the University of Saskatchewan is being requested ... (which) does not entail any change in the content of a four-year B.Ed." In this program faculty were to travel to northern centers to conduct classes.³


³Michael Tymchak, NORTEP proposal, p. 12ff, emphasis in original.
2.2.4 Interim commentary (field-based programs)

The foregoing field-based programs, and the other rural and urban-based campus systems had, with the possible exception of Quebec's Amer-indianization program, a predominant emphasis on developing structures which enabled northern students to interact with existing teacher education curriculum, or at best modifications of standard teacher education programs. Though literature is incomplete, the Mt. Currie project appeared to be the only Indian-controlled program. At the time of writing, material on a new program developed by the Federation of Saskatchewan Indians in conjunction with the University of Regina, the Indian Teacher Training Program, was not available to the researcher. It was known, however, that ITTP was an Indian-controlled teacher education system, and would be developing new culturally-relevant curriculum and learning-interaction patterns, possibly including field-based and even distance education structures. (The ITTP program was in the formative stage when this research was conducted in early 1977.)

There is another field-based program which merits special mention, in that it embodied many of the concepts involved in this study. The Alaska Rural Teacher Training Corps (ARTTC) was established in 1970 as a four-year experimental program with the primary purpose of training native elementary school teachers. At the end of this period a review was undertaken, resulting in the establishment of The Cross-Cultural Education Development Program (X-CED). The following discussion of this program will be somewhat more detailed than those described above.

1 Ida Wasacase, Director, Saskatchewan Indian Federated College, Regina, personal communication.
2.2.5 Teacher education in Alaska

An unusually comprehensive and thorough approach to developing an appropriate Indian/native teacher education program in North America was described in a recent publication on ARTTC and X-CED from the University of Alaska, "Cross-Cultural Issues in Alaskan Education". ¹

A single-page program description from the university provided the basic information about the current X-CED system:

"X-CED, ... is a program involved in a field-centered, cross-cultural approach to several aspects of educational development in rural Alaska. ..."

There are currently four centers (in the state) ... each of which is staffed by a field coordinator who is a full-time faculty member of the department of education of the University of Alaska, Fairbanks. He is responsible for the activities of the program in the region surrounding his field center including several field sites where teams of students reside ...

Courses are designed to take full advantage of the students' cultural backgrounds and experiences in their home communities, including work in the local schools, and make use of an interdisciplinary approach to education with major emphasis on the social sciences. ... Students receive course work through xerox materials, textbooks, and audio tapes, but are assisted personally by the field coordinators who must travel periodically to each field site each semester in order to facilitate the administration of other field coordinators' courses as well as their own. In addition, a personalized faculty/student relationship is sought so that field coordinators may act as counselors and advisors as well as teachers. Local community and school support for students' activities is also sought."²

As a result of mounting pressure from local leaders to acquire control over the education system, alternatives to the campus-based, mainstream


culture-biased teacher education system were actively sought by a team of innovative anthropologists and educators, culminating in the X-CED program. Because there appeared to be no distance education component in the Alaskan system, a detailed analysis of the program is not within the scope of this study. Some elements with similarity to parts of this study will, however, be discussed.

The development of curriculum to suit the needs of the students, a major function of the field coordinators, was seen by students as an improvement over the previous program—"The courses are ... better because they know what our environment is like and structure their courses with that in mind. The courses aren't just a bunch of busy-work as they were before. They are now more practical and designed with our classroom experiences in mind. Before, the courses were just campus lectures and assignments delivered to us out here which, at times, really didn't address our needs. We've also met the field coordinators now, and I feel if we had any problems we could get on the phone and talk with them." ¹

Courses were developed through a process of inquiry into the circumstances in which the students lived and about which they wanted to learn. Program staff approached students with an orientation based on the premise that they had a lot to learn in order to become effective instructors. Students then felt they were participating in the development of their own learning program, and working in an atmosphere of mutual striving toward a common goal.²

¹The Cross-Cultural Education Development Program Report, 1975, University of Alaska, Fairbanks, p. 5.

²Program Report, 1975.
Though there was evidence of attempts to identify the learning needs of students, there was not a major emphasis on a distance education structure. Primary learning interaction appeared to be between university faculty and student, without significant interaction of other types of roles in the learning system.

2.2.6 Summary of literature review

Some of the salient features of existing native/northern teacher education systems have been discussed. Literature describing distance education programs serving this population could not be located, and reports from others in the field indicate a lack in this area: "You are indeed correct. There are several holes in the literature regarding your specific concerns."

Mike Tymchak, the director of the NORTEP program in Saskatoon, advised the researcher of essentially the same situation—there was no published material, nor were there any existing programs (to his knowledge) using a distance education approach to meet the learning needs of teacher aides in isolated communities who wanted to become certified, university-trained teachers while continuing to live in their settlements. He also advised the researcher of the scarcity of published material describing other types of teacher education for Indian students, and suggested that the best method of acquiring sufficient information to ascertain the existence of a "hole" in the literature was to communicate directly with the programs involved. The abundance of references from unpublished sources and extracts from personal communication with program staff attest

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to the difficulty of conducting a thorough review of the literature using conventional library sources.

While there were no references to distance education systems as such, there were other aspects of some programs, especially the Alaskan system, which are akin to the methodology used in this research. These similarities will be discussed in the following section, but do not constitute an exhaustive review of literature on these subjects. As such they will be termed as "Related Approach to Program Development", and explored only to the extent required to achieve the desired purposes.

2.3 Related Approach to Program Development

2.3.1 Introduction

It was not the purpose of this research to illustrate an in-place, smoothly-running system—rather, the brief in-field period spent by the researcher was planned as an initial look at some of the characteristics of these communities to provide information that might be used at a later date to develop and implement a distance-education system.

Because of the nature of these communities, existing or readily-developed procedures could not be transferred as they were to the northern communities selected for this research.

The difficulties in attempting to make such direct transfers are partially related to the cultural differences in the systems involved—existing universities are products of the mainstream white urban-based social system, and many of the assumptions upon which they are based make them virtually inaccessible to native northerners, who were raised in an entirely different social system. This study will not be an in-depth
exploration of this vast issue. It is sufficient to note that attempting to develop education systems for students from cultures different from that of the planners of such systems has been acknowledged as a very complex and difficult process. P.W. Musgrave, for example, in his article on the relationship between a school and a community, states that "The exact effect and the exact strategy that is most apt (in attaining a specific goal) will vary cross-culturally."¹

Ward Goodenough states that "This problem (of cross-cultural communication) is especially pronounced in communication between public planners or policymakers, drawn from professionally-educated elites, and the other segments of our society for which they plan or make policy... In recent years... research has made us increasingly aware of the depth of this problem in public education as it applies to our nation's most underprivileged groups as well as to such culturally and linguistically distinct peoples as Puerto Ricans, Chicanos, American Indians, and native Hawaiians."²

In his discussion of the development of a teacher training program for native residents of Alaska, Ray Barnhardt expressed some assumptions followed by the program designers:

"The university campus, as a detached and somewhat impersonal learning environment, contributed to the low academic achievement rate of native students. Coming to the university was a one-way street for many native students. A successful campus experience required familiarity with and adherence to a wide range of socio-cultural patterns, many of which were not compatible with the attitudinal and behavioral skills required


for survival in the village. Thus, a native person who learned to survive on campus often was no longer satisfied with, or acceptable to, his home community."

"The teacher training curriculum did not address the needs of students desiring to teach in a physical and cultural environment different from the unidimensional, ethnocentric model around which most teacher training programs were designed, ... derived largely from the study of individuals and groups within Western society ... such training ... did not provide an adequate perspective for assessing and responding to the needs of children in rural native communities ... (whose) needs had to be assessed within the context of the broader social and cultural environment within which they existed."¹

The approach used by the Alaskan educators bears some resemblance to that used in this research; these similarities will be discussed in the following section.

2.3.2 Development of the ARTTC program, Alaska

Although the Alaska Rural Teacher Training Corps program described by Ray Barnhardt was conceived as a "field based" rather than a "distance education" program, in that university faculty resided in outlying areas and had direct, face-to-face interaction with the students, some of the concerns expressed during its early development stages, and some of the concepts and procedures followed in establishing the program were similar to those used in this research. These similarities were in several areas, among them the social system in which potential students had been raised, and in which they were ultimately to apply their newly-acquired skills. Barnhardt's article was an "attempt to reconstruct the conceptual and operational evolution of a program for the training of Alaskan native

teachers ... (describing) the first six years of the program's development, focusing on those aspects that reflect consideration of the unique cultural environment in which the program (operated).

Another similarity was in the planners' assumption that existing educational content and procedures would not adequately serve this student body—"As we proceeded, however, we gradually realized that our task was not going to be simply a matter of applying the latest teacher training techniques to this particular group of students, thus producing a new and improved breed of teacher for rural Alaska."²

This resulted in a search for information useful for developing a relevant teacher-training program: "... we found it necessary to step back and ask ourselves a few basic questions:

(1) Why train natives to be teachers?
(2) What is a 'native' teacher?
(3) How do you train 'native' teachers?

The process used to find this information used a much more thorough exploration of the situation than this research entailed, but the essential theme was similar to this study—there was a notion of venturing out into the unknown, ("it soon became obvious that we were moving into relatively uncharted territory and the only landmarks we could see were a few untested assumptions..."), and embarking on a path that would

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¹Barnhardt, in Barnhardt (ed.), Cross-Cultural Issues..., p. 87.
²Barnhardt, in Barnhardt (ed.), p. 87.
³Barnhardt, in Barnhardt (ed.), p. 87.
⁴Barnhardt, in Barnhardt (ed.), p. 87.
lead to the generation of some useful, reliable information related to an innovative and relevant education system for the people involved.

"We did not proceed far, however, before we realized that in order to develop and operate a teacher training program we had to have some idea of what we were trying to produce, or at least a direction in which to move ... we could not develop an alternative curriculum until we had some idea of the kind of curriculum we wanted ... (delivering) the traditional teacher training curriculum ... to the students in the field ... would not capitalize on the unique strengths the students might possess as natives. Worse yet, it might even destroy some of those strengths."  

Readily admitting their difficulties in trying to develop the program by themselves, the planners looked for help from other interested parties. They found that the students, who had already enrolled and were eager to begin working toward their professional certificates, "... did not want a second rate education. (The planners) ... resolved, therefore, that the best judges of what constitutes a native teacher (were) ... the students (they) ... were about to train, so the most logical course of action was to obtain their assistance in the development of the program. In that way (they) ... could help the students define their role as (they) ... went along. ... Consequently much of ... (the program's development was) as much the product of student thought and effort as it (was) ... that of the program staff."  

It was clear that the staff were not following a carefully predetermined, fully detailed procedure in the development of the program.  

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1 Barnhardt, in Barnhardt (ed.), p. 89.
2 Barnhardt, in Barnhardt (ed.), p. 90.
3 Barnhardt, in Barnhardt (ed.), p. 90.
"With a few assumptions in hand to serve as guidelines, a limited conceptual framework within which to work, a vague direction in which to move, and a group of enthusiastic students to lead us, we ventured forth on our journey."1

He described his process as embodying the academically unpopular notion of, "We will know where we are going when we get there."2

Barnhardt's discussion of the "curriculum" prepared for the program was also of relevance to this study--he said that "... in the development of the training design for the program, our concern was focused on the totality of the students' experience—not just the particular courses they would take. Thus, curriculum was viewed in its broadest sense, as encompassing context, process and content. In that sense, the team concept and field-centered approach were integral parts of the curriculum."3

In other words, the whole learning experience was considered relevant to the aims of the project, and the "medium" became the "message", at least in part.

This process was seen by the staff as being conducive to a very meaningful and profound learning system:

"Within this context, the students learned through an experiential process— that is, they came to understand the world around them and their role in it through direct experience. They learned how a community operates by living in and studying their own community. They learned how a child grows by interacting with and observing real children. They learned how to teach by teaching ... through this 'confrontation with reality' process, they learned about themselves and

1Barnhardt, in Barnhardt (ed.), p. 90.

2Barnhardt, in Barnhardt (ed.), p. 95.

3Barnhardt, in Barnhardt (ed.), p. 91.
how their lives are affected by and affect those around them, which sometimes necessitated considerable reconstruction of the individual's view of 'reality' and his role in it."

A major facet of this research related to the development of curriculum from content generated in the student's community, rather than providing students with books and examples drawn from a foreign environment. The Alaskan project discussed their approach to the usual process of assigning a given course title and number to specific, carefully-prepared course content: "... course titles cannot adequately portray the learning experiences associated with each course, particularly those offered in the field. The field courses were drawn primarily from the social sciences, the humanities, and education, since these could be most easily adapted to, and capitalize on the field setting. So a course that appeared on (a student's) ... transcript as 'Anthropological Field Methods' included, inherent within the course activities, a variety of concomitant learning experiences not necessarily represented in the course outline."  

Barnhardt then listed a number of activities involved in such a course, making it clear from his example that it is possible for a student to have a very broad, enriching experience while learning the material involved in the specially-developed activity related to this course title. The example he gave, while admittedly not the norm for such courses, illustrated a learning experience that was at least the equal (if not moreso) of a typical graduate class in the applied social science field.

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1Barnhardt, in Barnhardt (ed.), p. 92, emphasis in original.


3Barnhardt, in Barnhardt (ed.), pp. 92, 93.
The success of the program's structure and function is clearly indicated, for if one "... takes a look at simple statistics since 1971, ARTTC and ... (subsequently) the X-CED program have graduated about a fourth of the native graduates of the entire university of Alaska system", in a period of "... only 4 1/2 years ... (32 of 123 baccalaureate degrees awarded native Alaskans to 1975 were given through the ARTTC program.)" 1

2.3.3 Relationship to this Study

There are several notions in Barnhardt's description of the ARTTC program that were similar to those adopted by the researcher and described in some detail in the Methodology, below.

The ideas embodied in Barnhardt's statement, "With a few assumptions to serve as guidelines, a limited conceptual framework within which to work, a vague direction in which to move..." (Barnhardt, in Barnhardt, (ed.), p. 90) described some of the dynamics of what this researcher termed a "navigation system" in the methodology. The ingredients of this navigation system are described in some detail in the next chapter of this report.

Later in his article Barnhardt stated that "... if such an approach is to succeed ... program personnel must possess ... a high tolerance for ambiguity. Many persons find it difficult to cope with uncertainty and to proceed with little more than intuition and instinct as guides." (pp. 94, 95) Earlier in this report the researcher described an approach similar to the shining of a strong light onto a known spot in a darkened room, and then beginning to define some other features of the room by the

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glow diffused from the initially-selected spot, and then venturing out from that spot to explore that new area. In this process there was a high degree of uncertainty, for the nature of the surrounding terrain became evident as it was explored, something that couldn't be done without venturing off into the ambiguities of the unknown.

The researcher questions Barnhardt's assertion that his planners were guided by "little more than intuition and instinct", (p. 95): these attributes were no doubt strengthened by years of related field experience or study, providing clear standards (albeit possibly poorly discerned until tested) by which to chart one's course or define one's environment as it unfolded.

Other methodological considerations were also embodied in his article, among them the importance of creating avenues for meaningful involvement of students in defining the nature of their program, and the need to develop curriculum and learning interaction styles different from those in the traditional university. Though the Local Control of education was not stressed in Barnhardt's article, other works in the collection gave a clear indication of the Alaskan program's responsiveness to and control by agents of the "consumer" segment of society.

2.3.4 Summary of related approach to program development

The scarcity of relevant studies conducted elsewhere, from which useful guidance could be sought is mentioned by Barnhardt: "We have learned that the literature in education, as well as anthropology, is often of limited use in our program." (p. 95) The researcher found the Barnhardt article to be the most thorough discussion of some concerns in this project—other programs described above seemed to have produced
little that could be drawn upon to describe this research, and none indicated the use of a purely "distance education" approach to teacher education for native residents of isolated communities.

Possibly the most relevant study (other than Barnhardt's article) was an applied anthropology study related to Sol Tax's Fox Project. This study was suggested to the researcher by several persons contacted in connection with this research, including A. Richard King of the Faculty of Education at the University of Victoria. He wrote that the "... University of Chicago/Fox project is still one of the most significant models available."¹

An article by Lisa Redfield Peattie, "The Failure of the Means-Ends Scheme in Applied Anthropology," was drawn upon in the Methodology to describe what the researcher termed as his "one thing led to another" approach in the field. This article explored in some detail the method used in the Fox project, and bears some resemblance to the ARTTC development process.

2.4 Summary of literature review and related approach to program development

The preceding has been an overview of some existing teacher education programs serving native residents of isolated and other communities. There was a detailed analysis of some aspects of the development of the ARTTC program in Alaska and some indication of the relevance of that program to this research. The methodology chapter (below) will provide a description of the approach developed by the researcher in conducting

¹A. Richard King, personal communication, April 28, 1977.
this study. There will be reference to other literature in the methodology, but these references will be related specifically to the context in which they appear—no literature review will be incorporated in these other areas as they do not relate specifically to distance education itself, but more generally to a variety of social science fields.

Among other authors, this study's methodology combined material from Sol Tax's Fox project (mentioned above), Planned Short-term Treatment and interviewing skills from Social Work (e.g., Ivy and Carkhuff), and various group process and community development approaches (Goodenough, Brokensha and Hodge, Batten, etc.). The works of Freire and E.F. Schumacher were also used to describe part of the orientation regarding community participation in change, while some concepts from System Theory were used to combine the above into a framework capable of describing community characteristics related to development of a distance education system. These are discussed in some detail in the next chapter, as the researcher outlines the concepts he developed to explore what has been shown to be a previously uncharted area of education-related research.
Chapter 3

METHODOLOGY

3.1 Introduction

This report falls within the general category of "Descriptive Research" as described by Ted DeVries in Jones' standard text on educational research.¹

There seems to be little that is obscure or esoteric in this approach to research, which DeVries describes as follows:

"They need to answer the all-important questions of 'What exists now?' before they can devise strategies for alleviating conditions, practices, opinions, processes and effects..."²

Previous sections of this report have outlined "where we are"—very little is known of relevant circumstances in the northern communities. A framework for analysis of the current situation and its potential for change in the direction of the overall goal can be assembled by combining several fields of practice: education, culture change (applied anthropology), and community development. The combination of these three distinctly different but overlapping areas to produce an integrated, wholistic impression of the current situation is possible through use of general system theory.

The use of these fields of practice to describe the current state of the teacher aides and their context tends to minimize factors which have been of legitimate concern in descriptive research. Critics of this approach have identified a number of problems associated with this type of study. These include, "bias, lack of representativeness of the sample,


²DeVries, p. 100.
validity, ambiguity of terminology and ethics. Not only may faulty conclusions be drawn from this data, but the conclusions and/or generalizations may be isolated from, rather than related to other research or knowledge in the field.¹

These concerns will be addressed in greater depth in appropriate sections of this report.

3.1.1 Overview of Methodology

The methodology used in this study can best be outlined by noting the headings used to describe its component parts.

Headings: - Discussion of Ends and Means
- Data Collection Process
- Navigation System:
  - Education: Student-Centered Learning
  - Culture Change & Cultural Domination
  - Community Development
- System Theory

3.2 Discussion of Ends and Means

Most classical scientific research operates on a principle which states that certain means will lead to specific ends--there is great emphasis on the cause/effect process. Most studies of this sort set specific goals and then show how a certain process will achieve these goals. The problem with this study is that the process is somewhat

¹Carol Pardoe, Lois Sorgen and Janice Wilkie, "Descriptive Research", unpublished paper, University of Saskatchewan Continuing Education Program, Saskatoon, June 17, 1976.
reversed. A clearly-defined beginning point is described, but the outcome of the research is stated in very general terms: Identifying the initial learning needs of teacher aides will lead (by an unspecified process) to selection of proctors (individuals or groups with very generally-defined characteristics related to distance education). Apart from a vague notion of the roles of possible use in a distance education system, few clearly-defined "results" of this research could be expressed at the outset. During the course of the study, however, it was expected that these would gain definition, as the hitherto unknown characteristics of the isolated community and the teacher aides would become more evident, and appropriate relationships with better-known parts of a distance education system could be established.

While the characteristics of the university were rather well-understood, the characteristics of the isolated community would remain relatively unknown without active participation of reserve residents. It was unlikely that they would describe their community in relevant terms, however, for they had no way of understanding what sort of information was required.

This shared nature of the research therefore made it impossible for specific goals to be set by one or the other partner in the enterprise. At most, general goals had to be set to provide an initial framework for discussion.

This isn't the first research to attempt to come to grips with this relative uncertainty—the Fox Project has produced several interesting publications, among them being Peattie's article, "The Failure of the Means-Ends Scheme in Action Anthropology".  

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She says that the project was "rather different from a good deal of applied anthropology. This is a difference not so much in what we do as in how we have come to think ... about what we do and plan ..." She then refers to a related paper by Paul Diesing, a philosopher who examined the strategies used in the Fox project. He identified two sorts of planning which are applied to social change processes.

"The first type of planning sharply distinguishes ends and means ... it 'consists first in deciding what one wants to do, and then finding out how to do it.' ..."

"However, it is not the only possible way to think about planning and social action ... an alternate scheme (is) ... one in which 'neither ends nor means are regarded as givens at the start, but both are determined in a single inquiry, each by reference to the other'."

She goes on to say their research was firstly a process of finding facts related to action and setting goals relevant to the Fox community. "Secondly, and at the same time," it was the process by which they and the Fox "set and clarified the goals of the action program. Thirdly, and simultaneously, it is itself the action which is to help bring about these goals. In this three-fold process," she continues, "ends and means can no longer be distinguished from each other."

The type of work she described was one of "interacting-with" rather than "acting-on" people. The goals or ends they did set "tended to be open-ended objectives like growths in understanding, clarification of values, and the like, rather than specific goals like quotas in a five-year plan."

Though they asserted that an "ultimate goal" for their social action project was impossible to define, project members did agree that certain forms of action would be helpful, regardless of the decision of the ultimate choice." The general outcome was a program which might be styled a kind of non-directive counselling for a community."
The "forms of action" in this study have been described in part as a "navigation system", which will be discussed more fully below.

Peattie wrote of their process as an incremental affair with short-term specific objectives which became, as they gained definition, means to reach further objectives undefined until that time. This non-linear or organic process of change is what is intended by the use of the term, "one thing led to another" in describing this aspect of the methodology of this research. While the Fox Project was a long-term study involving community action, the carrying-through of fact-finding to actual community change activity, this study deals mainly with the preliminary parts of a similar process. Action could follow from further involvement after reflection on data from this study. While data collection in itself would probably initiate some changes in the community and these would be desirable, such change activity was not intended as a primary goal of this research project.

3.3 Data Collection Process

The components of fieldwork techniques used in this study fall into several interrelated categories.

3.3.1 Short-term specific-purpose community development

This rather cumbersome term has been coined to describe one aspect of the approach used in this project. It is an approach to agency-people interaction different from most community development or applied anthropology processes, in that there is no long-term involvement with the community to develop a sensitivity to, nor much in-depth understanding of, the lives of the population.
Other fields of social science practice have short-term approaches to human development work. A social work model called "Planned short-term treatment", or "PSTT", has proven itself successful in achieving desired behavior change with complex systems such as families. In this process, specific behavior-change goals are agreed upon and interaction between worker and client have clear-cut time limits.

Judith Lang, a supervisor with the Jewish Family Service in New York City, describes the use of this approach in her agency. "The effectiveness of long-term treatment was re-evaluated in view of the empirical findings, which demonstrated that 'recipients of brief, time-limited treatment showed at least as much durable improvement as recipients of long-term open-ended treatment'."¹

When the time structure has been "clearly defined and mutually agreed upon by both client and worker, (it) ... acts as a mobilizing spur to more active engagement with problems and solutions. This process of PSTT initially entails agreeing upon clearly defined (and achievable) working goals," to try to reach within a period of six weekly interviews. Tasks are agreed upon as an outgrowth of this realization of the specific problem with which the client wants help, and treatment plans are developed to suit the individual's circumstances.

The initial period of problem clarification might result in a realization by both client and worker that long-term treatment is more appropriate to the circumstances. Thus while PSTT is specifically directed toward a short-term approach to human development, it operates within a context in

which long-term contact is available if required.

The relevance of this structure for this study lies in the specific nature of the research—the focus was on the teacher aides' learning needs and the selection of individuals or groups capable of acting in as-yet undefined roles to participate in a distance-education system. Also related is the short-term nature of the study, for less than two weeks' field work was done in each community. Thus the specific focus of consultation, the time limitation, the relatively intense "client & worker" interaction around these specific elements, and other aspects of this Planned Short-term Treatment model serve to illustrate aspects of research method used in this study.

A major problem in this short-term approach is related to the inability to assess the consistency of patterns of behavior of informants by viewing them in similar situations over a period of time. In many cases, the first conversation with a resident might be the only one with him, and the data generated by this solitary contact would have to be used as it was received. The only "variable" able to be "controlled" to any extent in this study was the behavior of the researcher. Some of the elements affecting the researcher's behavior, the principles upon which he operated, are discussed below in the section termed "Navigation System". Other elements, those related specifically to interviewing practices used to gather information, are described immediately below in two parts; interviewing techniques and difficulties in cross-cultural communication.
3.3.2 Interviewing techniques

The researcher's extensive experience and training in social work with native people has shown the effectiveness of interpersonal helping communication skills similar to those used elsewhere in the profession. Some of these are described by Carkhuff and Berenson as components of a "facilitative process" involving "central therapeutic ingredients", and by Gluckstern and Ivey as "attending skills".

Dr. Ivey has conducted Staff Training Workshops for the N.W.T. Department of Health and Social Services. Participants report increased communication ability upon returning to work.

These skills involve the active awareness and control by a counsellor or therapist of his overt and visible behavior so that he functions naturally yet in specific ways that have been shown to elicit friendly, trusting and open responses from individuals. The application of these interviewing skills makes it relatively easy for people to confide in a helper—it thus becomes possible for a trained researcher to find out a great deal about a person's life.

The importance of this aspect of development work is underscored by many authors in the field, such as Brokensha and Hodge:


3 John Osborne, Staff Training Officer, Government of Northwest Territories, Yellowknife, N.W.T., personal communication.
"... the skillful and sensitive use of his own personality was the first working tool of the community development worker."¹

The interviewing skills embodied in the work of the authors noted above provide the means by which human service staff can acquire this "first working tool"—each agent's personality produces a slightly different style of working with people, but with training each agent is enabled to make optimum use of his own personal characteristics in achieving facilitative relationships with clients. The researcher applied his knowledge of these skills in data-gathering in the two communities studied.

3.3.3 Difficulties in cross-cultural communication

This is a very broad and complex issue, much of which is beyond the scope of this study. There are some implications related to this research, however, especially to the data-collection process. The difficulties inherent in cross-cultural communication form one of the major weaknesses of this study, a factor that was borne in mind by the researcher as field work was in progress, and which must be clearly addressed in describing the research methodology.

Some of these difficulties are present in any research where an observer records other peoples' actions, even if the researcher is from the same society as the population under study. These generally-present data collection problems are greatly compounded when the observer has been raised in a culture different from that of the people he is observing and whose behavior he is recording in order to provide an analysis of their circumstances. The general problems in observing and recording human

¹David Brokensha and Peter Hodge, Community Development - An Interpretation, Chandler, San Francisco, 1969, p. 71.
interaction have been described by Hiemann and Hiemann in their article on training of counsellors to become more cognizant of nonverbal communication:

"... it is possible that if we were to tally all the information signals that occur between two persons in an interaction there might be as many as 5,000 to 10,000 'bits' of information per second! ... the observer who sits at a (one-way) mirror and observes a counselling session is able to note only a small fraction of this interchange."¹

There are indications that nonverbal communication varies from culture to culture.

The researcher's personal experience in teaching counselling skills to Cree social work students in Saskatoon indicated that eye contact usually signifying authenticity and openness among southern white Canadians (looking the client straight in the eye), was seen among the Cree as signifying disrespect or possibly even aggression.

Other factors which limit the extent to which an outsider can accurately record the experience of life in communities such as those visited in this research are inherent in the process of perception and cognition itself. Peter Marris and E.F. Schumacher write of "psychological structures of meaning" which are developed through the socialization process, and which affect the way people perceive the world about themselves.²

Napier and Gershenfeld make a similar assertion, adding that observations are distorted to fit the requirements of these preconceptions:


"... we select from (the) ... narrow world of experience what we believe to be an unsullied, spotlessly perceived piece of information about the group facing us. We take the data projected at us and after a process of filtering, sifting, and refining, we respond to the distortion we have created. ... That we see what we need to see is not merely a psychologist's whim—it is reality.... It is necessary to begin with the assumption that we distort and proceed to build on these distortions."

Thus not only is it impossible for an observer to detect all the relevant "bits" of information in human interaction, the elements perceived by one observer will be different from those seen by another, depending upon the needs and preconceptions of each. Both will respond to the "distortion" they have made of the event they have experienced, their response being related to the different impressions they have made of the circumstances involved.

Ward Goodenough speaks at length of the cultural relevancy of understanding, that the social and personal environment in which one attains adulthood shapes his understanding of life and the world. He states that the views of any culture's members are as valid to them as those of another culture's are to its own members.

In proposing a solution to these difficulties, Goodenough asserts that a development agent "must possess a general attitude of mind toward himself and his clients, ... referred to ... (generally) as 'cultural empathy'." He then goes on to describe this attitude in more complete and specific terms, of "an agent's willingness to accept other people generally as fellow human beings, as entitled to the same respect for

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their wants, beliefs, felt needs, customs, values, and sense of personal worth, as he expects for his." He says that this depth of acceptance of "members of a client community when they are of a different race, language, culture and condition of life is something that many of us find difficult ... (and that) acceptance of and respect for his client as fellow men, moreover, must be unconditional."¹

The similarity between Goodenough's terms and those used by Carkhuff and Berenson to describe central therapeutic ingredients is obvious. Their "Primary Core Dimensions" of successful therapy, described as "empathy", "respect", "genuineness", and "concreteness"—are very close in definition to those necessary components of an agent's attitude listed by Goodenough.

The effect of the application of these attributes in development work is described by Goodenough: "... experience has amply demonstrated that people are much readier to cooperate with development agents if they are treated as partners in the change process...."²

The weakness of this research methodology rests on this problem—there is nothing that can be done to completely eliminate the cultural relevancy of observation.

A possibly useful tactic to achieve beneficial interaction with residents and to ensure the usefulness of data derived from the relationship, is for the worker to actively engage the client population in the change effort (or data collection) so that they become participants in whatever transpires.


²Carkhuff and Berenson, Beyond Counselling and Therapy, p. 26ff.

Since this study was a short-term effort designed to gather some preliminary data for a planned change effort to be initiated at a later date, very little shared-development work was done. The researcher worked on his own with participation often limited to the interaction with informants. In some instances people were interviewed with the help of teacher aides or interested community members, but the overall design and implementation of this project had virtually no element of local community participation.

3.4 Navigation System

As there was no inclusion of co-workers from the community who were intimately familiar with the belief system, values, habits and circumstances of the population, and since the researcher did not have an ongoing formalized reporting and consultation system established with local organizations, there was no consistent community feedback to the agent to help him judge the appropriateness of his behavior as he gathered data. In some respects he could be said to have been working in the dark, or otherwise proceeding without clear bearings from the community as he sought information related to this project. This lack of an established system to provide consistent guidance from the community necessitated the clarification of the researcher's own internal guidance system.

This internal system, termed a "navigation system", acted much as a radio beacon in that it provided the researcher with some ideological and thematic considerations which guided the direction of data collection. By maintaining a clear focus on these internally-sustained notions the researcher could relate external circumstances to known standards, and thus monitor his activities as the study progressed. He could also use
these standards to make decisions regarding appropriate courses of action as the investigation continued.

Brokensha and Hodge speak of a similar element as one of the essential parts of the training of community development workers:

"A ... feature of this learning situation is the discovery by the student-worker that the "content" of training is not merely facts to be remembered, but rather the process of self-examination within him, his own appraisal of his convictions and motivations in relation to the aims of his work in community development."

These "convictions and motivations" related to community development can probably be best described by outlining the researcher's understanding of the three major fields of practice referred to in earlier chapters of this report—the fields of education, culture change and cultural domination, and community development. The way in which these three fields are described will make the values, biases and orientation of the researcher clear, and will indicate the basis used to provide guidance for data collection.

3.4.1 Education – Student-Centered Learning

The purpose of this research was to find out what teacher aides wanted (and/or needed) to learn, and also to assess their communities' capacities to provide some of the structural components ("proctors") of a distance education system. The idea that the adaptation of existing university practice to suit the circumstances of a heretofore unserviced group is desirable is one of the primary assumptions of this research.

1David Brokensha and Peter Hodge, Community Development: An Interpretation, p. 84.
This assumption is also present in the view of education held by the researcher. If learning is to be a beneficial growth process, it must begin, or be solidly founded, in territory familiar to the learner, and it must proceed from step to step using notions and processes familiar to the student. This is not the case with many existing learning systems, and has not been general practice in Indian education in the past.

These concepts are similar to those expressed by the National Indian Brotherhood in their policy statement, "Indian Control of Indian Education", in which they set forth their views of valid purposes for an education system:

"Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. ... The present school system is culturally alien to native students.... A curriculum is not an archaic, inert vehicle for transmitting knowledge. It is a precise instrument which can and should be shaped to exact specifications for a particular purpose.... The lessons (an Indian child) ... learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian...(a member of a) ... culture (which has) ... a unique place in the history of mankind."

They feel that the implementation of an education system with these aims will contribute to the strengthening and regeneration of a steadily deteriorating Indian society within Canada. The education of Indians to be teachers of Indian children forms a major element of their proposal to achieve this significant degree of social change.

In discussing the role of adult education in social change, Jack London says that "the assumption is that if we change the individual, the
resulting consequences will be the improvement of our institutions and society."

He goes on to assert, however, that most "adult education is essentially a middle-class activity which serves the better educated, and adult educators have a 'trained incapacity' to serve the disadvantaged groups in our society."

He discusses Paulo Freire's approach to basic literacy education as being "devoted to the raising of the level of consciousness of the oppressed and disadvantaged..." to become more aware of the "elites, the advantaged, and the powerful who control our society by imposing a 'culture of silence' upon the masses of people, (using) ... paternalistic education, schooling, the mass media, and myths to dominate decision-making to preserve the status quo." (pp. 27-28.)

He outlines Freire's contention that education can "never be neutral ... that (it) ... operates to dominate or free people." "Banking" education serves to adapt students "to the system and (to) adjust (them) to the norms and values of the (dominant) culture." He then describes a concept developed by Michael Rossman, the "autonomous learner," which is similar to the type of student Freire would see in a "liberating" education system:

"What is a good learner? It seems useful to think of him as someone with a certain set of skills. He knows how to formulate problems. He can identify the relevant resources, of information or whatever, that are available in his environment. He is able to choose or create procedures and to evaluate his results. Beyond this, there are a set of higher skills, which we might call 'meta-skills'. Stated very loosely, they include the ability to know what he wants (or needs) to learn; the ability to see clearly the process of his learning; and the ability to interact with others to help learn these meta-skills. Out of

all this, he is able to create useful knowledge. Let us call him an autonomous learner; for he directs himself.¹

Education, then, is viewed here as a process directed by the student in terms related to his own culture and needs, and at a pace determined by his unique interests and abilities. It is seen as a self-directed growth process which will tend to lead him to an awareness of the forces shaping and controlling his society, and which will develop within him a desire and capacity to work toward establishing a more egalitarian social system, one in which he will be able to recognize his own culture as a unique contributor to the wider family of cultures and societies of mankind.

While this is an overview, or statement of educational philosophy, there are problems in establishing structures to reach these goals. Since most of North American education has been of the "banking" type, most citizens are accustomed to considering education as a passive, receptive process where knowledge is delivered by the authorities in terms to which students must accommodate themselves if they are to "succeed" and gain status in the society. They do not expect to be able to control their own education, and when they are given the opportunity to do so, many do not know how to exercise this control.

This poses problems for educators seeking to develop this capacity in students, and brings into focus a rarely-stated assumption adopted by so-called "liberating" educators—they assume that students want to be liberated, even though a frequent response to this sort of educational approach is strongly negative.

Brokensha and Hodge, in describing a training program for community development workers, state:

"...the right climate for learning... has been called an unstructured learning situation. Faculty members eschew the traditional position of authority, refuse to take on the task of leadership, and patiently work toward a shared, democratic leadership, where tasks are shared between students and faculty according to the need of the moment. Many student-trainees find this situation extremely uncomfortable at first, some never accepting it, as their conventional expectations of the faculty remain unfulfilled. Initially there may be suspicion and fear of the apparently one-sided nature of the situation where the students are repeatedly asked what they think, and are not able to learn what the training officer thinks, or have him tell them what they ought to be thinking."\(^1\)

Notwithstanding the above, the assumption was adopted that a structure of education was desired which would lead the teacher aides toward becoming self-directed learners. This was seen to be in tune with the overall goals of FSI and the National Indian Brotherhood, as well as general goals of social justice. The orientation of the researcher as he conducted this study was guided by this overview, and data collection was influenced by the perceived need to consider these notions as fundamental to the research.

3.4.2 Culture Change

A few words should suffice to recognize the on-going cultural change aspect of this study. The residents of the two Chipewyan communities were descendants of a people who had been in the area for centuries prior to the arrival of Europeans, and who had developed their own orderly patterns of behavior to permit continued survival of their society in their environment. With the arrival of the Europeans these orderly patterns underwent drastic change at all levels. As has been the case in virtually every corner of the

\(^1\)Brokensha and Hodge, *Community Development*, p. 84.
earth, their relatively self-sufficient isolated social system experienced massive modification upon entering into contact with the rest of the world.

Countless articles describe the deleterious consequences of this process on Indian communities, whose organizational capacities seem to have been almost completely overwhelmed by their changed circumstances. As in the case of most "non-western" areas, they are suffering from relative economic underdevelopment, poverty, social decay, high incidence of crime and alcoholism, and other indicators of widespread malaise. The importance of education in these circumstances is stressed by Schumacher, who says, "Economic development is something much wider and deeper than economics... Its roots lie outside the economic sphere, in education, organization, discipline and, beyond that, in political independence and a national consciousness of self-reliance.... It can succeed only if it is carried forward as a broad popular 'movement of reconstruction' ... (and) can come only through a process of growth involving the education, organization and discipline of the whole population. Anything less than this must end in failure."¹

3.4.2.1 Cultural Domination

Throughout most of the process of culture change described above there has been a dominator/dominated relationship, for shortly after the Europeans had established themselves on this continent they assumed control over the region's economic structures, the same system which had supplanted much of the Indian's traditional economic and technological processes.²

¹Schumacher, Small is Beautiful, p. 171.

With this control of the means of subsistence, Europeans became the dominators of the Indians, who, in their turn, acquired the traits of a dominated people. Some of these traits included feelings of personal or racial inferiority, a lack of understanding of the structures within which they lived, adopting criteria of success from the culture of the dominating group, and other attributes contributing to social disorganization. ¹

In response to this Freire calls for a "pedagogy of liberation" which affirms the validity of the world view and culture of the dominated people so they begin to take an active and critically aware role in transforming the structure of domination and thus "liberating" and "humanizing" all of society.²

The relationship of this process to the movement toward Indian control of education for Indian children is obvious. In this study the researcher sought throughout his contacts with informants data relevant to incorporating Indian cultural concepts and material in the schooling on these reserves. He also sought information relating to participation of local residents in the educational system in these communities, for it was assumed that the schools were part of the "dominator" culture much more so than the Indians. The active participation of a number of local residents in a meaningful way in activities related to making the school more responsive to Indian culture, and in particular in the training of Indian teacher aides to assume a role traditionally filled by a member of the dominator


society, was seem as desirable, and formed a major part of the theoretical framework used in this research.

3.4.3 Community Development

The concept of Indian Control of Indian Education assumes that there will be community change toward acquisition of a meaningful role in participation or control of schools by elected representatives of the students' parents, something that is currently not the case. An increase in the ability of communities to exercise this degree of participation is requested:

"It is important that Bands moving towards local control have the opportunity to prepare themselves for the move. Once the parents have control of a local school, continuing guidance during the operational phase is equally important and necessary."

Therefore, while this research was directed specifically toward identifying teacher aides' learning needs and locating people or groups in their immediate vicinity who could assist in a long-range education system to meet some of these needs, the data-gathering process was influenced by the overall community development context of this project.

Batten has described two types of community development, "directive", and "non-directive". A major difference in these two approaches is in the source of the initiative for the change effort, whether the problem is identified initially by community members or by an outside agency.

A simplistic description of these two approaches would term "directive" as a process where an outside agency identifies a problem and attempts to change a community's behavior to improve the circumstances associated with that issue.

1 National Indian Brotherhood, Indian Control of Indian Education, p. 7.
The non-directive approach, on the other hand, concentrates on developing from within the people's realm of perceived problems sufficient collective motivation for change.\(^1\)

In many respects this project was operating more in the directive than in the non-directive mode, for neither of the communities involved had requested that a study be conducted to establish a distance education system to provide university-level education for teacher aides. The initiative for the project came from outside the community, from an organization run by people who were elected by representatives from these and other similar communities. It is this characteristic which distinguishes this project from some of the more negative aspects of the directive approach outlined by Batten and others.

The organization in question, the Federation of Saskatchewan Indians, has as one of its stated aims the political self-determination of the Indian people. This is seen by them as the only avenue toward the ultimate goal of achieving a more egalitarian society in which the present dominated and disadvantaged state of Indians in Canada will be eliminated. As in most dominated societies, however, these notions are not widely held by its members, many of whom are still "immersed" in what Freire calls a "culture of silence."\(^2\)

A state of society between this "culture of silence" and "conscientization," where there is massive popular participation in and control of the political process, Freire describes as a "naive transitive" state of

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awareness. At this stage a "populist leadership", which arises from within the dominated society, is seen as relating to its people as an essentially "manipulative leadership - manipulative of the masses, since it cannot manipulate the elite." He continues:

"Populist manipulation of the masses must be seen from two different perspectives. On the one hand, it is undeniably a kind of political opiate which maintains ... the people's habit of being directed. On the other hand ... (it) paradoxically accelerates the process by which people unveil reality.... populism ... is manipulative, yet at the same time a factor in democratic mobilization ... the populist style of political action ends up creating conditions for youth groups and intellectuals to exercise political participation together with the people."¹

It is in this context that the researcher understood and overlooked his normally strong bias against the directive approach in community development. He considered it necessary to act in a directive way to help bring about the necessary conditions in which it would be possible to use the ethically superior non-directive approach toward planned social change.

3.5 Methodology - Interim Commentary

The concluding section of this chapter, System Theory in Social Science, will provide the "glue" to bind these into a co-ordinated framework capable of describing the communities in which the research was conducted. The relationship of system theory to social science will be discussed, and definitions will be given for terminology useful to analyze the data generated by this study.

¹Paulo Freire, Cultural Action for Freedom, p. 40.
3.6 System Theory in Social Science

3.6.1 Introduction

General System Theory, as outlined by von Bertalanffy and applied to social systems by Hearn among others, provides a useful framework to examine this research.

Bertalanffy states that, "General system theory ... is a general science of 'wholeness', which up till now was considered a vague, hazy and semi-metaphysical concept", and is applicable to sciences which are 'concerned with 'organized wholes'. (p. 37). He further states that systems are defined as "sets of elements standing in interaction." (p. 38).

3.6.2 Some terms used to describe system concepts

3.6.2.1 Closed and open systems

Closed systems are described as "systems which are considered to be isolated from their environment." (Bertalanffy, p. 39). In such systems, (most often seen in physics or in chemical equilibria established in a closed vessel), a "certain quantity, called entropy, must increase to a maximum, and eventually the process comes to a stop at a state of equil- brium (or lack of differentiation) ... (in other words) a closed system tends to a state of ... complete disorder." (Bertalanffy, p. 39).

"Every living organism," however, "is essentially an open system. It maintains itself in a continuous inflow and outflow ... never being, so long as it is alive, in a state of ... equilibrium but maintained in a

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so-called steady state which is distinct from the latter." (Bertalanffy, p. 39). Hearn states that "... in a living system both positive and negative entropy are present until the point of death, at which time entropy assumes full reign." (Hearn, p. 346). This "negative entropy" is described below.

He also says that "systems ... seem to vary from time to time in terms of their openness and closedness. The client systems with which we worked at times seem too closed or too open for their own welfare..." and present in open systems is a process opposite to entropy, "negative entropy ... because open systems have access to free energy with which they can organize and build."

Hearn uses one of Kurt Lewin's concepts, "quasistationary equilibrium", to describe von Bertalanffy's "steady state" as the stationary or stable state eventually reached by open systems. (Hearn, p. 347).

3.6.2.7 **Boundary**
That which distinguishes a system from its environment;

3.6.2.8 **Environment**
Everything that is external to a system's boundary;

3.6.2.9 **Proximal Environment**
That part of the environment of which the system is aware;

3.6.2.10 **Distal Environment**
That part of the environment of which the system is not aware. (p. 347).
3.6.3 System Function - Social Systems

"Social work," Hearn reports, has been discussed as a process focussing "... at once upon the person and his situation, upon the system and its environment, (and as such) ... it occurs at the interface (or boundary) between the human system and its environment, (dealing with the) ... transaction, ... a matching effort whose focus is the coping behavior of the organism on the system side, and the qualities of the impinging environment on the environment side ... The best transactions are those which promote the growth and development of the organism while at the same time are ameliorative to the environment... How this is done ... (centers on) entropy (as) ... the key, ... (for unattended systems proceed relentlessly toward disorder." (p. 364).

As such, he maintains, "social work is boundary work... Social workers help the human systems with which they work to regulate their degree of openness and closedness. Systems' (boundaries) can be so open that their integrity as a system is endangered. Or they can be so closed that they are denied sustenance in the form of materials and ideas that they need for their growth and development. There is an optimum degree of openness and closedness for each organism." (p. 365).

He goes on to assert that workers help human systems to regulate how much comes in and how much goes out of a system, for there can be either an overload or a deficiency of matter, energy or information going either way. They also help systems develop and operate self-filtering and self-censoring processes to regulate what comes in and what goes out of systems, as well as the form in which matter and ideas are imported into or exported from systems.
3.6.4 Relationship to this Study

The foregoing descriptions of System Theory concepts will be used in later stages of this report to discuss the data and its implications. Of special relevance is the notion of a system as being open or closed, and of the need for open systems to permit energy to pass in some form to and from the environment to maintain levels of functioning.

The implications of this concept for discussion of social systems is very interesting, particularly when discussing social systems in the midst of a culture change process. If one considers the communities of Dillon and Patuanak as being in the process of change from a relatively known past (pre contact with Europeans) to a relatively unknown future, system concepts can be used to describe selected features of these social systems as they pass through various stages of this on-going change process.

3.6.5 Energy in Social Systems

A brief discussion of forms of energy in social systems is in order to lend some definition to the foregoing description of system theory concepts. A recent publication by Kantor and Lehr, Inside the Family, explores the notion of energy in family dynamics, and treats families as social systems using concepts similar to those of von Bertalanffy and Hearn listed above.1

"We are most interested in social systems," they state. "The chief characteristic of such systems is an almost continuous interchange not only within the system, but across the boundary between the inner environment and the outer environment." (p. 10). The content of this interchange is the subject of this section.

System theory applications in the physical sciences relate specifically to energy in forms such as heat or electricity. "... as one moves from mechanical systems to more complex open systems," the authors assert, "the emphasis shifts away from the flow of energy required by the component parts of the system in order to interrelate, and toward the transmission of information." (p. 11).

"A social unit might be able to survive on biological energy. Should it rely exclusively on such energy, however, it would condemn itself to a rather bleak and uninteresting future. ... Family energies may have a biochemical as well as a social component. ... The psychoanalytic notion of cathexis is perhaps the most famous attempt to define and understand psychological energy.... Cathexis has been used to describe the attachment one person feels for another person, or idea—and the energy invested in that person, object or idea." (pp. 90-92). It is this psychological or social energy that is of relevance in this study of these communities' capacity to participate in a distance education system.

3.6.6 Community development and social energy

Community development literature is replete with references to social energy, described in terms such as "incentives", (Rogers, Everett M., and F. Floyd Shoemaker, Communication of Innovations, Free Press, New York, 1971, p. 144 & footnote, p. 145,--"The function of an incentive is to increase the degree of relative advantage of (a)... new idea (and) ... can be used to promote interpersonal communication and influence about an innovation.") "perceived self-interest" (Alinsky, Saul, Rules for Radicals), and "wants and needs" (Batten, T.R., The Non-Directive Approach in Group and Community Work, Oxford University Press, London, 1967, pp. 12, 13.)
Batten, for example, uses terms like:

- people being "dissatisfied with things as they are", and being
  "agreed on something they feel as a specific want;"
- That they have access to "... enough knowledge to enable them
to make wise decision..."
- and "... a sufficiently strong incentive..." to maintain group
cohesiveness while engaged in a development project.

(pp. 12, 13.)

The role of a community development worker, he continues, includes
such functions as "attempting to strengthen incentives ... (to ) help by
providing information, ... (and) by suggesting sources from which the group
may be able to obtain any material help or technical advice (information)
in addition to what they can provide for themselves." (pp. 13-14).

In system theory terms, then, community developers function at least
in part as "social energy handlers". They help social systems (families,
individuals, or community groups) to clarify, assess, collect and focus
existing levels of social energy, and, in cases where there are insufficient
energy resources, they help these systems locate sources from which they can
increase the energy they have available within their boundaries, and to
alter their boundaries to enhance their circumstances.

The similarity of these functions to those described by Hearn (above)
as "boundary work" is clear. A community developer's work thus consists
(at least in part) in helping social systems recognize their component
parts, boundaries and energy levels, in helping systems alter their
boundaries, either in terms of closedness and openness or in terms of
area. They also help social systems define the changes they undergo as
they proceed through time. While development workers might handle physical
energy in terms of having access to means of transportation or other material resources, the major part of the energy they handle consists of information. It is the developer's function to observe, assess and report on the information he perceives in such a way that the energy levels of the systems with which he works tend to alter in ways which are of benefit to both the systems themselves and the environment in which they are located.

3.6.7 Social energy and this study

In order to develop a distance education system to serve the teacher aides and subsequently other types of students, some sort of community involvement was seen as desirable. Prior to initiating this study very little was known of the communities' circumstances in this regard; it was part of the function of this research to examine the communities' situation with a view to establishing a long-range education system. It was hoped that it would be possible to select individuals or groups who could act in as-yet undefined roles in such a system. Little was known, however, of the most appropriate process to initiate in order to locate such persons, so detailed planning at the outset was not feasible. As previous sections of this chapter have shown, this problem was approached by maintaining certain themes and notions clearly in mind, and developing plans for action as new circumstances came to light while the research progressed. These new plans emerged in response to the researcher's perceptions of areas of interest and concerns of the local population.

The researcher's methodological framework was attuned to perceive areas of community interest which could be related to community change in the direction of FSI's policy of Indian Control of Indian Education: this
concern, or "social energy" already present in the community was seen as providing the basis for development work leading to this overall aim. This stance is similar to that outlined recently in another field of development work by Archer Tongue, the director of the International Council on Alcohol and Addictions:

"(Something which) ... must be borne in mind by countries offering sophisticated technical and professional assistance to other countries ... is to say how the know-how we wish to bring, the resources we feel we have to share, can be seen as an extension of, or closely related to, I would even say inherent in, the mentality which is already there."

The researcher's actions in the field were determined to some degree by his perception of the extent and nature of relevant social energy, interest, or topics of concern among the people he encountered there. As will become evident during the discussion of the data, the levels of social energy seen by the researcher in the light of the theoretical frameworks described above provided the necessary guidance to carry out this study.

3.7 Bias - Metaphysics

The methodology thus far has included ideas which our society has assembled in various forms as disciplines or fields of practice. These have all included implicit assumptions about the nature of man, about metaphysics, but little has been said as yet about the researcher's own view of metaphysics, or the foundation for his biases.

The inclusion of such a topic is not normally seen in research reports of this type. The nature of this study, however, especially the attempts

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to describe a process when the traditional means-ends scheme has been discarded, makes it necessary that some attention be given to this area.

This researcher's membership in the Baha'i faith and his attempts to live in accordance with his understanding of its writings contributed to the bias system implicit in this work. An idea basic to this system of convictions is that mankind is currently in the midst of a massive divinely-ordained change process, the extent of which we have but little understanding. The goal of this process is the inevitable coming into being of a unified, harmonious world community, in which many of the practices now current among man, such as present-day nationalism, will seem as obsolete as we now consider the medieval feudal system of government. All man can do is to hasten or prolong the advent of this new era, and in the process minimize or extend his time of hardship, which is seen as the birth pangs of the emergence of a peaceful culturally diverse international community functioning in accordance with the Creator's will.

This fundamental view of the context in which culture change is taking place has contributed significantly to the design and implementation of this research project, and the way in which the data will be discussed in the next chapter.

3.8 Methodology - Summary

While this section has discussed both directive and non-directive approaches to community development, the researcher's assessment of circumstances prior to entering the communities inclined him toward adoption of tactics which were decidedly directive. In non-directive work the researcher would not focus even on the issue of education or teacher aides or resolution of chronic unemployment as topics for discussion, rather he
would devote his energies to assessing the various topics residents spontaneously articulated, and subsequently attempt to focus community energy on topics which arose from the initiative of the people themselves.

This was not the case in this project, however, for several of the givens, or parameters for discussion were set forth at the outset. These points included the assumptions outlined in the previous sections, among them being the notion that the teacher aides wanted university-level education, and the communities desired professionally-trained Indian teachers, and also that a distance education system incorporating proctor roles was a useful structure to explore. While in the field the researcher guided discussion and asked questions on the basis of these and other similar notions.

The researcher also assumed that the involvement of local political bodies such as the band councils was desired by the communities, at least in potential, and he collected data to indicate circumstances related to this issue.

The overall purpose of this study was to gather information related to the development of a structure of education capable of providing university-level learning opportunities for residents of isolated Indian communities in the north. To do so, some of the characteristics of potential students and their home environments were sought out, and local resources capable of contributing to or participating in such a process were identified. This information is provided in the next chapter.

In the final chapter of this report the data will be discussed, and an example of a possible distance education "class" will be described in order to indicate the roles and interactions of the various elements capable of participating in the system.
4.1 Introduction

In this chapter the findings of this research will be discussed. In his relatively short stay in each community the researcher gathered information from as many people as he could contact and engage in conversation on issues related to teacher aides, the school, and the attempts to locate "proctors" in the community. This information will be outlined below. As mentioned previously, however, the selection of salient features of an interaction or situation to be recorded involved the preconceptions of the observer. To this extent the popular distinction between "objective" and "subjective" statements becomes somewhat blurred, and the differences between these two types of comments becomes something of degree rather than an issue of great importance for this report.

The information generated by this study will be discussed in two general categories, descriptive and evaluative. Though these broad classifications will be adhered to throughout this section, there will be occasions when evaluative (analysis, "editorializing", or "opinionizing") statements will be made in the more straightforward sections. These two general categories will be used in discussion of the data in three major parts:

(1) Discussion of Teacher Aides and learning needs
(2) Discussion of schools and proctor selection
(3) Discussion of communities and proctor selection

In each of these parts there will first be a series of descriptive statements about the observed circumstances, followed by evaluative or interpretive
statements. The theoretical framework for these evaluative or analytical comments will be derived from the Methodology outlined in Chapter 3, but will not be explicitly discussed as such in this chapter—this will take place in Chapter 5, Reflection on the Data.

4.2 Data Collection Process — Comments on Field Methods Used

This was a short-term field research project, with only 24 days actually involved in data collection from the field. Of these 24 days, one was spent in Saskatoon, two in Meadow Lake, 8½ in Dillon, and 12½ in Patuanak.

During this time the researcher spoke with the teacher aides, all other school staff, the counsellor-technicians (also known as guidance counsellors), both chiefs, several band council and school committee members, and many other residents of both communities. While in the area, he involved himself in local activities such as painting skiffs, going up-river to haul wood, helping set and clear fishnets at an outlying fishing camp, building fences, repairing a truck, attending an AA meeting and a funeral, and other participation designed to broaden his familiarity with the communities. He also met with Department of Indian Affairs and Federation of Saskatchewan Indians education staff in Meadow Lake, and with the FSI education staff in Saskatoon.

The bulk of data collected was in written form in notebooks, with several interviews recorded on cassette tape. Other data was in the form of copies of related documents from the Department of Indian Affairs and school files. Examples of raw data are included as appendices in this report and where appropriate in this chapter.
In discussion with residents the researcher usually adhered to the following general format—initial contact related to basic introductions, with explanations of his purpose for being in the community, saying simply that he was working on a project to assist the Federation of Saskatchewan Indians to find a way to help teacher aides become certified teachers, and then engaging them in a conversation on the issue.

With teacher aides and school staff, the main points of the research proposal were outlined with brief descriptions of possible learning structures (including various proctor roles), and assistance was requested in acquiring information from the community which would relate these initial concepts to local circumstances.

In discussion with community members as well as with teacher aides, topics related to cultural identity, language, culture change, and the school's role in this aspect of community life were introduced. Several times the question, "What do you want the school to do to your kids?" was asked, as well as other questions related to the current perception of the development of their youth by the older residents. Also described were notions of early school instruction in the native language, introduction of English gradually as a second language, and the possible role of the community in providing curriculum for this type of process.

4.3 Discussion of Teacher Aides and Learning Needs

4.3.1 Description of Teacher Aides

Dillon:

Monique Sylvestre —
Female, age about 40, married, mother of 7, youngest child age 10.
Level of formal education approximately equivalent to grade 10, (through upgrading).

She had attended spring or summer session at the University of Saskatchewan (about 1973) and had no desire to do so again, but would be prepared to attend summer session courses offered at a more accessible location which would permit spending weekends at home.

Helen Chanalquay -

Female, age about 40, widow (for past 7 years), youngest child attending residential school 50 miles away (grade 8 or 9).

She was caring for a 1-year old grandchild at the time of this study.

Level of formal education approximately equivalent to grade 10 (through upgrading).

She had attended spring or summer session at the University of Saskatchewan (about 1973) and had no desire to do so again, but would be prepared to attend summer session courses offered at a more accessible location which would permit spending weekends at home.

Both Helen and Monique had worked in the school as teacher aides for the previous seven years.

Patuanak:

Caroline Estralshenen (Est) -

Female, age about 25, married, no children at the time of the study but was close to becoming an adoptive parent.

Formal education - a partial grade twelve (possibly complete, she wasn't sure) from Meadow Lake, and two summer classes in Kindergarten teaching from the University of Saskatchewan. She had no desire to attend similar classes again, but, like the teacher aides in Dillon, would attend summer session courses closer to home.

She had worked as a teacher aide for the previous four years.
Caroline Aubichon -

Female, age about 33, married, 6 children.

Caroline was of non-treaty status and resided in the non-treaty community of La Ronge, adjacent to Patuanak.

Level of formal education is grade 8, through upgrading.

Like the other teacher aides, she would not attend classes for a semester in Saskatoon, but would attend summer sessions held in an accessible location so she could be home on weekends.

This was her first year on staff as a teacher aide.

4.3.2 Duties of Teacher Aides

Dillon:

Monique Sylvestre -

Primary function was to instruct reading and math at the level of grade 1, working on her own with part of a class shared with the principal. She had her own classroom.

Helen Chanalquay -

Had complete responsibility for teaching beginner and kindergarten levels, in her own classroom.

Patuanak:

Caroline Est -

Had full responsibility for two groups of students at beginner and kindergarten levels in her own classroom (a portable unit adjacent to the main school building).

Caroline Aubichon -

Assisted the grade 3 teacher in the classroom and provided remedial reading assistance on her own to grade 3 and 4 students as required. At the time of the study she was spending about half her time in unsupervised remedial reading work with this group.
With the exception of Caroline Aubichon, who had commenced employment earlier that year, all teacher aides had been in full charge of classrooms for several years, working with virtually no supervision or assistance beyond that normally offered professionally-trained teaching staff. Plans were being made to place Caroline Aubichon in her own classroom as soon as she could assume the responsibility, something which was anticipated to occur within the following year.

Teacher aides were considered to be full-fledged staff members and were regarded as teaching staff in their own right by other teachers and both principals. They participated in other school activities (field trips, playground supervision, etc.) to the same extent as other staff. There was a marked difference between their functions in these communities and those outlined for teacher aides by their employer, the Department of Indian and Northern Affairs (see Appendix B).

4.3.3 Stated learning needs of teacher aides

All four teacher aides were concerned about their work and spoke readily about problems they were experiencing. They all mentioned the following broad areas of interest:

- how to communicate with children;
- what to do with slow learners;
- learning to read and write Chipewyan themselves;
- teaching children in Chipewyan.

In addition, a learning need in the language arts area was expressed by Caroline Aubichon.

(This indicates the broad field of teaching reading skills at the primary level.)
There were slight variations in these identified needs, but they all stated similar generally-defined concerns.

4.3.4 Priorizing of learning needs
They expressed their priorities in the above order as well, with the exception of Caroline Aubichon, who specified a strong interest in learning more about the language arts. Monique Sylvestre had some reservations about the need to learn and subsequently to provide instruction in Chipewyan.

4.3.5 Perceived competence of teacher aides
Other staff reported that they considered the teacher aides to be functioning at a level of competence in classroom management and teaching which was generally equal to their own, and regretted the lack of recognition of this ability by the school system. The level of status and pay for teacher aides was considerably lower than that of uncertified white teachers doing similar work.

4.3.6 Some personal characteristics of teacher aides
The researcher's initial impressions of the personalities of these women varied greatly from one to another:
Monique Sylvestre seemed to be an open, forthright and outspoken woman with a ready ability to voice clear and articulate opinions on many topics in conversation with the researcher.
Helen Chanalquay, on the other hand, seemed to be a gentle, shy and somewhat withdrawn person whose characteristics were more difficult to discern than Monique's. She was more reticent to voice an opinion, but was by no means a slow-thinking individual—just more difficult to engage in conversation.
In Patuanak there was a different sort of variation: Caroline Est was the youngest of the four, and it seemed evident that she had spent more time in the white world than the others--she spoke English more easily and with the least accent. She had a quick wit and a ready sense of humour, and a warm, open character. Caroline Aubichon seemed as enthusiastic as Caroline Est about this project, but was not as forthcoming with her comments. She felt very new to the situation and relatively hesitant to voice opinion, but when she did speak she conveyed the clear impression of being a very warm, caring and competent person in general, especially when discussing children.

4.3.7 Preferred learning styles

There seemed to be a wide range of preferred learning styles in the group. While Caroline Est said she did not want to learn from books (feeling they were dry and marginally relevant) and preferred to learn from experience and verbal interaction; Helen Chanalquay felt comfortable with the idea of doing a lot of reading. They could all read and write English rather well, probably at a level adequate for an appropriately-designed culturally-relevant university education program.

(The success of 3 of the teacher aides in university courses indicated an ability to comprehend at least some academic curriculum material.)

4.3.8 Time available for study

All the teacher aides were working wives, with primary responsibility for maintaining homes as well as holding down very demanding, full-time
jobs. Some had numerous children and relatives to care for after work and even during lunch time at noon. The notion that one's family obligations are of higher priority than one's job seemed to be taken for granted by all four.

Accordingly, the time available for study had to be considered in this perspective. Nonetheless, they all thought they could spend at least one hour a day in concentrated study outside normal working hours. Some felt they could make more time available, up to 2 or 3 hours daily. In addition, there was receptivity to the possibility that time could be made available during the normal working day for discussion and contemplation of study-related concerns.

The researcher felt that the workload normally associated with a standard 4-credit university course could be accommodated by all four teacher aides in any one semester, but it would come close to overtaxing their resources to expect them to take on a heavier workload. This would not necessarily apply in the case of a field placement or practicum type of learning process where most of the job is the "course". There, a heavier workload could probably be accommodated.

4.3.9 Facility in native language

As indicated in the foregoing section listing learning needs, none of the teacher aides could read or write Chipewyan, though they could speak it readily and often used it in the class to communicate with children unable to understand instruction in English.
4.3.10 Skill in traditional native activities

Traditional women's activities, such as preparing skins, sewing, cleaning fish, cooking traditional foodstuffs, etc., were seen as important capacities by all four, but their skill in these areas varied. Caroline Est indicated she felt rather inadequate in this area, but the others expressed no such sentiment. The preparation of moosehide, a long and arduous task, seemed most often to be done by older women--none of the subjects reported incapacity to do the many tasks required to prepare such a hide, but there were indications that none had prepared moosehide in the recent past. Caroline Est was actively attempting to acquire greater facility with native women's skills, something none of the others indicated as being of great urgency for them. There were members of all their kinship systems able to fulfill these traditional functions, and from whom they seemed to feel it would be possible to acquire traditional materials for their own families.

4.3.11 Traditional women's role and current employment

Due to the scarcity of regular employment on the reserves (to be discussed more fully in the description of the communities, below), having steady employment as a teacher aide was of great importance to their families. However, the notion of the male's role as the major breadwinner seemed prevalent in both communities, and gave rise to some stress within the families of Caroline Est and Monique Sylvestre. Caroline Aubichon reported no such stress in her family, something which might be attributed to the slightly different attitude toward work and self-reliance among Metis and non-status Indians indicated by many
contacts in Patuanak as arising from the lower level of economic assistance granted that group. She did, however, express concern, for while she was at work she worried about the quality of care her younger children were receiving from the babysitter she had engaged to carry out functions she felt could be adequately fulfilled only by herself.

4.3.12 Preferred recreation activities

All subjects reported a preference for travelling "in the bush" or "on the river" as recreation activities. These pasttimes seemed to assume a role in their lives similar to a "weekend drive to the cottage" among more affluent southern Canadians, with a few major differences. The recreation activities embodied many of the role relationships and family activities that were more common in by-gone days—thus Monique Sylvestre spoke wistfully of a time the previous year when she and her husband went on a long moose hunt, Caroline Aubichon looked forward to an upcoming long weekend when she could go downriver to help her husband with his fishnets, and Caroline Est wanted to spend the same weekend at her grandparents' home some miles downriver where life was much as it had been before she was born. (The researcher gladly accepted an invitation to accompany her and her family on this trip.)

4.3.13 Analysis of teacher aides and learning needs

The foregoing description of teacher aides outlined some relevant characteristics of the four women who formed the focus of this study. They were four distinctly different individuals even though they had several things in common, such as their language, culture and involvement
with children as "sub-professionals" in the schools. In spite of their differences in age, family situation and personality, they were remarkably consistent in expressing their learning needs—with one exception, the first things they wanted to know more about were communication with children and how to deal with slow learners. Neither of these topics were introduced by the researcher. Of the many notions mentioned by the researcher those relating to learning how to read and write in Chipewyan, and then to use it in the classroom, were uniformly selected as the next two items on the list.

There was something very interesting in the way the teacher aides spoke of the use of their own language in the school, something which might indicate the current stage of development on the continuum from a completely dominated society to one in which there is an active and culturally-aware sense of popular participation in determining the course of their own affairs.

They all made statements to the effect that they couldn't even read or write their own language. These were usually made with considerable emphasis and emotional weight, the primary emotion seeming to be a complex of regret, ruefulness and frustration, mixed with some puzzlement or wonder.

Q. "What do you think about not being able to read Chipewyan?"
A. "Hunh... I don't know... It's hard to say what you think when you don't know how to read Chipewyan, your own language. You can read English, real good English and speak good English and you don't know even how to read your own language—It's hard to say what you think." (nervous laughter)

Q. "Does it bother you?"
A. "No, it doesn't bother me, 'cause I think we don't need it. You don't need to read Chipewyan."

Q. "You think that English is all that you need?"
A. "That's all that you need, is English... I don't know why I should need to read Chipewyan, I don't know why. Everybody else is learning English and reading... Learning how to read

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and write in English—Chipewyan kids, Cree kids are all learning English. If I really need to have Chipewyan, I could take it here on the reserve—get somebody to teach me how to read Chip. That's if I need it badly, but, I don't need it. I'd just be wasting my time for nothing."

When they did use Chipewyan in the classroom, however, it was only when it was necessary to explain something to a child who couldn't understand the initial English-language explanation. Chipewyan was not seen as central to the work they did, and when used it was only to help students adjust to the "normal" curriculum (about which more will be said below).

It was as if the teacher aides lived in two worlds, and had to leave major parts of each world's belief system behind when they moved from one to another. This would tend to cause problems in many areas.  

Not only was their language of origin used as a minor adjunct of their work with the children of their community, but their favorite pasttimes, the activities and ideas from their past, could not be accommodated within the structures of their jobs. These were confined to recreation or other secondary roles in their lives.

The economic realities in which they lived required the teacher aides to continue working, yet the environment in which they worked required that they leave behind a significant part of the things they considered

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2 Ward Hunt Goodenough, Cooperation in Change, pp. 151ff. "We are not much disturbed ... when ... propositions ... seem to pertain to different domains of our experience, having no immediate relevance for one another ... It is when contradictory propositions appear to ... be relevant to one another, to belong to the same domain, that we are most uncomfortable."
important: The relationship between this state of affairs and the concepts embodied in the "Indian Control of Indian Education" philosophy are clear: There is a marked divergence between these two points of view.

Though there was motivation or social energy available to make the boundary between the teacher aides' work and personal life-systems more open, and thus reduce the separation they were experiencing, the situation seemed to require a virtually completely closed boundary between these two systems. In the absence of any information or change effort to the contrary, the teacher aides seemed likely to continue to accommodate themselves to existing in these two separate systems, and the existing system of education was likely to continue. Though there was motivation and unrealized potential for change, the primary needs expressed by the teacher aides, communication with children and dealing with slow learners, indicated an acceptance of the existing framework (or steady-state) and a desire to function more capably within it. They seemed to be mainly interested in doing their existing jobs better, and to regard concepts related to making major changes in existing school functions as interesting, but only marginally relevant. Resistance (manifested at least by lack of active interest) to acceptance of learning concepts which would cause significant alteration of this situation could therefore be anticipated.¹

4.3.14 Summary of discussion of teacher aides and learning needs

This section has outlined, among other things, the general areas of interest, or learning needs, of the teacher aides studied. These learning needs were described earlier as appropriate areas in which to begin asking questions which could lead to exploration of the broader

¹Peter Marris, Loss and Change.
questions related to selection of proctors and definition of elements of possible relevance in developing a distance education structure serving this type of student.

Some personality characteristics were described, as well as the range of their preferred learning styles. Their relationship with their own culture and the generally minimal role they seemed to ascribe to their own work was also indicated. This was seen as a potential source of difficulty with some teacher aides in the introduction of a teacher education program which would attempt to diminish this dichotomy in their thinking by stressing the concept of local control and locally-based curriculum development.

Their relationships with their families were shown as being of great importance in their lives, possibly conflicting with time demands of their jobs and study, but the economic benefits in continuing to work as teacher aides were seen as important contributors to their family income and as such unlikely to be relinquished unless absolutely necessary.

They all expressed interest in participating in a distance education system which would lead to professional certification. They cooperated with the researcher in helping him to explore other aspects of the community (described below) to begin the process of definition of local resources capable of forming parts of such a distance education system. Some of the information generated by these subsequent investigations is reported in the balance of this chapter.
4.4 Discussion of Schools and Proctor Selection

There was considerable difference between the schools in Patuanak and Dillon, even though both were administered by the Department of Indian and Northern Affairs. One factor contributing to this difference was that the school in Patuanak was supported by the Northern School Board because the school provided education for both treaty and non-treaty students. (In Patuanak the school was located at the edge of the reserve—the treaty Indian community of Patuanak was a half-mile down the road in one direction, the non-status and Metis community of La Ronge a half-mile away in the other.) Both schools existed in a sort of enclave, the school and teachers' residences forming a distinct group of buildings somewhat apart from the rest of the community.

The Patuanak school was the larger and newer of the two. Though the difference in size of school could be accounted for by the greater population in Patuanak, there appeared to be a qualitative aspect of this difference—references were made to the rivalry between the two education authorities and the seemingly more abundant supply of resources available from the provincially-run Northern School Board as contributors to the generally superior impression conveyed by the Patuanak school.

4.4.1 School staff

The majority of staff in the schools were White, and most had been there only one year—many planned to leave at the end of that academic year. The teacher aides were the only permanent native teaching staff. The only other Indians paid to involve themselves with the school in a regular way were the janitors and the counsellor-technicians (guidance
In Patuanak two of the White staff were married to local residents and appeared to be moving toward establishing themselves permanently in the area.

4.4.2 School population - students, staff, etc.

Dillon:

Total population of community 403

Number of children of school age 160
(school population)

Number of classrooms in school 6

Number of teachers in school 5
(excluding aides)

Patuanak:

Population of community: Treaty 422
Non-Treaty

Number of children from each status group
Treaty 125
Non-Treaty 60

Number of classrooms in the school 9

Number of teachers in the school 8
(excluding aides)

(Data from Indian and Northern Affairs, Meadow Lake District Office, Gary Meekins, Education Counsellor, personal communication, February 6, 1978.)

4.4.3 Reaction to this study - proctor selection

As indicated above, school staff considered the teacher aides to be competent teachers. They were strongly supportive of this research, seeing it as a reasonable avenue toward having the aides' capacities and status recognized. They offered whatever assistance they could to further
the aims of the study, and expressed interest in acting as proctors should the envisaged distance education system be established.

4.4.4 Curriculum and language of instruction

Much of the curriculum was the standard provincial curriculum, with the language of instruction being English. Exceptions were weekly ½-hour sessions in each class conducted by an older local resident selected by the school committee. These individuals either told stories or taught Chipewyan, but their work was regarded as a minor anomaly in a predominate southern-oriented system of education. There seemed to be little impact on the school from these efforts. It was not known whether any white staff spoke Chipewyan. When children had difficulty with lessons taught in English, their progress through the standard curriculum was slowed. The kindergarten class in Dillon, for example, used the Peabody Kit and Workbook, a pre-school program developed in the United States.

After showing the researcher the teacher’s manual for the "Peabody Language Development Kits for Level No. P", Helen Chanalquay said,

"They want us to cover this whole book in one year, but there's no way we can do it, especially when the kids don't understand English."

She felt they could cover about 100 of the 180 lessons in the Peabody manual. Though extensive data was not collected to assess the prevalence of this problem in the schools, it seemed to be a generally accepted fact that children would not complete a year's work as quickly as expected by those who wrote the curriculum.

1Excerpt from raw data recorded May 19, 1977.
The DIAND regional office in Meadow Lake had no specialists on staff, so teachers were left largely on their own to develop relevant curriculum. The development of learning materials from the students' environment was not discouraged, but implementing the idea seemed beyond the capacity of most teachers contacted. It was a new idea to most of the teacher aides, indicating a lack of discussion of this concern among the staff. The extensive use of unmodified provincial curriculum in most classrooms seemed to be accepted as the norm.

Statistics were not developed (nor sought) relating the age/grade relationship of these students to those in English-speaking communities in the province.

The researcher was told by teachers in Patuanak that a grade nine class which they viewed as exceptional in their school had an academic standing equivalent to that of an average level of achievement among southern students.

4.4.5 Analysis of schools and proctor selection

An exhaustive analysis of the school and its effects on the community was not a function of this research. A longer, more detailed study might reveal some information of interest to those working in the field of school-community relationships. This report will concentrate on findings related specifically to the establishment of a distance-education system to serve the learning needs of teacher aides, in light of FSI's desire to further the aims of their Indian Control of Indian Education policy.
4.4.6 Proctor selection

It was clear early in the research that most of the teachers were very supportive of the aims of this study, and were willing to help in any way they could. They readily understood the proctor roles outlined earlier in this report, and could see themselves acting as "content specialist" proctors. There was even some talk of digging out their old teacher-training course notes to use to help with this process.

"The Principal in Patuanak made comments referring to the use of present school staff as content specialists--He referred at least twice to his training at the old teacher's college as being far superior to present B.Ed. curriculum--it was training with an almost trades orientation, he said, "Very practical". He had kept his notes from all this practical stuff and is willing to make it available as part of this process... He seems to be very willing and eager to participate."  

They could readily see how they could, in conjunction with the aides and university-based faculty, select specific learning goals and devise appropriate methods of assisting teacher aides to move toward achieving these goals as part of a program leading to certification.

Their enthusiasm and capacity was recognized by the researcher as a definite asset and a resource to be drawn upon should such a program be developed. A major problem was seen, however, in the fact of their transience. Long-term contract between a teacher aide and a group of trained teachers would be difficult to maintain, especially in light of events in Dillon (discussed below) where the entire school staff changed at the Christmas break. If a virtually complete annual turnover of white staff was to be considered as one of the "givens" in a distance education program, and if the program were to involve teacher aides for more than

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1Excerpt from raw data, May 9: by the researcher.
one year, some form of long-term contact with the university would be desirable to maintain a sense of continuity in the learning process. This problem was addressed during fieldwork and will be discussed more fully in the section describing the community and proctor selection, (below).

4.4.7 Curriculum development and proctor roles

The prevalence of standard southern provincial curriculum in the schools was not seen initially by the teachers or teacher aides as a particularly important issue. After some discussion, however, most began to acknowledge the problems in such an approach, but there were none who knew enough to begin to develop the sort of locally-based curriculum materials required to remedy the situation. This would tend to limit the usefulness of the existing staff to fulfill proctor roles in this important area, but would indicate another potential group of proctors, people from the community who were well-versed in the local way of life, and who were willing to involve themselves in the education of children and the teacher aides.

Several such proctors were located who were already involved with the school in a relatively minor way. Each school had a class period (approximately once a week per class) taught by an individual selected by the community, in which children learned something about the native language and listened to local legends. These local teachers were very interested in this research and offered to teach the aides to read and write in Chipewyan. They were worried about what they viewed as a rapid and widespread decline in capacity to use Chipewyan, and were highly motivated to convey their skills to others. They agreed to act as proctors should a program be developed.
4.4.8 Summary

Two types of proctors emerged from this analysis, both primarily of the "content specialist" type. Existing professionally-trained staff (or their replacements) could be engaged to work with the teacher aides and university faculty members to acquaint the aides with concepts found in current teacher-training programs, and local teachers of Chipewyan and legends could teach their skills to the aides, again in conjunction with university faculty.

The high turnover of teachers was seen as a major problem which caused concern for the continuity of in-community contact between the teacher aides and the university. It was envisaged in the initial planning of this study that some of the structural components of a long-range education system would be filled by local teaching staff. These components were thought to be of both "content" and "administrative" type, the latter relating to on-going monitoring and facilitating of the teacher aides’ progress in their education. The transient nature of trained staff made it necessary to look elsewhere in the community for elements capable of fulfilling the administrator-facilitator proctor role; and maintaining continuity of contact between the teacher aides and the university. This will be discussed in the following section of this report.

4.5 Discussion of Communities and Proctor Selection

4.5.1 Introduction

Although this study incorporates elements of Anthropology and Community Development in its fieldwork approach and subsequent reporting methodology, this report is not intended to be either a detailed
anthropological account of school/community relationships, nor is it intended to be an exhaustive analysis of strategies appropriate for expanding the scope and depth of community involvement in education or related government agencies. Some of these topics will be discussed, but only to the extent appropriate for this study's purpose: the selection of persons or groups able to form part of a distance education system for teacher aides.

The following discussion and subsequent analysis can therefore be considered within this rather limited context.

4.5.2 Description of communities

There were many similarities between these two communities. In some respects there were significant differences as well.

4.5.2.1 Layout of communities and location of school

Dillon appears (from the air) as a distinctly-formed cluster of buildings, while Patuanak seems to be strung out along the lakeshore to a considerable extent, with indistinct boundaries. The school in Dillon is close to the center of the community, a few hundred yards from the Hudson Bay store, church and community hall, and is within relatively easy walking distance from virtually all homes.

The school in Patuanak, on the other hand, stands in a relatively isolated enclave of staff houses some considerable distance from the two main centers of population, the treaty and non-status communities on either side. Walking from the school to the more distant treaty homes took considerably longer than in Dillon. Most of the non-status homes
were not considered to be within walking distance of the school. Private vehicles and buses were used to transport most children to and from school, particularly during winter.

4.5.2.2 Transportation/Communication

There seemed to be more privately-owned vehicles per capita in Patuanak than in Dillon, probably due to the extended lay-out of the community, and also to the impending completion of an all-weather road from Beauval. This impending linkage with the provincial road system (which was already possible in dry summer weather) was a visibly different factor than in Dillon, which was serviced only by a winter road, with an all-weather road planned for construction some years in the future.

Water transportation to either Beuval (from Patuanak) or Buffalo Narrows (from Dillon) was seen as relatively easy by outboard motor powered locally-made flat-bottomed skiff. Most personal transportation seemed, however, to be by single-engine float planes chartered from Buffalo Narrows, with rarely less than three or four such flights daily to each community during suitable weather.

Patuanak had recently completed an all-weather airstrip but it was still too wet and soft to be used at the time of this study. Dillon had no such airstrip though there was some discussion of construction in the future.

At the time of this study both communities had telephones in only one location, the band office. There the public had access to a pay phone on the exterior of the building, while a normal business phone was available within the office. The telephone company was soon to begin installing a house-to-house system in both communities, a task which was expected to
take at least several months to complete. This telephone system was seen as a relatively new innovation in each settlement, and formed the basis of many discussions overheard by the researcher. The immanence of a modern system with direct-dial long-distance capabilities was seen as a major improvement over the previous rather tempermental radio-telephone link with the "outside" world.

Though most homes had radios, and many in Patuanak had television sets, there were no local broadcast outlets, and reception was irregular and of poor quality. The extension of remote radio and TV broadcasting services to these communities was seen by many as inevitable and immanent.

4.5.2.3 Appearance of communities

Dillon appeared considerably "neater" than Patuanak. The ground at Dillon was of lush grass and fine loose sand, and there were clearly-defined roads to virtually all homes. In Patuanak the ground was very rocky, with many boulders of all sizes, some very large, protruding through the grass. It seemed as if the road network in Patuanak did not go by each home, with several house clusters serviced by informally-developed tracks made by frequent passage over appropriate open areas.

Virtually all housing lots in Dillon were marked off by neatly-painted and well-maintained rail fences. Such clear and (to the researcher) attractive fencing was rare in Patuanak, with the result that homes appeared to be scattered over a rock-strewn grassy spot by the lake. Dillon appeared to be much cleaner, with fewer piles of garbage or broken-down shacks in view than in Patuanak.
The overall impression given by Dillon was that of a much more carefully-tended community than Patuanak, something that might be related to the composition of the communities, (the origins of different groups comprising the population), and the relationship between residents and their elected leadership, the Chief and band council. These topics will be discussed more fully below.

4.5.2.4 Origins of residents

Most residents of Dillon seemed to be members of families who had lived in the immediate vicinity for some time, possibly centuries. Patuanak, however, had attained its present size relatively recently (within the past ten or 20 years) with the addition of groups of people who had resided in various widely-dispersed smaller communities along the Churchill River system. While the people of Dillon seemed to have a long history of proximal interrelationship of current kinship systems, the daily contact of Patuanak's main kinship groups was a recent phenomenon. This might have contributed to the greater amount of friction and inter-family squabbling sensed there by the researcher.

The centralizing of these dispersed populations (it took place to a more limited extent in Dillon) seemed to have come about for many reasons, among them being the recent diminishing role of religious residential schools with the advent of the current system of state-run day schools in most communities. Parents' desires to send their children to school} made it necessary for families to move closer to the school in their area.

}Something that was prompted in part by a need to have their children become literate, but also by financial pressures—family allowance payments and possibly other benefits were until recently withheld from parents who didn't send children to school.
It is interesting to note that until recently status and non-status residents, many of whom were relatives regardless of treaty status, lived in the same general area in Dillon, and were served by the same school and store. A few years ago it was decided to have the non-status residents relocate to form two smaller communities a few miles from Dillon, St. George's Hill and St. Michael's. This was done so this group could live outside the reserve's borders and thus receive an adequate level of support from provincial authorities. Two small provincially-operated schools offered education in these centers, but both communities still used the Hudson Bay store in Dillon as their major source of consumer goods.

4.5.2.5 School-community relationship

Though the schooling of children has had a very significant effect on the development of the communities and the change of their culture, there was very little evidence of meaningful participation of local residents in determining the nature of this effect. There was band council involvement in the hiring of teaching staff, but this seemed most often to be a form of veto exercised by council members in interviews of applicants already screened by Indian Affairs officials. A very minor part of the teaching process used concepts from the community, being drawn primarily from the provincial curriculum, using teaching methods and materials from southern Canada.

Very few parents were seen in the school during this study, and those who attended a meeting in Patuanak seemed somewhat ill-at-ease in the building. Staff of both schools had recently been involved in disputes with the community which resulted in removal of teachers, in one case during the Christmas break.
"In discussing a previous conflict between the school and community, the principal in Patuanak spoke of a confrontation when he was there some years ago: "It looked as if the community was expressing its anger and frustration by expecting unreasonably pure behavior (church attendance, abstinence from alcohol, and good morals) from teachers. (He) ... said he told the accusers their own behavior left much to be desired--since the showdown the school staff and community got along better. All teachers involved stayed one more year, etc., and (a) cooperative feeling developed." ¹

This atmosphere was not sustained, however, as since that time there had been at least one complete staff change, with tension between school and community described to the researcher by teachers and subsequently by local residents as a major contributor to this turnover.

Frequent references were made to the perceived decline in quality of education since the government assumed what had been the church's role--the teachers' lack of dedication and the decrease in multilingual facility were seen as signs of a deterioration in the calibre of the schools.

The researcher was told of elders in both communities who in their youth were taught to write, read and speak in French, Chipewyan, Cree and English while in the old residential schools. (He had extensive conversations in French with one elderly woman in each community and was told that there were others there with similar language skills.)

¹Excerpt from Raw Data, May 9.
Residents had great difficulty in relating to questions about their views of the desirable function of a school in the community. They seemed to accept it as something to which they were expected to accommodate themselves, not something over which they exercised significant responsibility and control.

4.5.2.6 Elected leaders and the schools

Both communities had chiefs and band councils, and in both cases these organizations had some involvement in the school. They participated in employment interviews, and were nominally involved in directing the affairs of the school through established school committees. In both communities members of these committees did not know when their next meeting was to be held, they were uncertain of the names of other members, and seemed unclear about the purpose for their existing as a group.

Dillon had a portfolio system, with one councillor (who seemed highly-motivated) having recently assumed the education portfolio. Patuanak had no such formal delegation of education responsibility (or any other such responsibility) to specific members of band council.

4.5.2.7 Relations of elected leadership and communities

Very different attitudes were expressed by Dillon and Patuanak residents toward their elected leadership. Most Dillon residents seemed supportive of their Chief and council, feeling they were well-served by a dedicated leadership. Most Patuanak residents interviewed, on the other hand, had virtually nothing positive to say about their leadership. They said the Chief didn't know how to do his job, that the council rarely met, and that business was conducted in a secretive,
haphazard manner to the benefit of council members rather than the community.

Some exasperated younger residents of Patuanak reported feeling that all the people wanted for chief was somebody who wasn't afraid to tell drunks to stop bothering people. Others, however, said the chief was elected because of his recognized culturally-strong characteristics. He spoke no English, was skilled in traditional male activities, and seemed to represent to the older voters (who wielded significant influence) a force which could hopefully retard the steady deterioration of their highly-valued old way of life.

4.5.2.8 Attitudes of elected leaders toward this study

Leaders in both communities welcomed this study and provided assistance prior to and throughout the fieldwork period. There were significant differences in the nature of this support, however, which could indicate the need for a different approach to establishing a distance education system for each community.

The chief in Patuanak was strongly supportive of the aspects of the study relating to education of Chipewyan language and development of culturally-based curriculum. He echoed frequently-heard statements of concern about the lack of young residents' ability to communicate in Chipewyan, and their ignorance of traditional skills.

One of the first statements made by the Patuanak Chief to the researcher upon being asked for support for the project was to the effect that he would welcome the study, hoping that it would "shake the teachers up a bit." It was not clear whether this related specifically to changes needed to include more local concepts in the school, or if it was a general expression
of a desire to create some changes in a situation which had heretofore been characterized by changelessness and lack of communication, or something else.

In a meeting with the chief, some band councillors and members of the education committee, it was discovered that university-level education seemed to be a rather dimly-understood concept—they did not know that receiving a university degree entailed acquiring knowledge in discrete steps in an incremental process. They seemed to think simply that young people went away for some time, engaged in an unknown activity, and subsequently returned with (or without) a certificate. The process involved in the granting of this certificate seemed to be a complete mystery to them. This was interesting in light of the fact that one of the chief's daughters had spent several years in study toward a social work certificate, and had maintained active communication and made frequent visits with her family during and following her study period.

Even though he did not seem to relate to the details of long-range education, he seemed to like the general ideas involved in the Indian Control of Indian education policy, and was strongly supportive of this research.

The situation in Dillon, on the other hand, was somewhat paradoxical. There was a great deal of support for the general aims of the project from several council members and the chief, with one major exception: the chief did not support the language aspect of this study. He saw no need to have children acquire literacy in Chipewyan, nor could he see the benefits in using the local environment's concepts as the basis for curriculum. He said that the world was rapidly changing and the day would soon
arrive when Chipewyan would no longer be spoken—everyone would speak English so there was no benefit in postponing the inevitable.

He was a younger man than the chief in Patuanak, and very articulate in English. Many FSI staff regarded him as one of the more able and accomplished chiefs in the northern part of the province. He had a very astute awareness of sources of funding for local economic activities, and maintained a steady flow of employment-support grants to keep people involved in various community-service jobs. His reserve seemed far more cohesive and better-organized than Patuanak, and yet his own children could not speak Chipewyan and he had no inclination to change this.

He went through residential schools relatively recently and saw the dedicated teachers there as the epitome of commitment and competence. He was interested in the project partially due to a search for a way to minimize the high turnover of staff and thus approach the long-term involvement of the nuns and brothers he had seen in places like the Beauval residential school he had attended.

He didn't actively oppose the researcher's (and FSI's) views on language and cultural relevancy of instruction, but seemed to consider the issue irrelevant and not worthy of support unless it related to his other concerns.

Though there was considerable divergence of opinion between the chief in Dillon and the researcher, they had several conversations about the project and other related concerns. (One such discussion lasted until after 2:00 a.m.) The chief seemed to be a sincere, clear-thinking individual who was attempting to fulfill his mandate in a responsible fashion, but had few people with whom he could discuss his more philosophical concerns. He
also had few people in the community to whom he could delegate authority, and viewed the recent introduction of a portfolio system as an attempt to share the burden of community leadership with other members of the band council. At one point in the long session referred to above he said he had not talked about these things to such an extent before, and there was virtually nobody around with whom he could have such a conversation.

He was related to Monique Sylvestre, and it is interesting that her diminished enthusiasm for learning to use Chipewyan in the classroom (mentioned above) began to be expressed following these discussions with the chief. This may indicate that the discussions initiated by the researcher's questioning brought previously unconsidered issues out into the open and prompted residents to define their position more clearly than in the past.

4.5.2.9 Relationship of informal leadership and this study

In this report the term "informal leadership" refers to persons or groups in the community who wielded influence but who were not part of the elected band leadership. Though this study was too brief to adequately assess the nature of this informal leadership, both communities had unelected influential persons who were contacted by the researcher and engaged in discussion related to this project.

A much more concerted effort was made to contact and discuss this matter with Patuanak residents than with those in Dillon. The existence of a portfolio system in Dillon's council and an enthusiastic incumbent in the education position made it clear who should be addressed when active involvement of the band council in a distance education system
becomes appropriate. The lack of such a clear linkage with Patuanak's elected leadership caused the researcher to delve more fully into the informal leadership structure to seek individuals capable of exerting community influence regarding local involvement in the distance education system.

The identification of these informal leaders in Patuanak was accomplished initially by asking a number of people for information about the family structures of the various sub-groups of the community's population. These sub-groups were divided along lines somewhat similar to the original grouping of residents prior to moving from smaller centers to Patuanak, and the family structures were usually described as having one or two vocal individuals from whom others in the group seemed to draw their opinions. These vocal individuals were predominantly marginally fluent in English, over 45 years old, and actively engaged in fishing and other out-of-settlement activities.

The use of an interpreter was essential in these contacts, a factor which minimized the researcher's understanding of their comprehension of the study and the responses they made to information he conveyed. Concern for the language spoken by children was seen as a very important topic, especially since these older persons frequently reported a distressing inability to converse with their grandchildren. Though there was a great deal of inter-family and inter-group friction around many issues in Patuanak, it was felt by most that the issue of the importance of maintaining and increasing Chipewyan literacy and fluency provided a clear foundation for unity—this issue bothered virtually all older people in the community. These influential persons agreed that this concern could
be addressed by the school, and they seemed to respond positively to the notion that their co-operative support of the band council and the faltering education committee on this issue would be an important factor in bringing about significant changes in school practice to increase rather than diminish children's ability to use their own language. The potential role of the teacher aides as teachers of these subjects in the school was clearly seen by those interviewed, as was the need for them to acquire more teacher education to carry out their tasks with greater depth and expertise. The intense interest expressed by these older influential members of the community in ensuring the continuation of their way of life was viewed by the researcher as being of relevance to this study. Though specific selection of proctors did not take place, there was ample indication that these individuals would respond positively to requests for assistance in a teacher aide education program.

In Dillon this issue was not pursued as thoroughly as in Patuanak, as there existed a potential for community involvement in teacher aide education through the band council. The lack of a well-developed portfolio system in Patuanak and the relatively unorganized council resulted in the researcher's shift of focus to the language issue there as a possible avenue to ensure community involvement. By holding the potential for Chip instruction in the school out to the elders they would possibly be able to rally community support, and bring pressure on the council to exercise its functions in a more complete and responsible fashion.
4.5.2.10 Level of education in communities

As mentioned above, extensive statistics were not generated to describe details of educational achievement in these communities. Some factors of relative levels of achievement could relate to this study, however. One such factor is the difference of achievement in the Patuanak school of students from the treaty and non-treaty sectors of the community. Students from the non-treaty area had consistently higher attendance levels, and generally received better grades than those from treaty families. This was attributed to the greater sense of self-sufficiency and higher motivation levels among the non-treaty population brought about in response to the relatively lower level of government support they received.

Another factor of relevance to this study was the different levels of achievement between Patuanak and Dillon residents. There were a number of residents of Patuanak who had completed university-level programs, and several who had returned from university without completing their studies. There did not appear to be a great deal of notice made of these individuals, some of whom remained unemployed even though they qualified for various jobs in the community.

The residents of Dillon, on the other hand, were in the process of preparing a community-wide welcome for their first grade 12 graduate. They recalled that their one previous grade twelve graduate had died shortly after graduation, so they were regarding this student as the first from their community to return home after having attained that level of education. The preparations were quite elaborate, and included a community bingo night to raise the money needed to assist the student's parents to attend the graduation ceremonies.
The researcher received no indications of why there was such a marked difference in level of achievement in these two communities.

4.5.2.11 Alcohol in the communities - Alcoholics Anonymous groups

Another indicator of the state of these two communities was the development of AA groups in response to the widespread problems of alcohol in the north.

Dillon's AA group was a solidly-functioning organization with regular well-attended meetings. They claimed 64 members, a significant number of the adults in the community. Dillon was a "dry" reserve following a decision by the council some years before this study. Even though the reserve was legally dry, alcohol was readily available and presented some problems among the youth. Dillon had apparently changed greatly over the previous five years—it was reported that alcohol abuse was then prevalent in most families and the community was a terribly unhappy place to live. There seemed to be a concerted and apparently successful attempt to alter community sentiment toward drinking, to the extent that people seemed to feel apologetic about their family photo albums which showed pictures of past years' outings where cases of beer were visible near the group's campfire.

Discussion of the community's successful recovery from widespread chronic alcohol abuse was often accompanied by the sense of pride among residents who said they had stopped drinking some time ago, either with or without participation in AA meetings. The consensus seemed to be that the community had found within itself the resources to exercise self-discipline and to assume a responsible way of operating, and they were proceeding to
exercise this relatively new-found energy in attempts to improve many facets of community life.

The situation was rather different in Patuanak. Though there were members of AA in the community, it was reported that it was difficult to attract sufficient interest to form an actively-functioning group. As in Dillon, alcohol was readily available in the community, but there did not appear to be indications of a wide-spread sentiment against drinking. Some families were known to abuse alcohol, and the teacher aides reported the deleterious effects of this on these families' children in their classes, but it appeared to be regarded as a problem that was beyond solution.

4.5.3 Analysis of communities and proctor selection

4.5.3.1 Introduction

The foregoing description of the communities extended well beyond concerns specifically related to the teacher aides' learning needs and the selection of groups or individuals capable of acting as proctors in a distance education system. The scope of the description was seen as necessary to provide a broad impression of the context in which this study took place, so that elements which might initially appear as marginally relevant could be seen as bearing on the issue at hand. This wide-ranging description was also intended to provide a basis for generalizability of the findings of this research, to be discussed more completely in the next chapter.

Though this analysis related to the concerns regarding the selection of proctors for the distance education system serving the needs of the teacher aides, the broader context of the Indian Control of Indian Education policy issue was also borne in mind.
4.5.3.2 Community participation in distance education structure

The high rate of staff turnover in the schools (discussed above) made it difficult to conceive of the schools as being able to provide all of the structural elements needed to form a distance education system for the teacher aides. This became apparent relatively early in the field work, causing the researcher to focus more sharply on the characteristics of the communities in which the aides lived in order to attempt to discern features of potential use for such a long-range learning system. As mentioned above, "content specialist" types of proctor roles seemed to be readily available among school staff and existing teachers of Chipewyan and legends. The elements needed to fulfill the other components of a structure of university education seemed incapable of being met by the school alone—thus, the administrative and facilitator types of functions were sought primarily from the community beyond the school itself.

This change in focus from the school to the community seemed to be in line with the notions implicit in the Indian Control of Indian Education issue, which stressed the acquisition of local control of education as the way in which the school system could develop to improve its capacity to meet the needs of Indian communities across the country.

The elected leadership in each community was studied to a limited extent, sufficient to show that great differences existed which would have to be taken into account in development of local control of schools in these communities. The education committees reporting to the band councils were seen as the most obvious focus points for activity regarding the aims of this study, as well as the broader aims of local control of education.
4.5.3.3 Proctor selection - education committees

The need for an administrator/facilitator proctor was mentioned several times in previous sections of this study. The education committees were seen as potentially capable of fulfilling that role, even though they were described in rather bleak terms in this report. They did have a highly-motivated membership, and their problems seemed more related to a lack of clear direction than a lack of willingness to accomplish something. Their guidelines (see Appendix C) from Indian Affairs were very broad, sufficiently so that participation in a distance education system would require no changes in existing regulations. If the band council saw the need for this function, it could be accommodated within existing guidelines. Indian Affairs seemed prepared to allocate funds to education committees upon receipt of carefully-planned submissions from band councils. The preparation of such submissions seemed to call for a level of functioning currently unattained by either community studied, but apparently more readily attained by Dillon than Patuanak due to the more cohesive level of organization in the former community.

The relative lack of band council organization in Patuanak was not seen as an insurmountable barrier to early implementation of a distance education system involving the education committee. While the band council did not appear to be as well-organized or as widely supported as that in Dillon, it was by no means disinterested in the welfare of the community. It was seen as being likely to support well-formulated programs presented to it by other bodies in the community, including the education committee. It would be even more likely to support such proposals if the influential persons in the various sub-groups in the community were actively involved
in the formulation of these programs. Thus although the band council did not appear very capable of developing and advancing proposals relating to this study, it was in a position to assist other community groups to do so. A well-organized and informed education committee could therefore become an administrative-type proctor even though the band council seemed rather unorganized and unaware of the many factors involved in such a function.

4.5.3.4 Indian control of Indian education - The language issue

The data illustrate a marked divergence of opinion in the Dillon and Patuanak chiefs' (and to some extent the teacher aides') desires regarding the role of Chipewyan instruction in the schools. Though this was a very important difference for the development of a distance education system involving FSI, it was not the function of this study to do more than to illustrate and discuss the state of affairs in the communities involved. The teacher aides all articulated higher-priority learning needs than learning and teaching Chipewyan, so there seemed to be ample scope for developing a long-range learning system prior to coming to grips with what appeared to be a major ideological difference between the Dillon chief and FSI policy.

It was anticipated that involvement of the council and education committees in the teacher aides' education would bring about major changes in these organizations' perceptions of their role and the role of the school in the community (something which will be discussed more fully below). Part of this process would involve the Chipewyan language issue. This would tend to bring about a greater frequency and depth of discussion
of this topic throughout the community, and would provide an opportunity for a frank and open (and hopefully well-informed) consultation and subsequent decision on the issue.

The concept of local control of education has been described as just that—local control. A community's possible desired to exclude Chipewyan language and cultural content from the curriculum in their school was seen by the researcher as a valid avenue in the pursuit of self-determination in education, even though he was biased toward the opposite view. Decisions on this issue were well outside the scope of this project, but the fact that there was such a marked opposing view toward one of the major philosophical underpinnings of FSI policy had to be incorporated into this research. A distance education system designed to serve the northern communities would thus have to be flexible enough to accommodate and interact positively with such a wide range of opinion on the proper function and form of education if it hoped to serve the whole population.

4.5.4 Summary

Though much has been included in this section of the report, the important item has been the tentative identification of the education committees as potential administrative/facilitative proctors in a distance education system. As these committees were then operating they could not fulfill the functions of such a role, but it was thought that they were close to acquiring that capacity. The next chapter will indicate possible functions of committees involved in such a system, and avenues to assist them in developing the attributes necessary for these functions. Other items in the chapter will indicate how the methodology outlined in Chapter 3, particularly those concerns
related to community development, were used to elicit the data and reach the conclusions found here.

4.6 Discussion of Data - Summary

The data was discussed in a progressive way, dealing first with the individual teacher aides and their learning needs, then the schools in which they worked and further to outline the salient features of the communities in which they lived. The data showed that these two communities were markedly different from each other, and indicated that other communities might have at least equally significant and as yet unknown degrees and types of variation from the two discussed in this study. It was clear that the teacher aides could not be viewed as if they were all the same; neither could these or other communities. A program incorporating concepts of learner-centered education or non-directive community work would perforce be required to have a very broad basis for formulating approaches to serve the needs of these communities.

Content specialist proctors were selected from among professionally trained teachers and existing Chipewyan language and traditional storytelling locally-hired staff. Administrative/facilitative proctor roles were seen as being potentially filled by the education committees of the band council, thus relating the distance education system closely to the Indian Control of Indian Education issue. While existing levels of functioning seemed inadequate to implement a distance education system at that time, participation of these committees in the initial phases of such a process was expected to raise the level of interest and capacity to fulfill such functions. There was an adequate degree of motivation among committee members, the problem seemed to relate to the lack of clear
operational guidelines—they didn't seem to know what they were supposed to do.

The next chapter will be a reflection on the data, and will discuss possible functions of the education committees in a distance education system. It will also outline how the methodology delineated in Chapter 3 was used to guide the researcher in his fieldwork and subsequent reporting of his findings.
Chapter 5

REFLECTION ON THE DATA

5.1 Introduction

This study was centered on a notion that information related to developing an appropriate distance education structure could be generated by linking "proctor selection" with the identification of learning needs of the teacher aides. It was assumed that an investigation which began by asking questions about their learning needs would lead the researcher to data relating to the selection of persons or groups in the community who could assist in a distance education system serving these teacher aides.

The approach was likened to the aiming of a beam of light onto a known spot in a darkened room and discerning some of the unknown features of this room in the glow diffused from the beam and reflected by the known spot. An assumption was made that it was reasonable to consider that the teacher aides had learning needs and would be interested in discussing them--this was the "known spot" in the "darkened room". A further assumption was that discussions beginning with these notions could be guided by the researcher in a "one thing led to another" process to distinguish features of the community relevant to selection of persons or groups able to act in various capacities (termed "proctors") to fulfill some of the required components of a specially-designed university-level distance education system, to help the teacher aides acquire professional certification without spending long periods away from their homes.

This study also incorporated notions from the National Indian Brotherhood and FSI's policies on Indian Control of Indian Education, and sought information related to implementing this policy in isolated communities.
To this end the investigation went beyond concerns directly related to the teacher aides' education and touched upon community characteristics relevant to this policy.

It is obvious from the length of Chapter 4 that the researcher elicited a considerable amount of information from these two communities. Some of this data related to the teacher aides' learning needs and the selection of the two types of proctors outlined in earlier parts of this report. The "content-specialist" proctor seemed to be relatively easy to identify, but the selection of individuals or groups to form an administrative linkage with the university seemed to be a rather more complex matter. The education committees were selected as being potentially capable of fulfilling that role, but needed a considerable amount of attention before a distance learning system could become a smoothly-functioning operation. The development of education committee functioning to the extent required of an administrator/facilitator proctor role was seen as also serving FSI's broader aims in trying to provide education on reserves in the north—the process would increase the committees' capacities to serve the many learning needs of their bands, and would be a major factor in implementing the Indian Control of Indian Education policy.

This chapter will be an outline of the process used by the researcher to formulate these conclusions—the application of the methodology outlined in Chapter 3 in the fieldwork and subsequent reporting process will form the bulk of the discussion. There will also be an illustration of a possible distance education structure using the university, school staff, and education committee to assist one of the teacher aides to formulate and carry out a "course" related to a learning need identified in this research.
5.2 Application of Methodology in Fieldwork

The process of expanding the scope of inquiry from the initial questions related to teacher aide learning needs was not something which followed a carefully premeditated plan. The methodology outlined in Chapter 3 appears to be a rather orderly array of notions, but while the fieldwork was underway no such clearly-defined hierarchy of ideas was in conscious use. Rather, the researcher acted in ways which seemed to be appropriate at the time, each action incorporating perhaps all of the methodological notions at once, in proportions that would be difficult to accurately assess once the action had passed. Thus there might have been a thought process involved in making any one decision which interwove the community development, applied anthropology and student-centered learning ideas so tightly that it would be fruitless to attempt to unravel them here.

The concepts from System Theory, however, can be used to discuss the way theoretical considerations were applied.

5.2.1 Application of system concepts

The communities studied were considered as social systems proceeding through time from one set of characteristics to another. The teacher aides were also considered as systems, sub-systems of the communities and also the schools. The communities were also considered sub-systems of the broader environment, termed "outside world" for the purposes of this study. The schools were seen as a sub-system of this environment, and to an extent, a sub-system of the community.

These systems can be described graphically (and very simplistically) as follows:
The notion of "social energy" described above, and sometimes called "power" or "influence", was considered in the choices made by the researcher in this study. He sought to identify forms and sources of social energy which would, in his opinion, assist in having the condition of systems at time point "B" be at least as beneficial or an improvement over their condition at point "A". He measured improvement in terms of a value system which held notions such as the stability of the family unit, responsible attitudes toward personal and group behavior, and popular participation in determining the direction of community events, among others, as ideals toward which one should aspire. This value system was related to the various academic fields described in Chapter 3.
The concept of social work as "boundary work", described in the methodology, and the notions involved in the openness and closedness of systems, and related concepts of the type of entropy (positive - eventual disorder; negative - progress toward more order) were seen as useful to analyze the relative input of these systems to the direction of their progress through time. The notion that an unattended system progresses relentlessly toward disorder was viewed alongside the search for sources of beneficial social energy in the communities which would be capable of influencing the energy levels in systems and thus helping determine the nature of their changes as they proceeded through time. One way of describing the researcher's procedure was that of an assessment of system energy levels and boundary conditions while he was in the communities. He assessed these system components to generate information relevant to improving community circumstances. The specific aspects of these components sought by the researcher related to education in general, and specifically to the distance education system for teacher aides.

5.2.2 Assessment of energy levels and boundary conditions

The course steered by the researcher as he moved outward into the community from the initial discussions on teacher aides' learning needs was determined in large part by his assessment of system energy levels and boundary conditions.

The first systems he encountered were those of the teacher aides and their proximal environments, the adjoining systems such as the school, the community, and their families. The school system adjoining (or encompassing) the teacher aides' was able to be divided into at least two
sub-systems, one which connected the school to the community, and another which connected the school to the outside world.

A graphic presentation of these configurations could be as follows:

1. Teacher Aides and some proximal environment systems:

   ![Figure 2: Teacher Aide & Systems (1)]

2. Teacher Aides and School with some of the School's Proximal Environment Systems

   ![Figure 3: Teacher Aide & Systems (2)]
The energy levels and boundary conditions in these systems were seen (in part) as follows:

a) The primary determinant for change in the school, the major source of energy, seemed to come from the distal environment of the community and teacher aides systems. The "outside world" determined what happened in the school to a greater extent than the teacher aides or the residents of the community.

b) The boundaries between these systems seemed permeable in an unbalanced way—the energy flow related to direction of school development came through from outside the community, and there seemed to be very little energy passing the other way—the community exerted very little influence on the outside world's direction of the school.

c) In fact, the entire boundary between the community and the outside world seemed to be permeable in primarily one direction, from the outside inward. The school acted as one of the major systems through which this influence entered the community.

An imbalance was seen in the communities studied. There was an inadequate procedure for feedback to help the dominant system monitor and control the effects of its influence on the communities, with the result that the school system was a disruptive element in the steady state of the communities.

There seemed to be a diffusion of energy within the communities in response to this massive influx—old people attempted to continue to live their way of life and worried about their youth who seemed so helpless and didn't know how to live, and they wondered why their grandchildren
couldn't communicate with them. There was a tragic waste of energy in inter-family squabbles, especially in Patuanak, but also to some extent in Dillon.

Early in the fieldwork the researcher saw the school as one of the few systems which virtually every family had in common, though at the time they had very little influence over its actions. Discussion was directed by the notion that this one common boundary could act as a unifying force in the disparate and diffuse community sub-systems. It was thought that communication which would enhance a clearer perception within these many systems of their common boundary with the school system would help the communities achieve a more beneficial flow of influence across that boundary. If people began to express a collective concern about their relationship with the school the deleterious effects of that system on the community might be lessened.

Due to the long history of one-way flow between the school and community systems, however, discussions related specifically to that issue did not fit readily into community systems. The teacher aides' system components, however, did find related elements in other community systems. The boundaries between the teacher aide and community systems were more equally-permeable than those between the school itself and the community.

Topics related to Chipewyan instruction readily elicited animated and enthusiastic responses from many community systems (even the negative interest expressed by the Dillon Chief was considered as energy bearing on the issue—he was eager to discuss why he didn't think it was important), indicating a high level of social energy in this area, which could be tapped to bring to bear on the issues at hand.
Thus an avenue for community energy to exert influence on the school was discovered—helping articulate community concern about language and relating community action to teacher aide education could provide an open route, a permeable boundary through which community systems' energy could enter the school system, and contribute to the direction of change of that system.

The energy flow across the boundaries of the school, community and teacher aide systems can be depicted as follows:

![Diagram of system boundary conditions](image)

Figure 4: System boundary conditions

Thus by having the teacher aides begin to express an interest in Chipewyan instruction the community would be able to find an avenue for its energy, and some of the school's influence on the community would begin to change as this type of instruction became more prevalent.
The relatively low priority given Chipewyan instruction by the teacher aides did not cause the researcher to alter his course—while there seemed to be a great deal of concern about the language issue, involvement of the community in teacher aide education, regardless of the subject of study, would be an avenue for community energy to enter the school system and would tend to act to balance the flow of energy across that boundary.

Involvement of a committee of the band council would act as a further path for this energy, and could tend to establish a more wholesome state within the many systems related to the band council. The problems of lack of meaningful outlet or focus of activity for band councils, a factor contributing to the diffusion of community energy, could be lessened by taking on a responsible role in teacher aide education.

5.3 Distance Education Structure

5.3.1 Introduction

It was not the function of this study to develop and describe a complete distance education system. Discussion of proctor roles implies some preconceptions about the nature of such a system, however, and ways to fulfill the functions of the "components of university education" discussed in Chapter 1. One way to illustrate such a system would be to consider as an example a specific learning need articulated by one of the teacher aides, Caroline Est, and to speculate on the development of a process to enable her to acquire increased understanding of the area she identified. The possible functions of the education committee and local professionally-trained teaching staff as proctors can be illustrated through this example.
5.3.2 Illustration of potential distance education structure involving education committee and teacher as proctors

Caroline Est expressed an interest in learning about child-rearing practices to see if the home environment of her students related in any way to their behavior in class. (This was part of her learning needs described earlier in this study.) She wasn't interested in learning about child psychology in the usual way, by reading what she considered to be dry and marginally-relevant books. She wanted to interview the parents of her students to learn more about the way they raised their children. By relating her findings to the aspects of the children's behavior she could see in school, she hoped to acquire some understanding of the relationships involved, and a clearer impression of the very complex field of family dynamics and child development.

This was viewed by the researcher as a potentially sound basis upon which to build at least one four-credit course which could be called "child psychology", (or some similarly accepted course title), dealing with the home, child development, and functioning in school. A discussion of a procedure by which this teacher aide could use a distance education system to "take this course" can be used to illustrate the various roles involved in such a structure of education, including the proctor functions of the local education committee and existing teaching staff.

5.3.3 Distance education scenario

The speculation and illustration of a distance education structure can be described in terms of a hypothetical scenario:
5.3.3.1 Scene 1 - Preliminary discussion of learning area

A faculty member visits the community and engages the teacher aide in a loosely-structured discussion to begin to define areas of interest and to clarify specific problems the teacher aide wants to address. Out of this discussion arise questions in the general area of the relationship between family environment and student functioning. She knows that there is a relationship but she wants to know more about this whole area.

Discussion

In this scene several of the components of university education have "come on stage"--a faculty member, a student, and a body of knowledge. The student is the only fully-developed character, the other two components require elaboration. Still "off-stage" are the two other components, the interaction and the societal agent (or status-conferer).

5.3.3.2 Scene 2 - Local learning resource identification

The faculty member and student clarify the learning need and begin to identify locally-available learning resources, and some possible impediments the student might encounter. Interaction of the student with the locally-available resources is discussed, and in the process these resources gain definition. They are: (a) a teacher who has had an interest in the relationship between family dynamics and student behavior and who has taken several courses in the field; (b) a carefully-selected cross-section of families in the community, picked because of their varied circumstances (employment, alcohol use patterns, number of children, etc.); (c) several older residents who have expressed concern about the way children are raised in the community, and who express frustration because
their exhortations seem to have been falling on deaf ears for some time.

Discussion

This fills out the characteristics of another component, for present in the combination of factors outlined above are, at least in potential, enough sources of information for the teacher aide to gain considerable insight into the matter at hand—thus the body of knowledge gains some definition. Slowly emerging into clearer view, at least by implication, are aspects of an as-yet indistinctly-defined component, the interaction.

5.3.3.3 Scene 3 - Discussion of possible learning interaction patterns

The interaction of the student with the body of knowledge is developed in greater detail, and impediments, such as the possibility of family unwillingness to become involved, are discussed. The likelihood of such resistance is thought to diminish if the student's work can be seen to have the backing of the education committee and the previously-mentioned elders, as well as the band council, which had beforehand elicited (and obtained) wide-spread support for the overall notion of community involvement in teacher-aide education. The student, the teacher and the faculty member meet with the education committee to outline the general nature of the "course" and obtain endorsement from the body, and a commitment from members to use their influence to help the teacher aide gain access to suitable families for the purposes of her studies. Some modification of the list of selected families takes place through input from committee members who have a broader knowledge of the community than the teacher aide and the faculty member.
Discussion

The teacher, who is seen here as primarily a "content-specialist" proctor, has an opportunity to become familiar with the teacher aide's orientation and can develop a suitable approach to his own understanding of the field, for later elaboration of a learning plan with the teacher aide and the faculty member. The education committee functions to provide community endorsement and support for the activity, thus legitimizing the teacher aide's learning process within the framework of the community as well as having it be a legitimate learning activity in the eyes of the outside world from which the faculty member comes (by indicating community support). The committee also acts to facilitate the student's learning process by helping select appropriate families to study—it helps the student gain access to relevant "learning resources" in the community. It can act as a type of broker or catalyst by responding in a reassuring manner to questions about the confidentiality of the student's findings, a factor the faculty member and the teacher can help define to the teacher aide and the committee. In this scene the interaction component has gained more definition, but more still is required before the teacher aide can begin to study as she desired. This additional activity is described in the following scene.

5.3.3.4 Scene 4 - Clarification of initial learning activities

The teacher aide, faculty member and the teacher (and possibly the committee) work together to develop clearly-defined learning objectives for this "course". The initial questions of the teacher aide are related to the learning resources available in the community and to others known to the faculty member and the teacher, and a tentative framework for the
learning process is developed which links these questions and their likely products to selected elements in existing child psychology material. The initial steps in the teacher aide's proposed learning activities are explored and defined, and appropriate theoretical material is compiled to provide the perspective needed to help the student analyze her findings and to participate in further definition of subsequent steps in the learning process. Discussion and practice of some basic interviewing skills takes place.

Discussion

In this scene the major ingredients of the interaction component have been defined, at least in an initial form to indicate how the learning activity will unfold. Some discussion of the body of knowledge has also taken place, sufficient to complete the delineation of that factor in the process. The remaining component, the societal agent or status-conferring agent, is defined in the following "scene".

5.3.3.5 Scene 5 - University acknowledgement of learning activities

Once the teacher aide has signed and obtained the faculty member's approval on a class enrollment form listing her participation in a course called "child psychology", with an appropriate course number from the academic calendar, the university registrar's office is made aware that the student is taking the class. Toward the end of the term the faculty member is to submit another form to the registrar on which the grade the student has achieved is noted. This is entered by the registrar's office on the student's transcript, and forms part of the requirements leading toward professional certification.
Discussion

This completes the illustration of the scenario, for the status-conferring component, the registrar's office, is attuned to accept as valid such information provided by faculty members, when they are clearly within the guidelines set forth for that discipline's structures. The critical phase of the process (apart from the initial hiring and thus the legitimizing of the faculty member by the university), is therefore the interaction process and the content developed in response to the learning objectives outlined in scene 4, above.

The education committee can have a role in this process as well. Although the registrar might deal primarily with the faculty member and the student's relationship with the university, the education committee can act as a status-conferring body within the community in several ways. Some of these have already been discussed, but others could include acting as an agent of the university by administering funds to pay for the teacher's work as a proctor, or in another administrative capacity by maintaining and issuing supplies of the above-mentioned registration forms as needed if the faculty member can continue his contact with the student for subsequent "classes" by telephone. In study areas of interest to the committee, such as this example, they can act as a sounding-board or an audience for student presentation of findings. Their response to student presentations can be considered in the faculty member's deliberations prior to assigning a grade. The committee can also act as a vehicle for conveying relevant information arising from such activities to the band council for inclusion in its discussions related to council policy formulation.
5.3.3.6 Discussion of scenario

Roles of Participants

Teacher

The role of the teacher has been only partially described thus far. He can act as a content-specialist proctor in relating the teacher aide's thinking to the literature in the field, and by participating in discussions with the student and others to clarify her progress in her "studies". He can also act as a facilitator-type proctor in assisting in definition of subsequent learning goals through periodic communication with the faculty member. As mentioned above, however, the high rate of staff turnover in these communities calls for a stable presence in this process, and that stability can come more readily from the long-term residents of the community who are members of the education committee. Therefore the teacher's role is envisaged as relating to individual "courses" more so than in an on-going way with the teacher aide's learning process. This does not preclude long-term involvement of teachers who stay in the community for more than one year.

Education Committee

The education committee fulfilled several functions in this scenario. It elicited widespread support for the notion of community involvement in teacher aide education, and subsequently assisted the teacher aide in a "course" by obtaining co-operation of families the teacher aide wanted to interview. The committee also participated in course planning, contributing its members' specialized knowledge of the community in helping define learning objectives and means to achieve these goals, and then later contributing to the grading process.
The committee also acted as a legitimizing agent for the study, for in its endorsement of the activity the teacher aide and the university received the community's mandate to carry out the "course". It also functioned as a resource for band council policy-making by bringing information generated by the teacher aide's activities to the attention of the council when appropriate. By maintaining a stock of university registration forms and by issuing funds to recompense proctors for their time and effort in working with the teacher aides, the committee could occupy a central administrative function in the system.

In other courses the teacher aide and faculty member could enlist the aid of the education committee to locate persons in the community suitable for the subject matter under consideration, especially in areas related more closely to Chipewyan cultural elements than to traditional academic concerns. The committee could also act as moral support for the teacher aide when required, at times when the faculty member wasn't in the community. Committee members could also help the student clarify areas of uncertainty prior to communication with the faculty member.

There are other potential functions for the education committee that have not been described. Those outlined here should suffice to provide an impression of the types of proctor roles the committee could fulfill.

**Faculty Member**

The functions of the faculty member in this study call for activities not normally found in carrying out traditional university education. The faculty member travelled from the university to the isolated community and engaged the teacher aide in loosely-structured conversation, helping her define her learning needs in some detail. He subsequently assisted in
identifying local learning resources capable of being brought to bear on the issue. He participated in explaining the course to the education committee such that they grasped the essential notions involved and felt inclined to participate. He then helped define avenues for their participation and assistance. He also located and enlisted the assistance of a teacher with some interest in the subject of the teacher aide's inquiry, and helped this teacher begin to function as an adjunct in the learning system. This involved assessing his approach to the subject and, if necessary, engaging in discussions to augment his understanding in light of the teacher aide's approach to the field. He also clarified their role relationships and developed a format for their interaction, and participated in definition of learning objectives and development of some of the processes by which these would be achieved.

After leaving the community he maintained on-going communication with the teacher aide and others to remain involved in the process, providing assistance as required to help their progress toward meeting the established learning objectives. If necessary he participated in consultation related to the suitability of the initial learning objectives and their modification to suit circumstances which were unforeseen at the time they were originally written.

He established an evaluation system, possibly involving the education committee, and provided the registrar's office with a grade following completion of the course.

He also participated with the teacher in a review of reading materials to prepare a range of literature suited to the problems the teacher aide was likely to encounter. Rather than providing her with an intimidating and boring book on child psychology at the outset, copies of short articles
embodying the various notions considered relevant to her project were made available to the teacher to be issued as appropriate to provide the student with some perspective on her findings.

5.3.3.7 Summary

The foregoing scenario has illustrated some of the elements of a learning structure involving education committees and local professionally-trained teachers as "proctors" in a distance education system leading to the professional certification of teacher aides living in an isolated northern community. The single "course" used in the example is not intended to illustrate the only functions possible in such a system. It does, however, indicate activities seen by the researcher as being relevant to provision of education in these circumstances.

It was considered likely that not all of the teacher aides' education would take place in such a system. Other types of learning activities could include week-long sessions involving a number of teacher aides in a suitably accessible location, with learning formats different from the extensively student-centered, "tailor-made" approach indicated in this example.

5.4 Generalizability of Findings of This Study

As indicated earlier in this report, the characteristics of the communities studied were described in some detail in order to provide a broad impression of the context in which the researcher collected his data. It was noted that the teacher aides were four distinctly different individuals, and that while the communities in which they lived had many
things in common, they also had many areas in which they differed. It was also noted that community development is a very individualized process, in that each change agent develops his own style of interaction, for his main working tool is his own personality. Though other agents might have acquired similar understandings of the various sources from which the researcher drew his methodology, especially his "navigation system", it is not likely that there would be identical interpretation and application of the principles involved.

The above factors indicate the inability to assume that conditions similar to those encountered in this study exist elsewhere. Other agents working in different communities are not likely to be able to replicate the details of this research. No two agents will function the same way in any given situation, and other communities studied are likely to vary in characteristics from Patuanak and Dillon by factors similar to the extent that these communities differ from each other.

While the research provided a great deal of information related to the development of an appropriately-designed structure of distance education for these communities, it is difficult to attempt to generalize the findings of this study. The abundance of variables makes it exceedingly difficult to predict the detailed results of similar activities by the same researcher in other communities, let alone the outcome of the work of others. It is possible, however, to outline some of the relevant variables for consideration by future researchers in this field.

One such variable can be termed "community cohesiveness", and can be used as an approximate indicator of the extent to which a community exhibits a collective will, or co-operative desire to work toward the common good.
This aspect of community life can be observed by probing in the areas of individual and group attitudes toward elected leaders, the extent of inter-family tension, and by such overt factors as the extent of clustering of dwellings of members of kinship groups, or the number of generations these groups have lived in each others' proximity. This can also be indicated by assessing the community's response to socially irresponsible behavior such as alcohol abuse. Since alcoholism seems to be a problem in many northern communities, the prevalence (or lack thereof) of community pressure to control drinking, as indicated by locally-imposed regulations or the number of members and frequency of meetings of alcoholics anonymous groups, can provide an impression of the extent to which communities have realized and acted upon the need to work together to improve their circumstances.

The presence of a high degree of cohesiveness in a community would tend to indicate a relatively high degree of organization, of established mechanisms for popular participation in community affairs. The development of a plan to increase community involvement in the school would therefore be able to be discussed by existing groups composed of individuals with some experience in collective discussion and decision-making, and teacher aides would be likely to have a greater degree of support from such organizations than they would receive in communities with a relatively low level of collective consciousness. In an area with high cohesiveness planners could work with existing, highly-motivated local organizations. In communities with low levels of cohesiveness development work would be required to bolster the people's desires to act in a collective fashion, a process rather different from working with established, functioning organizations. The manner in which school communities, for example, assist teacher aides in location of proctors is likely to vary with the extent of community cohesiveness.
In communities with low cohesiveness it is likely that selection will be done more on the basis of kinship ties than on the basis of community awareness of the competence of persons to act in such roles.

Another relevant variable could be the age and education of the teacher aides involved. The schooling received by older residents in the religious residential institutions seems to have had a different impact on them than the education received by younger persons in schools operated by the provincial government. This perceived difference might be a product of more than schooling alone, but such a variable is likely to indicate a difference in attitude toward education, and a difference in role models the teacher aides had when they were students themselves.

The ethnic mixture of the community is another potential variable: the sharing of a school with Metis and non-status Indians can produce a different atmosphere about education than in schools with only treaty students. The different economic circumstances of the two non-treaty groups was reported as contributing to a generally higher rate of achievement of Metis and non-status students. This would influence the perceived learning needs of teacher aides to the extent that there was a broader range of levels of achievement in the school upon which to base experience, and from which to develop areas of curiosity.

Another factor to consider is the nature of the role filled by teacher aides in the schools. In both schools in this study they were viewed as either peers or potential teachers by other staff. This is apparently not always the case in northern communities, for although no specific data to this effect was provided by informants, the researcher was told that in some schools teacher aides do little other than keep blackboards clean and
control unruly children. The level of perceived competence and degree of independent teaching activity is likely to have a marked effect on the teacher aides' stated learning needs, as well as on other factors related to establishing such a distance education system in the community. A school and community in which teacher aides have a history of being little more than "go-fors" is not likely to readily and seriously consider the possibility of their immanent assumption of roles formerly occupied by professionally-trained teachers.

It has been said that a culture is a "valued whole" and as such is likely to undergo changes in many areas upon adoption of even relatively innocuous new characteristics. This being the case, the provision of a list of relevant variables such as the foregoing must be considered as very tentative. Who knows what is relevant? Maybe the colour of the researcher's coat is what did the trick, not any of the highly skilled things he thought he was doing. This should all be received with a healthy measure of scepticism.

5.4.1 Suggestions for routinizing the "procedure of inquiry"

The previous section discussed some of the relevant variables a researcher can consider in similar work in other communities. They are "things to look out for" which could indicate some major differences in subsequent development plans. In this section some indication of "how to go about it" will be offered. This is intended as a simplified, superficial series of suggestions for general information purposes only, and should not be considered as a recipe for conducting this sort of research.

One of the first things a worker should consider is the nature of his own motivation to conduct the study. Lack of clarity within himself will be magnified by the lengthy periods of ambiguity he is likely to experience in the field, and may impede his capacity to interact with people in a natural, relaxed fashion. These personality attributes will be fostered if the worker has examined any tendencies he may have to feel as if he must be in control of situations in which he finds himself. It is helpful to feel confident in one's interviewing skills, to know enough about his attending behaviors and group interaction style to feel secure of the appropriateness of the researcher's participation in the interactions involved in gathering data.

While clarifying a tentative conceptual framework the securing of a mandate to visit communities to conduct interviews should be obtained from local leaders and school superintendents. Upon arriving, these leaders should be contacted and any questions they have should be clarified, and their assistance solicited. If possible (and appropriate), local leaders should introduce the researcher to the school staff, and a tentative research outline should be presented to them. The informed assistance of the principal should be solicited, and informal discussions with the teacher aides arranged, both within and outside the school. After observation of the teacher aides at work, general impressions of their skills should be solicited from themselves and other staff. On-going discussion of problems they're facing can be integrated with learning need identification. As learning needs gain definition, assessment of the range of skills present in the community should take place, and some tentative identification of proctors initiated. Exploration of community circumstances and prevailing attitudes toward the school and education in general should take place both
at random (casual conversations with likely or available residents) and in a directed way (formal discussions with chief, councillors, or other apparently significant people). As impressions of the community become more clear the researcher should move back and forth among the various contacts to verify or modify his views of the community and individual sentiment on relevant data. This includes teacher aide function and potential, school/community relations, level of band council and other committee functioning, and other related characteristics. Discussion with potential proctors (individuals and/or committees) should take place to assess their readiness and capacity to act in required functions in a distance education system. Modifications needed to bring the system into operation should be assessed, and a report made to the appropriate agencies to initiate action.

The foregoing is a very condensed, rather superficial account of a procedure for conducting a similar study elsewhere. It is included here to provide some insight into a few of the basic steps taken in gathering the data for this report.

5.5 Conclusion

This study was developed in response to the many problems posed by the need to enable residents of small isolated northern communities to acquire university-level education while continuing to reside in their home settlements. It was thought that an investigation of some elements involved in developing a distance education system to assist four Indian teacher aides to acquire professional certification would shed some light on this complex issue. Because little was known about the teacher aides and their communities,
a very specific focus of inquiry was selected: the assumption was made that identification of teacher aides' learning needs would lead to the selection of individuals or groups in the community who would be capable of acting in various roles in such a system. A methodology was devised which guided the researcher as he branched out from the initial discussion of learning needs to explore community characteristics and define locally-available resources, which could be incorporated into an appropriately-designed distance education structure.

This methodology incorporated several notions not usually found in research, the most important of which was an approach different from the usual means-and-ends process. In this study it was assumed that a beginning point could be readily defined, but the specific goals toward which the researcher worked were not known at the outset. The characteristics of the community which could be relevant to establishing a distance education structure would become more clearly defined as the field work progressed.

A data-collection process and a "navigation system" were developed to clarify the basis upon which choices were made in exploring the unknown aspects of the community. This navigation system incorporated concepts from the fields of education (student-centered learning), applied anthropology, and community development. The data generated by the research was analyzed by using system theory concepts, the criteria used being related to establishing a working linkage between the urban-based university and the community, while considering avenues for the community to acquire increased control over the functions of their school.

In a relatively short-term field study (a total of 24 days spent gathering data), the researcher was able to elicit some information related
to the establishment of a distance education structure serving the teacher aides in Patuanak and Dillon, Saskatchewan. The two aides in each community were found to be distinctly different individuals, yet expressed rather similar learning needs. In general terms, these needs were: how to communicate with children; what to do with slow learners; learning to read and write in their native language; teaching children in their native language. Though these learning needs were an important aspect of the research, the major focus upon locating community resources capable of being incorporated into a distance education structure also bore fruit. Residents were identified who were capable of acting as "content specialists" in several areas, and others were seen as potentially capable of acting in "administrator/facilitator" roles. A linkage between the latter functions and the band council was seen as an avenue for increasing local control over the school. An example of a possible "course" offered to a teacher aide was described to illustrate the operation of the various components of university education suited to this setting. A structure for university-level distance education was indicated which also enhanced the community's capacities to influence the operation of their school.

It was concluded that this investigation which commenced by identifying teacher aides' initial learning needs, led to the successful selection of potential "proctors" in a distance education system. The investigation also provided other information which could be considered by planners contemplating development of an appropriate structure linking the university with these isolated communities.
5.5.1 Implications of this study

It is unlikely that this study will have an immediate effect on the situation facing the teacher aides in the communities in which the research took place. Though there were overt attempts to introduce ideas which would not normally be present within the frame of reference of most residents, and as such possibly foster some innovative thinking among those contacted, there were no attempts to foster any long-lasting behavior changes in either community. This research was an initial assessment to gather information for possible future use.

The information generated did, however, indicate areas in which subsequent efforts might be made to improve the circumstances of residents of isolated northern communities. One such area relates to the broad area of community involvement in the affairs of the school as a way to exercise some control over the nature of culture change. Since the school seemed to be regarded as an alien institution over which no local control is possible, there is ample scope for investigation of avenues to increase local responsibility for the functioning of this key part of the society. (It should probably be noted here that lack of consumer participation in control of education is not confined to native or isolated areas--principals of urban schools in Saskatoon have complained to the researcher about parental indifference and lack of participation in school functioning.) Self-directed community development in the isolated communities could be fostered by improvements in the education of teachers and educational administrators. The instruction provided through the distance education system could incorporate this perception and enable the teacher aides to help improve school-community interaction as they acquire their own education.
Another implication relates to roles required of faculty members involved in such a scheme. Functions rather different from the prevalent teacher-centered didactic lecture process are clearly indicated as prerequisites of staff in a distance-education structure using a student-centered learning approach in a culture other than the white mainstream environment.

Yet another implication refers to the underpinnings of education itself—education is a planned change process, yet there is apparently little overt discussion of the desired outcome of such change. It seems as if a suitable goal is implied, often relating to employment needs, but the relevance of this indistinct goal structure has not been clearly addressed in light of the circumstances of the residents of the communities studied. People don't seem to know what education is for in areas with chronic poverty and high unemployment. Rather than squarely facing the issue of educational aimlessness or irrelevance it is the researcher's opinion that planners try to avoid awkward questions by erecting a facade of assumed competence. The researcher encountered few people who thought they knew where education ought to be going; a structure of education acknowledging this profound uncertainty should be developed which fosters consumer participation in determining the staffing and curriculum of the schools in northern (and other) communities.

A few observations relate specifically to the teacher aides in this study. One such involves their rate of pay. Salary scales should be modified to accurately reflect their actual responsibilities. Another relates to the hiring practices for professionally-trained teachers—they should be selected on the basis of (among other things) their ability to act as content-specialist proctors in a distance education system.
5.5.2 Suggestions for future research

As indicated in the literature review, there has been virtually no work done in this area, so the scope for future work is rather wide. Other researchers might choose to approach the broad question of provision of university-level education to residents of isolated or remote areas somewhat differently, especially if a more elaborate technology were available. The lack of even a comprehensive telephone system in the communities studied, however, limits the options available to planners, and distance education involving face-to-face interaction with individuals in the community who act in various adjunct roles seems to be one of the few viable options to pursue.

The hypothetical "course" described in the scenario earlier in this chapter could form the basis for an actual application of the concepts implied in this study. If a university were to mount such a distance education course as a pilot project, using an action research orientation to assess the suitability of the system, a great deal of potentially useful data could be generated in several important areas. A distinction could be made between the "form" and "content" of education, and appropriately-designed, flexible curriculum development in various disciplines could be designed to take advantage of the students' environment as a learning resource. The role differences between a faculty member on campus and one involved in such a distance education system would form another useful focus for research. The complex area of school-community relations in this culture-change setting provides a variety of research opportunities, particularly in the analysis of the thought processes involved in attempting to awaken in the people the realization that the school is a major change
agent, and that it might be in their interest to attempt to acquire some control over the direction of the influences exerted by the school. This implies development of a broadly-based interest in assessing and beginning to determine the nature of society, something many critics might assume is a naive aspiration.
SELECTED BIBLIOGRAPHY OF RELATED LITERATURE

Primary Sources


Aldous, Myrtle, Barnett, Don, King, Cecil, eds. Teacher Education Programs for Native People. Saskatoon. Research Resources Center, University of Saskatchewan. 1974.


Canadian Education Association, the. *Notes on the use of Auxiliary Personnel in Some Canadian Schools.* Toronto. 1975.


King, A.R. The Native Indian "Paraprofessional" in British Columbia. **Northian** Vol. 11, No. 3 (Fall) 1975. pp. 22-27.


Secondary Sources


Dewey, Education and Experience.


Mager, Designing Instructional Objectives.


Rogers, Carl R. Freedom to Learn.


Appendix A

Information available on Dillon and Patuanak

The following was the only reliable information on the two communities studied that the researcher could acquire from the library at the Saskatchewan Indian Cultural College. This library carries one of the most extensive collections of Indian-related resource materials in the country, yet was unable to provide anything with more detailed data, or anything that described any of the social aspects of life in the settlements. This indicates the difficulty in locating preparatory data for research in this area.
## WATER

<table>
<thead>
<tr>
<th>Source</th>
<th>Distribution</th>
<th>Serving</th>
<th>Treatment</th>
<th>Quality After Treatment</th>
</tr>
</thead>
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<tr>
<td>Lake</td>
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<td>Gov't Bldgs.</td>
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<td>Commercial Bldgs.</td>
<td>Filtration</td>
<td>Total Hardness</td>
</tr>
<tr>
<td>Wells</td>
<td>Individual Systems</td>
<td>Residences</td>
<td>Chlorination</td>
<td>Total Dissolved Solids</td>
</tr>
<tr>
<td></td>
<td>None</td>
<td>Standpipes</td>
<td>Fluoridation</td>
<td>Nitrates</td>
</tr>
</tbody>
</table>

## SEWERAGE

<table>
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<tr>
<th>Collection System</th>
<th>Serving</th>
<th>Disposal</th>
<th>Garbage Disposal</th>
<th>Heating Fuels</th>
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<tbody>
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<td>ORGANIZED</td>
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</tr>
<tr>
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<td>Commercial Bldgs.</td>
<td>Septic Tanks</td>
<td>No</td>
<td>Natural Gas</td>
</tr>
<tr>
<td>Individual Systems</td>
<td>Residences</td>
<td>Treatment Plant</td>
<td>Yes</td>
<td>Propane</td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>None</td>
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## PERSONAL AND PROPERTY PROTECTION

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<tr>
<td>Number of Volunteers</td>
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</tr>
<tr>
<td>RCMP Detachment</td>
<td>Yes</td>
</tr>
<tr>
<td>Number of Officers</td>
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</tr>
<tr>
<td>Patrolled From</td>
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</table>

## ELECTRIC POWER

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<th>Diesel Generator Capacity</th>
<th>Supplier</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power Grid</td>
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<tr>
<td>Hydro Electric</td>
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<tr>
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<td></td>
</tr>
<tr>
<td>Individual Generators</td>
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<tr>
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### RESIDENTIAL RATES

<table>
<thead>
<tr>
<th></th>
<th>SMALL COMMERCIAL RATES (Under 5KW)</th>
<th>COMMERCIAL RATES (5KW or More)</th>
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<td>First 30 KWH or Less/Month $4.00</td>
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<td>Next 120 KWH/Mo. 6¢ KWH</td>
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<tr>
<td></td>
<td>Next 200 KWH/Mo. 2.5¢/KWH</td>
<td>Next 300 KWH/Mo. 4¢ KWH</td>
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<tr>
<td></td>
<td>Over 300 KWH/Mo. 10¢/KWH</td>
<td>Over 450 KWH/Mo. 10¢ KWH</td>
</tr>
<tr>
<td></td>
<td>Minimum Bill $2.50 per mo.</td>
<td>Minimum Bill $4.00 per mo.</td>
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### RATES FOR GOVERNMENT SERVICES

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<td></td>
<td>First 200 KWH/Mo. 20¢/KWH</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Next 200 KWH/Mo. 15¢/KWH</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Next 200 KWH/Mo. 12¢/KWH</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>All over 600 KWH/Mo. 10¢/KWH</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Minimum Bill $2.00 To $40.00 Per month</td>
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### Rates Depending on Size of Load and Location

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</thead>
<tbody>
<tr>
<td></td>
<td>$2.00 To $40.00 Per month</td>
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### Community Contacts

#### Local Government

<table>
<thead>
<tr>
<th>AGENCY</th>
<th>NAME</th>
<th>POSITION</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter Pond Lake</td>
<td>Felix Sylvester</td>
<td>Chief</td>
<td>Dillon</td>
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</table>

#### Provincial Government

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<thead>
<tr>
<th>AGENCY</th>
<th>NAME</th>
<th>POSITION</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>DNS</td>
<td>Gilbert Siminot</td>
<td>Conservation Officer</td>
<td>Buffalo Narrows</td>
</tr>
<tr>
<td>DNS (Social Services)</td>
<td>Wayne Van Moorlehem</td>
<td>Supervisor</td>
<td>Buffalo Narrows</td>
</tr>
</tbody>
</table>

#### Federal Government

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<tr>
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<th>POSITION</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>DINA</td>
<td>Ben Weenie</td>
<td>Field Officer</td>
<td>North Battleford</td>
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### Business Establishments

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<tr>
<th>NAME</th>
<th>PRODUCTS/SERVICES</th>
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<tr>
<td>Hudson's Bay Company</td>
<td>General Store</td>
</tr>
<tr>
<td>Tom's Pool Room</td>
<td>Billiards</td>
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</table>
## Community Services

### Water

<table>
<thead>
<tr>
<th>Source</th>
<th>Distribution</th>
<th>Serving</th>
<th>Treatment</th>
<th>Quality After Treatment</th>
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</thead>
<tbody>
<tr>
<td>Lake</td>
<td>Pipe</td>
<td>Gov't Bids.</td>
<td>Sedimentation</td>
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### Sewerage

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<th>Garbage Collection</th>
<th>Heating Fuels</th>
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</thead>
<tbody>
<tr>
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<td>Gov't Bids.</td>
<td>Lagoon</td>
<td>ORGANIZED</td>
<td>Oil</td>
</tr>
<tr>
<td>Truck</td>
<td>Commercial Bids.</td>
<td>Septic Tanks</td>
<td>Yes</td>
<td>Natural Gas</td>
</tr>
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<td>Individual Systems</td>
<td>Residences</td>
<td>Treatment Plant</td>
<td>Yes</td>
<td>Propane</td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>None</td>
<td>No</td>
<td>Wood</td>
</tr>
</tbody>
</table>

### Personal and Property Protection

<table>
<thead>
<tr>
<th>Fire</th>
<th>Police</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organized Force</td>
<td>Yes</td>
</tr>
<tr>
<td>Number of Volunteers</td>
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</tr>
<tr>
<td>RCMP Detachment</td>
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<td>Number of Officers</td>
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### Electric Power

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<thead>
<tr>
<th>Source</th>
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</thead>
<tbody>
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<td>Hydro Electric</td>
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<td>Diesel Generators</td>
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<td>Individual Generators</td>
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</tr>
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### Residential Rates

<table>
<thead>
<tr>
<th>Category</th>
<th>Rate</th>
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</thead>
<tbody>
<tr>
<td>First 25 KWH or Less/Month</td>
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<td>Next 75 KWH/Mo.</td>
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<td>Over 300 KWH/Mo.</td>
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### Small Commercial Rates (Under 5Kw)

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<tr>
<td>Over 450 KWH/Mo.</td>
<td>10¢/KWH</td>
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### Commercial Rates (5Kw or More)

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</thead>
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</tr>
<tr>
<td>Or Billing Demand</td>
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</tr>
<tr>
<td>Energy Charge</td>
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### Rates for Government Services

<table>
<thead>
<tr>
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<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commercial Rates Apply</td>
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</tr>
<tr>
<td>First 200 KWH/Mo.</td>
<td>20¢/KWH</td>
</tr>
<tr>
<td>Next 200 KWH/Mo.</td>
<td>15¢/KWH</td>
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<tr>
<td>Next 200 KWH/Mo.</td>
<td>12¢/KWH</td>
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<tr>
<td>All over 600 KWH/Mo.</td>
<td>10¢/KWH</td>
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<tr>
<td>Minimum Bill</td>
<td>$10.00 to $40.00 Per month</td>
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</table>

Depending on Size of Load and Location

Minimum Bill - Demand Charge but not less than $ Per Month.
## COMMUNITY CONTACTS

### LOCAL GOVERNMENT

<table>
<thead>
<tr>
<th>AGENCY</th>
<th>NAME</th>
<th>POSITION</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>English River</td>
<td>J.B. Sandypoint</td>
<td>Chief</td>
<td>Patuanak</td>
</tr>
</tbody>
</table>

### PROVINCIAL GOVERNMENT

<table>
<thead>
<tr>
<th>AGENCY</th>
<th>NAME</th>
<th>POSITION</th>
<th>ADDRESS</th>
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<tbody>
<tr>
<td>DNS</td>
<td>A. MacAuley</td>
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<td>Ile-a-la-Crosse</td>
</tr>
<tr>
<td>DNS (Social</td>
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<td>Supervisor</td>
<td>Buffalo Narrows</td>
</tr>
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<td>Services)</td>
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### FEDERAL GOVERNMENT

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<tr>
<th>AGENCY</th>
<th>NAME</th>
<th>POSITION</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>DINA</td>
<td>Les Smith</td>
<td>Field Officer</td>
<td>North Battleford</td>
</tr>
</tbody>
</table>

## BUSINESS ESTABLISHMENTS

<table>
<thead>
<tr>
<th>NAME</th>
<th>PRODUCTS/SERVICES</th>
</tr>
</thead>
<tbody>
<tr>
<td>DNS Sawmill</td>
<td>Lumber</td>
</tr>
<tr>
<td>Hudson's Bay Company</td>
<td>General Store</td>
</tr>
<tr>
<td>Patuanak Cafe</td>
<td>General Store</td>
</tr>
<tr>
<td>Patuanak Co-op Assoc.</td>
<td>General Store</td>
</tr>
</tbody>
</table>
Appendix B

Duties of Teacher-Aide

(Compiled from information on file in the principal's office in Patuanak.)

Duties of Teacher-Aide

Note: The principal of the school has the responsibility to direct the work of a teacher-aide. The teacher-aide is responsible to the principal at all times.

1. To assist in the operation of the school for the general well being of all the children at the school.
2. To assist the principal with his administrative responsibilities whenever this assistance is requested.
3. To assist in student supervision in classrooms, in washrooms, and the school generally, and on the playground.
4. To assist students to socialize and to play with each other, particularly native children with white children and vice-versa.
5. To assist teachers in counselling children - both white and native.
6. To assist with Physical Education and sports program of the school.
7. To assist children in developing skills in Indian (There was a handwritten notation here to omit this word from the sentence) crafts.
8. To assist a teacher with certain jobs in the classroom so that the teacher might have more time for remedial work. The nature of this assistance might take the form of correcting objective type questions, listening to the children read, offer individual assistance to students who might be experiencing difficulty with some aspect of their work.
9. To assist teachers in preparation (for) activities (6) clean-up activities.
10. To assist in the operation of the resource centre.
Utilization of a Teacher Aide (Some Suggestions)

1. Typing for teachers if aide is a typist.
2. Stenciling and duplicating.
3. Resource centre assistance, direction and guidance in research and project activity.
4. Assistance in preparing for classroom projects or activities.
5. Assistance, direction and guidance for students doing classroom projects or activities.
6. Classroom supervision and guidance in study activity after teacher instruction.
7. Assisting librarian in library work.
8. Assistance and guidance in recreation and physical education activities both indoors and outdoors.
9. Marking and scoring workbook activities and objective type exercises.
10. Assisting in science laboratory situations.
11. Assisting teachers and students in various language arts activities.
12. Assisting teachers and students when on field trips or tours.
13. Assisting teachers and students in various graphic activities.
15. Assisting in the preparation and use of A/V materials and equipment.
16. Assisting in student supervision in classrooms, washrooms, and on the playground.
17. Assisting teachers in counselling children - both white and native.
18. Assisting students in developing skills in arts and crafts - native and white.
19. Assisting students to socialize and play with each other in harmony and understanding.
20. Assisting the principal with his administrative responsibilities.
Appendix C

Guidelines - Education Committees

1. Wherever and whenever an Indian band wishes to administer all or any part of the education programs for people of its reserve or community, an education committee may be established as an extension of the bank council.

2. In general, the composition and eligibility of the education committee (i.e., the number of members; the manner in which members will be selected; the term of office of members, etc.) will be determined by the band council but there should be a minimum of three members.

Any reserve may have an education committee but in some areas they may also wish to form a larger cooperative committee to deal with area education programs such as a student residence or adult education. The local education committee serving a single reserve band will be called a local education committee. Education committees serving more than one reserve will be composed of representatives from each participating education committee and will be called area education committees.

The local education committee should be based on population but should be composed of a minimum of three members and a maximum of nine. The suggested formula for the composition of the local education committee is:

For the first 500 population  
For the second 500 population  
For the third 500 population  
For every additional 1000 population

Three members  
One additional member  
One additional member  
One additional member
The area education committee should be composed of a minimum of three members with a maximum of one representative from each community.

It is suggested that the term of office of members provide for continuity through a selection procedure whereby the members do not end their term of office at the same time. Provision should be made for action when a member, who, for some reason or other, ends his membership before his term of office is completed. The new member who is selected should be selected for the remainder of the retired member's term only.

3. The secretary will maintain records of all meetings and proceedings.

4. The time and place of regular meetings shall be determined by the band council. Since there may be costs involved, it will be necessary to limit the number of regular meetings per year but some provision will be necessary to provide for special meetings when emergency issues warrant such. When it appears that a special meeting may be required and that costs will be involved in connection with it, the decision whether to call a meeting or not will be determined by the chairman (or the executive) of the committee who will be guided by their budgetary limitations. The remuneration for local education committee members will be limited to out of pocket expenses only. For area education committee members remuneration will be limited to the authorized departmental per diem rate for consultation.
5. Although it is expected that the education committee will advise the Department, through the band council, on all matters regarding education in the community, the number and description of the education programs which the band wishes to administer directly and control financially should be clearly defined by the band council.

6. Each local education committee will receive basic operational funds for the in-school program of $300 plus $2.00 for each additional band member in excess of 100 up to a maximum of $2,000. Requirements for additional funds will be provided for in accordance with Appendix 1.

7. Since in many cases administering these programs will be a new experience for the education committee, training programs may be required. The education committee will have authority to budget for the necessary training programs for its members.

8. It is suggested that the band council and the district superintendent of education establish a system by which both the education committee and the superintendent can assess the effectiveness of the education programs. This evaluation will be carried out on a regular basis.

9. Since large expenditures of public funds will be involved, the establishment of a system of financial control and accountability will be required. A suggested outline of a system for this purpose is attached as Appendix No. 1.
FINANCIAL PROCEDURES

1. Education Committees will be required to prepare annual budgets of the funding required for each Program.

2. Such budgets must be approved by the Band Council and submitted to the Regional Director for final approval, at least three months prior to the commencement of a fiscal year.

3. Funds for such budgets will be released on a quarterly basis.

4. Following the initial release in a fiscal year, each subsequent release of funds will be made upon presentation of a progress report and financial statement of expenditures for the previous quarter.

5. Budgets for each Program must not be exceeded.

6. Band Councils will be responsible for ensuring that the Band Manager maintains adequate accounting records for each education program.

7. Such records will contain a separate account for each Program.

8. All expenditures must be approved by the Education Committee.

9. Committee members will not be authorized to issue cheques. Payments of accounts will be the responsibility of the Band Manager.

10. The Band Manager will be required to submit to the members of the Education Committee monthly financial statements for each expenditure.

11. All accounting records will be subject to audit and failure to comply with recognized accounting procedures will result in withdrawal of the management of educational programs.
ATTENTION: District Superintendents of Education.

Guidelines - Education Committees

Enclosed for your information and for the information of your counselling staff are twenty-five copies of the above noted guidelines. I would ask that you review these very carefully and become familiar with them so that you are able to discuss them with the Band Councils and School Committees in the very near future.

We are, from Regional Office, forwarding five copies of the guidelines to each Band Council and School Committee. We will be asking them to study the regulations and guidelines and advise the District Superintendent of Education of their reaction to them. We are also going to ask the Chiefs to do this as well as the Federation of Saskatchewan Indians and the School Committee executive in order that they may give us their reaction to the regulations.

The second responsibility that you at the District Offices will have is to predict and estimate the financial implications of these regulations. Please refer to Section 6 of the guidelines and estimate, for your District, what the basic operational funds for your District would need to be if these guidelines are to be implemented in April, 1973.

I would like to make it very clear, at this time, that these guidelines are not policy. At the present time they still require Treasury Board approval and Headquarters will not be seeking this approval until we have had a reaction from the Indian Bands in Saskatchewan. They are, however, requesting that we try to get the reaction from Indian people prior to September 30, 1972; therefore, would you please be sure that this is brought up at local School Committee and Band Council meetings.

Encl.

E. Korchinski,
Regional Superintendent of Education,
Saskatchewan Region.