

I  
AN EMPIRICAL CLARIFICATION  
OF MOTIVATIONAL VARIABLES AMONG  
SASKATCHEWAN PEOPLE OF INDIAN ANCESTRY

A thesis  
Submitted to the Faculty of Graduate Studies  
in partial Fulfillment of the Requirements  
for the Degree of  
Master of Arts

In the Department of Psychology  
University of Saskatchewan

by

David James Harding

Written under the supervision of

Dr. D. Sydiaha

Saskatoon, Saskatchewan

May, 1964



The University of Saskatchewan claims copyright in  
conjunction with the author. Use shall not be made  
of the material contained herein, without proper  
acknowledgement.

## II

### ACKNOWLEDGMENTS

The author would like to express his indebtedness to the Center for Community Studies, Saskatoon, since it was with a research grant from this institute that this thesis was financed.

Also, the author would like to express his appreciation to D.A. Chambers, Department of Psychology, Saskatoon Campus; and to A.K. Davis, University of Alberta, Calgary, for the many instances of valuable advice given.

Special appreciation is expressed to Dr. D. Sydiaha, thesis supervisor. Without the invaluable guidance, computer work, and especially friendship from Dr. Sydiaha, the thesis could never have been completed.

I am most indebted to the hundreds of individuals who acted as subjects for this study, and who in any way helped with the many details necessary to undertake social research. Hopefully, this thesis will play some part in initiating effective action to alleviate the chronic problems facing people of Indian background, and in this manner my sincere gratitude to all these individuals will have a meaningful expression.

### III

#### TABLE OF CONTENTS

INTRODUCTION	1
Literature Review	1
Theoretical Formulations	7
Motivation Defined	11
Methodology	13
PROCEDURE	17
Subjects	17
Selection of Communities	19
Instruments	21
Administration	22
Data Analysis	24
Statistical Analysis	25
The Problem of Confounding Data	27
RESULTS	36
Vocational School	36
Reliability of TAT Scoring	38
Northern In-Out School	38
Community Results	44
Jail Results	54
Ethnic Results	64
DISCUSSION	78
Theoretical	78
Methodological	84
Policies and Programs	86
Further Research	89
SUMMARY	93
BIBLIOGRAPHY	95
APPENDICES	101
A-Data Form	101
B-TAT Instructions and Pictures	102
C-TAT Items Scored	104

APPENDICES CON'T.

D-Attitude Questionnaire	106
E-Significant Items for Analysis of Variance	115
1. Vocational School	116
2. Northern In-Out School	117
3. Northern Communities	118
4. Prince Albert Jail	120
5. Ethnic Analysis	121
6. Sex Analysis	123
7. Age Analysis	124
8. Education Analysis	126
F-Preliminary Analysis	128
G-Incidental Findings	129

## IV

## LIST OF TABLES

	<u>Table</u>	<u>Page</u>
Table I	Sample Description	18
Table II	Sex Distribution of In-School and Out-School Samples	31
Table III	Analysis of Variance by Age of In-School and Out-School Samples	31
Table IV	Analysis of Variance by Education of In-School and Out-School Samples	31
Table V	Sex Distribution of Sample Drawn from Northern Communities	32
Table VI	Analysis of Variance by Age for Community Samples	32
Table VII	Analysis of Variance by Education for Community Samples	33
Table VIII	Analysis of Variance by Age for Samples in Jail Analysis	33
Table IX	Analysis of Variance by Education for Samples in Jail Analysis	34
Table X	Sex Distribution of Ethnic Samples	34
Table XI	Analysis of Variance by Age for Ethnic Samples	35
Table XII	Analysis of Variance by Education for Ethnic Samples	35
Table XIII	Frequency Distribution of Reliability Scores for two TAT Scorings	39
Table XIV	Analysis of Variance for School Grades of three Communities	50
Table XV	Analysis of Variance of Retardation Rate Data	73
Table XVI	Analysis of Variance of School Marks for White and Indian-Metis	74

## Introduction

A lack of reliable knowledge regarding the problems facing Indian and Metis people has hindered the development of intelligent programs and policies to facilitate their healthy integration into the larger Canadian society. Two large scale studies (Hawthorn, Belshaw, & Jamieson, 1958; Lagassé, 1959) have attempted to alleviate this problem by collecting extensive data on such aspects of Indian and Metis life as the community and family, resources, employment, education, relations with the law, social welfare needs, liquor and administration.

These broad studies dealt only indirectly with Indian and Metis philosophies, personalities and modes of thought, areas in which a comprehensive understanding will have to be achieved to thoroughly comprehend the nature of the problems facing people of Indian ancestry. The Hawthorn study stressed that other research which might follow should include topics such as those which lie within the vast area of psychology.

## Literature Review

The insufficiency of psychological research on the Canadian Indian and Metis is readily apparent from the literature. A few studies on the aptitude and achievement of the Indian and Metis have been undertaken. Turner & Penfold (1952), using one individual and two group intelligence tests, found that the verbal I.Q. of Indian children was significantly

lower than that of White children, but that the two groups did not differ on performance measures. Also, it was found that the spread between Indian and White I.Q.'s increased as the school grade of the two samples became higher.

Snider (1961), dealing with achievement test performance of Indian children, concluded that differences between Indians and non-Indians decreased as the acculturation process increased. Acculturated Indians were defined as those not speaking the native tongue, having socio-economic indices similar to Whites, and having achieved educational advancement equivalent to Whites. Differences between the acculturated sample of Indians and comparable Whites existed only on such factors as effectiveness of expression, mathematics, and science. The groups were similar in reading, mechanics of expression, social studies and English.

MacArthur (1963), on the basis of "culture-reduced" tests, that is, tests that assess intellectual potential through the medium of simple designs rather than through verbal problems or pictures of objects from an urban environment, concluded that considerable intellectual potential existed among Alberta Metis. The author commented on the bias to Metis of the commonly used verbal intelligence tests since these tests are standardized for the middle class urban culture.

Besides these few studies in the area of aptitude and achievement, a limited number of motivational studies on the Canadian Indian have been undertaken. Sydiaha & Remple (1964)

studied motivational variables of northern Saskatchewan school children using a modified Thematic Apperception Test (TAT), and concluded that no demonstrable differences existed between Indian and non-Indian school children. Knill & Davis (1963), using essays written by Indian school children on "What I want to be", tended to support the assertion that Indian and non-Indian school children possess similar aspirations and motivations.

Some aspects of the large scale analysis of The Metis in Alberta Society (Card, Hirabayashi, & French, 1963) dealt with the motivation of people of Indian ancestry. French (1963) suggested in this study that it is incorrect to categorize Indians and Metis together when discussing motivation. He argued, on the basis of Metis knowledge of the adult work world, an achievement test, and a projective test, that the Metis has absorbed lower class White values, and that this interpretation explains the lack of Metis achievement motivation. This differential acculturation hypothesis suggested that social class, rather than Indian heritage, was the critical factor determining the motivation of the Metis.

Hirabayashi (1963), agreeing with the position of French, stated that "apathy" has been the major reaction of the Metis to the discrepancy between his lower class values and the dominant achievement motives of the middle class Canadian society.



The above depicts the extent of direct psychological investigation of the Canadian Indian-Metis. Psychological inferences, however, have also been drawn from anthropological and sociological research.

Honigmann (1949), dealing with incentives of Cree Indians to work, concluded that these Indians were industrious when work was related to their values. They were not motivated by wages, but by adapting incentives to Indian expectations, making payment in food, keeping work goals to small units, and considering the Indian's definition of proper days to work, success could be achieved. This study, while adding significant insights to the field, lacked methodological sophistication since psychological conclusions were derived strictly from a broad study of social relations.

Another study, by Voget (1951), further demonstrates the absence of direct psychological investigation of the Canadian Indian. The author, referring to the "native-modified" Indian, that is to say, the Indian who has accepted certain aspects of the white society while preserving some of his own, related ethnopsychological trends or relationships of Indian values to the social structure. While the criteria for his conclusions are stated, and thus the study has some empirical basis, no independent measures of personality were taken.

Additional research regarding the Indian has been undertaken in the United States, but again the lack of systematic

and reliable knowledge about the psychology of these people is manifest. However, the theoretical background of American research makes some of it decidedly noteworthy.

A major work by Coombs, Kron, Collinster, & Anderson (1958) presented information regarding inter-racial achievement differences. Using the California Achievement test, it was found that a hierarchy of achievement existed with the White pupils in public schools at the top, Indians in Federal schools in the median position, and Indians in Mission schools at the bottom. Ethnicity and the type of school were proposed as critical variables, and in addition, pre-school language ability, and the choice of friends (Indian or White) were identified as important factors influencing achievement.

Some studies have described the Indian personality as a product of his contemporary cultural environment. Alexander & Anderson (1957) administered the TAT to Indian children and deduced that perceptions were related to the disintegrating nature of Indian society. By analyzing the stimuli presented to the subjects, the responses added by them, the positive and negative emotional expressions, and the valences (beneficent or hostile) of the external forces identified, the authors concluded that the family security system was dilapidated and disorganized. Conflict between the "sharing" and "saving" cultural norms, between the "extended" and "nuclear" family was noted. While no causal effects between cultural and personality factors were established, the

potential of an empirical psychological investigation of the Indian's style of life in contemporary society was clearly implied.

In another study utilizing psychological criteria, Thompson (1948) dealt with the effects of acculturation on the world view or basic attitudes of the Indian. Employing a "Piaget-type" guided interview, which dealt with belief in immanent justice and fear of animals, she found no statistically significant differences between the key attitudes of the acculturated and non-acculturated Indian children. These findings tended to dispute the direct relationship inferred between culture and personality, that is, that different facets of culture and changes in culture can be traced directly to personality variables.

Striking evidence for the persistence of psychological factors also was provided by Hallowell (1951) on the grounds of Rorschach responses from Indians at four levels of acculturation. While more acculturated Indians did make faster and more extroverted responses, basically the same personality processes existed for both groups. Research by Spindler (1955) presents findings that contradict both the view of Thompson and Hallowell.

As in Canadian research, American research often deals only indirectly and superficially with psychological aspects of the Indian. The American studies mentioned above exemplify the research attempts to directly evaluate subject

matter within the area of psychology, but some attention to the non-psychological approach is also needed.

Siegel (1949), in an anthropological study of the Pueblo Indians, collected data on communications, population increase, subsistence, patterns of authority and leadership. He concluded that the collectivistic cultural orientation of the Pueblos is changing into an individualistic orientation through increasing contact with Whites, increasing population, and the decreasing possibilities of subsisting on local resources. The author suggested that this process is paralleled by individual frustration which explains the excessive drinking habits of the Indian. Again, while this work suggested hypotheses about the Indian personality that are worthy of investigation, it did not itself undertake research at that level of analysis.

### Theoretical Formulations

Literature on Indian people tends to follow one of two theoretical approaches. The first approach claims cultural conflict to be the basis of the problems facing Indians and the second attributes such problems to social class. Representative of the first view is the work of Reifel (1958) in his analysis of the social and economic adjustment of Indians living in the Missouri Basin. He outlines four factors that make adjustment of the Indians to American life difficult: the orientation of the Indian to the present in contrast to the future-orientation of the White society; the

indifference of the Indian to time as measured by clocks and days-of-the-week calendars; direct appropriation, rather than saving, as the basis of the Indian economic life; and, the lack of habitation to hard work for men in the Indian culture.

Kluckhohn (1949) takes a somewhat similar approach when discussing the Navaho Indian and his philosophy. His thesis is that the implicit ideologies of the Indian and the non-Indian are incongruent. Authority for the Indian, in contrast to the White, extends only indefinitely and transitorally beyond the established rules of behavior between sex and age groups, and between classes of relatives.

The Navaho is faced with a double standard which often leads to the widespread exercise of defense mechanisms and use of alcohol. The sanctions of the family, which were strong when the Indian was tied to economic co-operation, are less effective today because the Indian has come to accept, in part, wage work, and the White idea of individualism. As Kluckhohn writes:

"The pressure of such double standards is highly disruptive. Just as rats that have been trained to associate a circle with food and a rectangle with an electric shock become neurotic when the circle is changed by almost imperceptible gradations into an ellipse, so human beings faced with a conflicting set of rewards and punishments tend to cut loose from all moorings, to float adrift, and become irresponsible." (Kluckhohn, 1949, p. 382).

According to this view, the young Indian escapes the control of his elders, not to accept White control but to revel in newly found and unrestricted patterns of behavior. The

confusion arising out of the conflicting percepts of their elders and White models leads them to reject the problems of morality as meaningless and insoluble. The guide to behavior then becomes the expediency of the immediate situation.

Representative of the "class structure" orientation to Indian problems is the work of French (1963) already discussed and by Harrington (1962) who argues that a "culture of poverty" exists within our society which is essentially the same for the lower class person and the minority ethnic group. He writes:

" ... poverty is a culture in the sense that the mechanism of impoverishment is fundamentally the same in every part of the system. The vicious circle is a basic pattern. It takes different forms for the unskilled workers, for the aged, for the Negroes, for the agricultural workers, but in each case the principle is the same. There are people in the affluent society who are poor because they are poor; and who stay poor because they are poor." (Harrington, 1962, p. 160).

Harrington goes on to identify "hopelessness" as the distinguishing mark of the culture: drunkenness, unstable marriages, violence, low levels of aspiration, poor housing, poor health, pessimism and fatalism characterize the way of life.

The description of the Indian as a lower class member receives support from reports issued by the Saskatchewan Center for Community Studies. Worsley (1961), for example, suggests that the problems of the northern Saskatchewan Indians are variations of those facing the underdeveloped countries the world over. "Much of the psychology and

social behavior of the Indian or Metis of the north reproduces the characteristic patterns of the slum-dweller and the unemployed of Glasgow, Toronto, or New York" (Worsley, 1961, p. 2).

The question of whether to interpret problems of Indian people in terms of ethnic differences or social class theory is discussed indirectly by Gordon (1958). He comments that the relationship of ethnic stratification to social class stratification is a difficult problem both for conceptualization and empirical study. It appears that our society is criss-crossed by two sets of stratification structures, and determining which one is critical in the Indian problem remains a question for extensive research.

Wallace (1952) stresses the need for independent psychological research on the Indian, to replace culturally deduced personality postulations. Spindler (1957), speaking about the small number of such psychological studies available states that they "frequently are not comparable from one tribe to another because of differing theoretical orientations in their treatment, different levels of abstraction in interpretation, and the variant purposes of research" (Spindler, 1957, p. 147).

It is because of the above considerations that the present research was undertaken. As Cronbach (1957) has commented, ethnic psychology based upon cross-cultural correlations, has the task of collecting and correlating

field data that are organized by Nature's experiment. An empirical-psychological approach is necessary to resolve the theoretical conflicts existing in this field. Also such an approach will supplement the knowledge of experimental psychology when theoretical positions begin to develop from data collection. Such an approach is utilized in this thesis to investigate motivational and attitudinal variables among people of Indian ancestry.

### Motivation Defined

The excellent definition of "personality" given by Du Bois (1944) provides a context in which to view motivation. This author defines personality as:

"... the product of the interplay of fundamental physiological and neurologically determined tendencies and experiences common to all human beings acted upon by the cultural milieu which denies, directs, and gratifies these needs very differently in different societies" (Du Bois, 1944, p. 3).

Such a definition acknowledges the "biosocial" nature of personality, but does not clearly differentiate between "behavior" and "personality". The notions of "persistent characteristics" and "unique modes of adjustment to one's environment", that are commonly thought of in connection with personality, serve to clarify this distinction.

Since the present thesis is concerned with the motivation of people of Indian ancestry, some clarification of the use of the term "motivation" is required. The question of motivation is the question of "why" in behavior (Krech,



Crutchfield, & Ballachey, 1962). It constitutes the explanatory part of theoretical psychology. Murphy (1947) suggests that motivation is the general name for the fact that an organism's acts are partly determined by its own nature or internal structure. Gerth & Mills (1954) distinguish between what psychology usually refers to as "primary" and "secondary" motives. At the organismic level, motivation refers to the need to restore a physiological-chemical equilibrium. In terms of the personality, motivation is viewed as expectancy. This level assumes that:

" ... conduct is motivated by the expectations of others, which are internalized from the roles which persons enact, and that important aspects of such motivation are the vocabularies of motives which are learned by persons in various roles" (Gerth & Mills, 1954, p. 112).

Motivation, in this thesis, refers to the personality level, rather than to the organismic. By the problem of motivation we mean the understanding and explaining of why and how Indian conduct takes a specific direction.

Motivation is conceptualized in this thesis as having three integral components; the cognitive, the evaluative or feeling, and the action tendency. These aspects are identical to those described in the attitude system of Krech, Crutchfield, & Ballachey (1962).

The laboratory researcher dealing with motivation tends to rely on the latter component as an index of motivation. Some might suggest that this action or behavioral aspect should also be used as an index in the social context. No

obvious behavioral index is, however, available for assessing motivation of people of Indian ancestry. School grades, for example, cannot be considered as an accurate assessment of school motivation of Indians since other important factors (instruction methods, verbal deficiency, teacher's expectations) influence this measure. Partially because of this fact, motivation is assessed in this thesis through the cognitive and evaluative aspects of behavior.

As well there is evidence that the cognitive and evaluative aspects of motivation are basic to behavior both in the controlled laboratory and in the social context. Tolman (1932) has presented the view that cognitive aspects are basic to motivation and learning. McCurdy (1961), developing the sentiment theory of McDougal (1908), has provided experimental evidence for the importance of the emotional or evaluative aspect in animal learning. Agnew (1963), discussing the effects of "set" on performance, and outlining the "cue" and "arousal" effects of drive, has indicated the importance of all three components of motivation to behavior.

### Methodology

Two methods were used in this research to assess motives, namely, a projective test (the TAT), and an attitude questionnaire. The rationale for the selection of these techniques follows.

TAT. Lindzey (1961), in his discussion of projective

techniques in cross-cultural research, has critically evaluated the method and its relationship to psychological theory. He commented that it is not possible to make an absolute judgement of projective methods. Because of the underdeveloped nature of cross-cultural research and theory, and because methods such as the clinical interview, and direct and participant observation have not been shown to be empirically superior to projective measures, Lindzey concluded that projective techniques still have a useful role to play. Used with industry and caution, or just to collect data, projective testing was given general support by Lindzey.

Among the various projective tests available, the TAT (Murray, 1943) has been adapted in various ways to make it appropriate for Indian research. Henry (1947), after using the TAT in an Indian education research program, concluded that the technique was useful as an instrument for assessing Indian motivation.

Widespread use of the TAT in cross-cultural research suggested its inclusion in the present study, on the simple basis of rendering results somewhat comparable to other studies. Inclusion of the TAT was also necessary since this study was a validation and extension of an earlier one (Sydiahha & Remple, 1964) which used the test. In addition to cross-cultural research, the TAT has become an important method for assessing motivation, as in the work of McClelland and his associates (Atkinson, 1958; McClelland, Atkinson,

Clark, & Lowell, 1953; McClelland, 1961).

The TAT in this study was not used according to any theoretical position. Rather, it was used solely to collect data for content analysis. Although the technique became widespread because of the onset of psychoanalytic theory, there have developed other criteria for its use (Lindzey, 1961). In addition to being sensitive to unconscious or latent aspects of personality, the TAT is justified because it elicits a multiplicity of responses from a subject, something desirable in cross-cultural research. The TAT is also used because of the multi-dimensionality of the device and because there is presumed to be a lack of subject awareness regarding the purpose of the testing situation.

Sydiaha & Remple (1964) justified the use of the TAT in their work since it proved easy to administer, permitted a degree of comparability with other cross-cultural studies, and "circumvented the barriers, evasions, habits of assent and deliberate falsification which often impede communication between Indian-Metis and non-Indian" (Sydiaha & Remple, 1964, in press). As well, the ambiguity of the stimuli in the TAT is especially appropriate for cross-cultural research since it is presumed to reduce test bias.

Questionnaire. As indicated above, an attitude questionnaire was developed to supplement the TAT. Because the project was concerned with incorporating a wide range of motivational variables in its design, it was considered desirable

to use more direct methods of testing motives, in addition to the more indirect methods of the projective test. Lindzey (1960) has argued that a balance of both direct and indirect methods be used to assess motives.

The design of the questionnaire centered around the measurement of various stereotypes typically associated with Indian Ss, regarding work, education, family, social aid, ethnic and other attitudes. Some items were modified for this project from the work of Gardner & Lambert (1959) on motives related to second language learning.

## Procedure

### Subjects

A total of two hundred and ninety-five Ss from five different populations were tested (Saskatoon Vocational School, 26; Beauval, 41; Ile à la Crosse, 60; Buffalo Narrows, 46; and Prince Albert Correctional Institute (PA Jail), 122).

Both male and female, Indian, Metis and White were tested. A S who reported both parents to be "full-blood" Indian was considered Indian, a S who reported both Indian and non-Indian heritage was considered Metis, and a S reporting no Indian ancestry was considered White.

In the case of the Vocational School, Indian and Metis Ss were not differentiated. In this case it was possible to be selective in the choice of Ss, therefore Indian and non-Indian samples were matched with respect to age and sex.

Samples obtained from the three northern communities included Ss who were attending school as well as young people who were not in school. The in-school sample included all Ss in grade six or higher since this was considered the minimal level of education necessary to complete TAT stories. Adolescents, and younger adults not exceeding the age of 30, who were available from the three communities, constituted the out of school sample. With the aid of school Ss, who informed their families about the need for out of school Ss, of the power hierarchy in each community (church, school &

government people) which had out of school contacts, and by establishing personal communication and rapport with Ss appropriate for the out of school sample, individuals were collected for testing. Any individuals arriving at the testing location who were suitable were included in this sample.

Regarding the jail sample, all males of adolescent or young adult age (16 to 30) who were in the PA Jail at the time of testing were included in the sample. This sample included Indians, Metis and Whites. Because of the limited number of females in the PA Jail, all females in jail were tested.

Getting Ss was a difficult task, and consequently it was not possible to obtain groups which were matched for sex, age and education. Table 1 illustrates the nature of the sample. A section discussing the confounding problem resulting from the unmatched groups will follow later in the thesis.

Table 1  
Sample Description

SOURCE	SCHOOL		SEX		ETHNICITY		
	In	Out	Male	Female	Indian	Metis	White
Vocational School	26	-	26	-	14		12
Beauval	30	12	26	15	2	36	3
Ile à la Crosse	42	17	30	30	1	58	1
Buffalo Narrows	36	10	28	18	-	28	18
PA Jail	-	-	99	23	45	27	50
Total(295)	134	39	209	86	211		84



### Selection of Communities

Initially, the three communities were selected because of accessibility by car, and because each had a school with a high proportion of students of Indian heritage. A comparison of different regions of the north was not a consideration.

However, after visiting each of the three communities to obtain research data, it became obvious that the communities differed markedly in social and economic characteristics. It was hypothesized that such differences would be manifested in motives. Remple, who has also done field work in the north, concluded that regional differences might be a factor worthy of consideration.<sup>1</sup>

Data to determine an exact index of differences among the communities were not available. Therefore, utilizing acculturation literature, the relative acculturation of the three communities was documented on the basis of observations.

Buffalo Narrows was categorized as the most acculturated community. This assertion was made since the White commercial activity was the highest, and there appeared to be a greater proportion of Whites than in the other two communities. (There were more White children attending school than in the other communities. Buckley, Kew & Hawley (1963, p. 29) report that twenty-five per cent of the population of Buffalo Narrows are not Indian or Metis.) As well, there was more evidence of "White values" being demonstrated in the stores, government agencies, business enterprises and the

---

<sup>1</sup> Remple, J., Personal Communication. 1963.



like, than in the other two communities.

Ile à la Crosse is predominantly a Metis community. Even though it is an older community than the others, there are very few Whites living there (teachers, church and hospital people, store operators, police and Natural Resource people being the only ones at the time of testing). There also seemed to be little social interaction between the small group of Whites and the larger number of Metis suggesting that acculturation to the white society was not as great as for Buffalo Narrows. The commercial activity in Ile à la Crosse, although extensive, is generally specific to the needs of Metis fishermen, trappers and hunters. In effect, the community exemplifies a Metis subculture all its own, in contrast to the reserve subculture, or the acculturated community in which many Indians and Metis live. Because of these observations, Ile à la Crosse was considered to be less acculturated to white values than was Buffalo Narrows.

Beauval was an easy community to evaluate according to the relative degree of acculturation. This town had the fewest Whites in it, two store operators, a minister and four nuns being the total number at the time of testing. No government agencies existed in the community at the time of testing. The community was almost totally Indian and there appeared to be far less inter-marriage between Whites and Indians. A residential school for Indians is located just outside the town, and La Plonge Indian Reserve is nearby, suggesting that proportionately more Indians reside in the

area. Because of these observations, Beauval was considered to be the least acculturated of the three communities.

According to acculturation literature on Indians, one would expect the most acculturated community to have the higher achievement motivation in terms of White standards (Anderson, 1953). It was therefore predicted that Buffalo Narrows would indicate a higher achievement motivation.

No assertion was made that the communities were located on a linear dimension of acculturation. To determine the exact nature of the dimension, a different research design would be required.

#### Instruments

TAT. The nine TAT pictures used by Sydiaha & Remple (1964) were used to elicit stories (see Appendix B). These consisted of three pictures from the original set of TAT cards (2, 7BM, and 13B), one picture (7) from the work of McClelland et al (1953), and two (102, and 103) from the Michigan study outlined by Atkinson (1958). The three remaining pictures were prepared specifically for the Sydiaha & Remple study. Two were sketches of groups with some of the figures having Indian facial characteristics, and one was a photograph of three men, having Indian facial characteristics, sitting on a bench. A 35 mm slide was prepared for each picture.

Attitude questionnaire.<sup>2</sup> An attitude questionnaire

---

<sup>2</sup> The author wishes to express his indebtedness to D. A. Chambers, and D. Sydiaha, Department of Psychology, Saskatoon, and A. K. Davis, Center for Community Studies, for their assistance in drafting the questionnaire.

comprised of 166 items was constructed (see Appendix D). These items dealt with school, work, family, social aid, ethnicity, etc.; attitudes relevant to the northern and Indian environment. The last 12 items were modified items from the work of Gardner & Lambert (1959). The first 154 were scored by the Ss on a five-point scale, ranging from strongly agree to strongly disagree (Likert, 1932). The remaining 12 items were scored by checking one of a series of phrases to complete a sentence.

#### Administration

All Ss were tested in a group setting. This method has been shown to be as useful as individual administration for research purposes (Lindzey & Heinemann, 1955).

All Ss were tested in a school room, except those Ss from the jail who were tested in the jail chapel. School subjects were tested during school hours, out of school Ss were tested in the evening.

The project was introduced as a large-scale study that was being carried out in Saskatchewan. This introduction was given in an attempt to reassure Ss about giving frank responses, and so that they would not think they were being tested individually. It was particularly important that no S felt his responses would be examined by jail or education authorities.

The Ss were first asked to fill out the information form (see Appendix A) which made up the cover page of the test

booklet used. The instructions for the TAT were then read (see Appendix B). The subjects were told it was a test of imagination and that there were no right or wrong answers to the test.

The first TAT picture was projected on a four ft. by four ft. screen by a 35 mm Kodak Cavalcade slide projector. Each picture was projected for 20 seconds, following which the Ss were given approximately 4 minutes to write their story.

Each S was provided with nine answer sheets on which to write their stories. Each sheet was divided into quarters by one of the following series of questions: 1) What is happening? Who are the persons? 2) What has led up to this situation? That is, what has happened in the past? 3) What is being thought? What is wanted? By whom? 4) What will happen? What will be done?

When the first story was completed, the second picture was projected, and the procedure continued until all nine protocols were finished.

Upon completion of the TAT, instructions for the attitude questionnaire were read, and each S allowed to complete it at his or her own speed. On finishing the questionnaire, Ss were asked to write the nationality of both their parents at the top of the information sheet. This procedure was left until the last to avoid any chance of Indian or Metis Ss being sensitive about responding freely.

### Data Analysis

TAT. The TAT protocols were coded, all identification marks were removed, and protocols were randomized. A content analysis of each story was then carried out.

The content analysis was performed in two stages. The first stage, involving only the Vocational School protocols, was based upon the TAT categories used by Sydiana & Remple (1964) with the exception of the categories shown to have a rater bias. Stories were scored across eighty-one categories, each category being scored as present or absent. If a category was present in a story, it was scored "1", such that the range of scores over the nine TAT cards was 0 to 9 for all categories.

A student's t test for uncorrelated means was used to determine the significance of differences between the Indian and White sample means obtained from the Vocational School. This analysis was carried out for the 81 TAT categories as well as for the 266 items of the questionnaire. Analysis was done on the LGP-30 electronic computer of the University Computing Centre.

Following a one month interval the Vocational School protocols were again randomized, and a second content analysis was done in order to assess scoring reliability. Intraclass correlations (Guilford, 1956) were used to compare the first and second scoring.

The second stage of content analysis included scoring

all protocols from the northern communities and the PA Jail (N = 269). The protocols were scored on the same variables used for the Vocational School stories, with the addition of 44 categories, and the subtraction of 9, for a total of 116 categories in all (see Appendix C). The variables added were intended to confirm the findings of Davis and Knill (1963) regarding Indian aspirations, and to extend the range of motives being assessed. The few variables were dropped since they were found ambiguous for scoring or weren't related to the kind of stories being produced.

Upon completion of the content analysis, all TAT category scores and questionnaire responses for the 269 Ss were transferred to paper tape for processing on the LGP-30 electronic computer. Questionnaire responses were coded using a 6 point scale (SA coded 2; A coded 3; U coded 4; D coded 5; SD coded 6).

### Statistical Analysis

A preliminary analysis of the data for northern and PA jail Ss was undertaken in an attempt to reduce the number of items to be considered in the final analysis. The preliminary analysis involved rejecting those items which clearly did not relate to any of the independent variables under consideration. The procedure adopted was to divide the total sample into 19 sub-samples representing all the possible divisions of Ss (see Appendix F). This division followed, as much as possible, five of the independent variables of the

study, namely: 1) sex: male-female, 2) Ethnicity: Indian, Metis, and White, 3) Region: Beauval, Ile à la Crosse, or Buffalo Narrows, 4) In-jail versus out-of-jail, 5) In-school versus out-of-school. It was not feasible to use the maximum number of divisions since some divisions either had no Ss or the number of Ss was too small to permit analysis.

Eighteen Ss were excluded from this preliminary analysis for several reasons: because they did not fall into any one of the 19 sub-samples, because they had not responded to the items, or because of errors on the machine tape.

For the preliminary analysis, an analysis of variance (one way classification) was used to test for mean differences among the 19 sub-samples for each of the 282 variables. Items for which the differences between groups were not statistically significant ( $p < .05$ ) were discarded and were not further studied.

The final data analysis involved the determination of group differences across seven independent variables as follows:

1) Comparison of school Ss from the northern communities with out-of-school Ss from these communities plus jail Ss who normally resided in the particular communities (the latter were included to enlarge the out-of-school sample).

2) Comparison of the three communities, using the total number for each community. This analysis was undertaken to test the predictions made about community differences in motivation.

3) Comparison of four male groups, three in jail, (Indian, Metis, and White), and a Metis group from out-of-jail and out-of-school. This analysis was undertaken to investigate differences among the three ethnic groups, and also to locate in-jail versus out-of-jail differences among the Metis. A similar analysis for White and Indian males was not possible because of sample restriction.

4) Comparison of the three ethnic samples (Indian, Metis and White) for all Ss, male and female, from the three communities and the PA jail. The purpose of this analysis was to examine motivational differences for a large sample of the three ethnic groups.

5) Comparison of male and female Ss, to examine differences in motivation dependent upon the Ss sex.

6) Comparison of Ss according to age (12 categories were used for analysis).

7) Comparison of Ss according to educational level (9 categories were used for analysis).

For each of these seven variables, an analysis of variance (one way classification) was used to test the significance of mean differences among groups.

#### The Problem of Confounding Data

Ideally, a research project involving seven independent variables should permit controlled sampling for each independent variable, preferably with equal numbers of Ss in each of the groups utilized to demonstrate the effect of each variable.



The appropriate statistical procedure would be analysis of variance with seven way classification.

This procedure was not possible in this investigation since research Ss were difficult to obtain. Also, some of the "matchings" would be virtually impossible to arrange, as in the case of the in-school versus out-of-school Ss being matched for age. Since school attendance is only compulsory up to age 15 (or completion of grade VIII) it was not possible to obtain two groups of Ss, matched for age, differing only in whether they were in school or out of school.

In the face of such complex inter-relationships among independent variables, two steps were taken to render the presentation of results more meaningful:

1) The seven independent variables were divided into two groups of variables, namely, those of major or primary consequence for the thesis, and those of minor or secondary consequence. The so-called "major" independent variables were those related to relevant theoretical propositions, those variables listed in comparisons 1 to 4 above: in-school versus out-of-school; community; in-jail versus out-of-jail; and, ethnicity. The so-called "minor" independent variables (sex, age, and education) were of secondary interest theoretically, but did confound or complicate the results obtained.

2) Consistent with the distinction made between major and minor independent variables, the presentation of results below describes the items found to be related to the major

independent variables only. The results related to minor independent variables are omitted, except when they confound the "major" results. In other words, if a particular item was related both to ethnicity (major independent variable) and to age (minor independent variable) then the age analysis is included. But, if an item was related only to age (minor independent variable), then the results are not reported in the text of the thesis. All detailed results are presented in tabular form in Appendix E.

Another way of stating the above is that the one way analysis of variance technique used seven times (for all independent variables) involved a "gamble". The hope was that for all the items analyzed, a sample of items would be found to be associated with one, and only one, of the independent variables. Thus, for example, it was reasoned that the interpretation of results would be quite clear if 25 items were related to ethnicity and were not related to any other six independent variables. On the otherhand, the results would be hopelessly complicated if these same items were related not only to ethnicity, but to sex, age, and education as well. It is important to understand that this statistical risk is not confined to only the one-way classification design since well matched multiple classification designs run a similar risk. In the latter type of design, interaction terms are often found to be statistically significant. Confounding of results is a function of data, not of experimental design.

In some cases the samples in the four comparisons to be reported in the results section were matched on the minor independent variables. To clarify which minor independent variables did not confound the major comparisons, the statistical comparability of samples are outlined at this stage in the thesis. The comparability of the Vocational School samples is discussed in addition to the four major comparisons.

Vocational School Sample. All Ss in this comparison were male, therefore sex was not a factor to consider in interpretation. Appendix E - 1 indicates that the ages of the Indian and White samples were not statistically different ( $p > .05$ ). The mean age of the Indian sample was 19.0 years, and of the White sample was 18.8 years.

The same Appendix indicates that the educational level of the two samples was not statistically similar ( $p < .01$ ). The mean education of the Indian sample was 7.07 years, and of the White sample was 9.25 years of school. The minor independent variable of education is then not matched for the samples in the Vocational School comparison.

Northern In-Out School Sample. Tables II, III, and IV indicate that the in-school and out-of-school samples are not statistically comparable ( $p < .01$ ) with regard to sex, age or education. The mean age of the in-school sample was 14.04 years, and of the out-of-school sample was 20.31 years. The mean education of the in-school sample was 7.16 years, and of the out-of-school sample was 6.31 years of school.

Table II

Sex Distribution of In-school and Out-school Samples

	In	Out
Male	54	27
Female	53	5
$\chi^2 = 12.02$		$p < .01$

Table III

Analysis of variance by age of In-school and Out-school Samples

Components	SS	df	Variance
Between	970	1	970.00
Within	495	138	3.58
Total	1465		
$F = 270.0$		$p < .01$	

Table IV

Analysis of variance by education of In-school and Out-school samples

Components	SS	df	Variance
Between	1819.570	1	1819.570
Within	4910.071	138	35.58
Total	6729.641		
$F = 51.14$		$p < .01$	

Community Samples. Tables V, VI, and VII indicate that the community samples were matched with regard to sex ( $p > .05$ ), age ( $p > .05$ ), but were not matched with regard to education ( $p < .01$ ). The mean age for the Buffalo Narrows sample was 15.13 years, for the Ile à la Crosse sample was 16.03 years, and for the Beauval sample was 15.0 years. The mean education for Buffalo Narrows was 7.5 years, for Ile à la Crosse was 6.6 years, and for Beauval was 6.8 years of school.

Table V  
Sex Distribution of Sample Drawn from Northern  
Communities

	Buffalo Narrows	Ile à la Crosse	Beauval
Male	28	31	22
Female	16	28	14
$\chi^2 = 1.553 \quad p > .05$			

Table VI  
Analysis of Variance by Age for Community Samples

Components	SS	df	Variance
Between	31.591	2	15.795
Within	1433.114	138	10.385
Total	1464.705	140	
$F = 1.52 \quad p > .05$			

Table VII

Analysis of Variance by Education for Community Samples

Components	SS	df	Variance
Between	22.474	2	11.237
Within	232.346	138	1.684
Total	254.820	140	
F = 6.67		p < .01	

Jail Samples. All SS in the jail analysis were male, therefore sex was not a factor to consider in interpretation. Tables VIII, and IX indicate that the ages of the four samples in this analysis were matched ( $p > .05$ ), but that the education of the four samples was not matched ( $p < .01$ ). The mean age of the White sample was 21.9 years, of the Indian sample was 22.5 years, of the in-jail Metis sample was 21.6 years, and of the out-jail Metis was 20.1 years. The mean education of the White sample was 8.04 years, of the Indian sample was 6.36 years, of the in-jail Metis sample was 7.14 years, and of the out-jail Metis was 6.26 years of school.

Table VIII

Analysis of Variance by Age for Samples in Jail Analysis

Components	SS	df	Variance
Between	31	3	10.3
Within	1716	131	13.09
Total	1747	134	
F = .78		p > .05	

Table IX  
Analysis of Variance by Education for Samples in Jail  
Analysis

Components	SS	df	Variance
Between	75.383	3	25.127
Within	320.633	122	2.628
Total	396.016	125	
	$F = 9.56$	$p < .01$	

Ethnic Samples. Tables X, XI, and XII indicate that the ethnic samples were matched for sex ( $p > .05$ ), but were not matched for age ( $p < .01$ ), or for education ( $p < .01$ ). The mean age for the Metis sample was 16.79 years, for the White sample was 19.95 years, and for the Indian sample was 25.37 years. The mean education for the Metis sample was 6.9 years, for the White sample was 7.9 years, and for the Indian sample was 6.6 years of school.

Table X  
Sex Distribution of Ethnic Samples

	Metis	White	Indian
Male	92	52	33
Female	50	15	10
	$\chi^2 = 4.65$	$p > .05$	

Table XI

## Analysis of Variance by Age for Ethnic Samples

Components	SS	df	Variance
Between	2614.408	2	1307.204
Within	8434.702	255	33.077
Total	11049.110	257	
F = 39.52    p < .01			

Table XII

## Analysis of Variance by Education for Ethnic Samples

Components	SS	df	Variance
Between	55.193	2	27.596
Within	571.022	255	2.239
Total	626.215	257	
F = 12.33    p < .01			



## Results

The major findings of the Vocational School, northern in-out school, community, jail, and ethnic analyses are reported separately in this section. A discussion of findings follows each separate section. The implications, if any, of confounding by "minor" independent variables are reported for each set of results.

A section of incidental findings not directly relevant to the arguments of the thesis is reported in Appendix G. These findings provide additional information for future researchers in the area.

The reader should be warned that the numbers reported in the Results Section are the numbers of the TAT categories scored, and of the questions from the attitude questionnaire. The exact wording of the questions can be found by referring to Appendix D.

### Vocational School Results

#### TAT

No significant differences on TAT items were found between the Indian and White samples.

#### Questionnaire

School and education. The responses of the Indian sample to two items suggested that they regarded school more highly than the Whites (199, and 215).

Work. The responses of the White sample to four items suggested that they regarded work more highly than the Indians (124, 143, 149, and 155). The responses of the Indians to two items suggested that they regarded work more highly than did the Whites (117, and 159).

Kinship. The Indian Ss agreed more frequently that a man should save money in case his relatives became sick (241). The Indian sample alone agreed, that money earned when young went mostly for family use (140).

Materialism. The Indian sample disputed the fact that money by itself does not mean much (176). The Indian Ss disagreed less that one of the best ways to judge a man is by the size of his house (120).

Four other significant items are reported in the incidental section.

### Discussion

This analysis was undertaken primarily as a pilot project, but the findings warrant some discussion. The fact that few differences were located between the Indian and White samples gives additional support to the conclusions of Sydiaha & Remple (1964) that no important demonstrable differences exist between Indian and White motives.

However, this analysis provides tentative evidence that the Indian population may have a more positive attitude toward school, may possess more kinship motivation, and may have what has been labelled a materialistic motivation.

### Reliability of TAT Scoring

The Vocational School sample was used to check the reliability of TAT scoring. Table 13 gives the frequency distribution of the reliability scores for all items that could be compared between the two scorings. The median of the distribution was .919, indicating a high similarity between the first and second blind analyses.

### Northern In-Out School Results

#### TAT

Aspirations. Of the 8 items assessing aspirations, one had a higher mean score for the school sample. The item assessed school aspirations (6).

Conflict. The out-of-school sample had a higher mean score for the item assessing conflict with peers (15), and for the item assessing frustration (16).

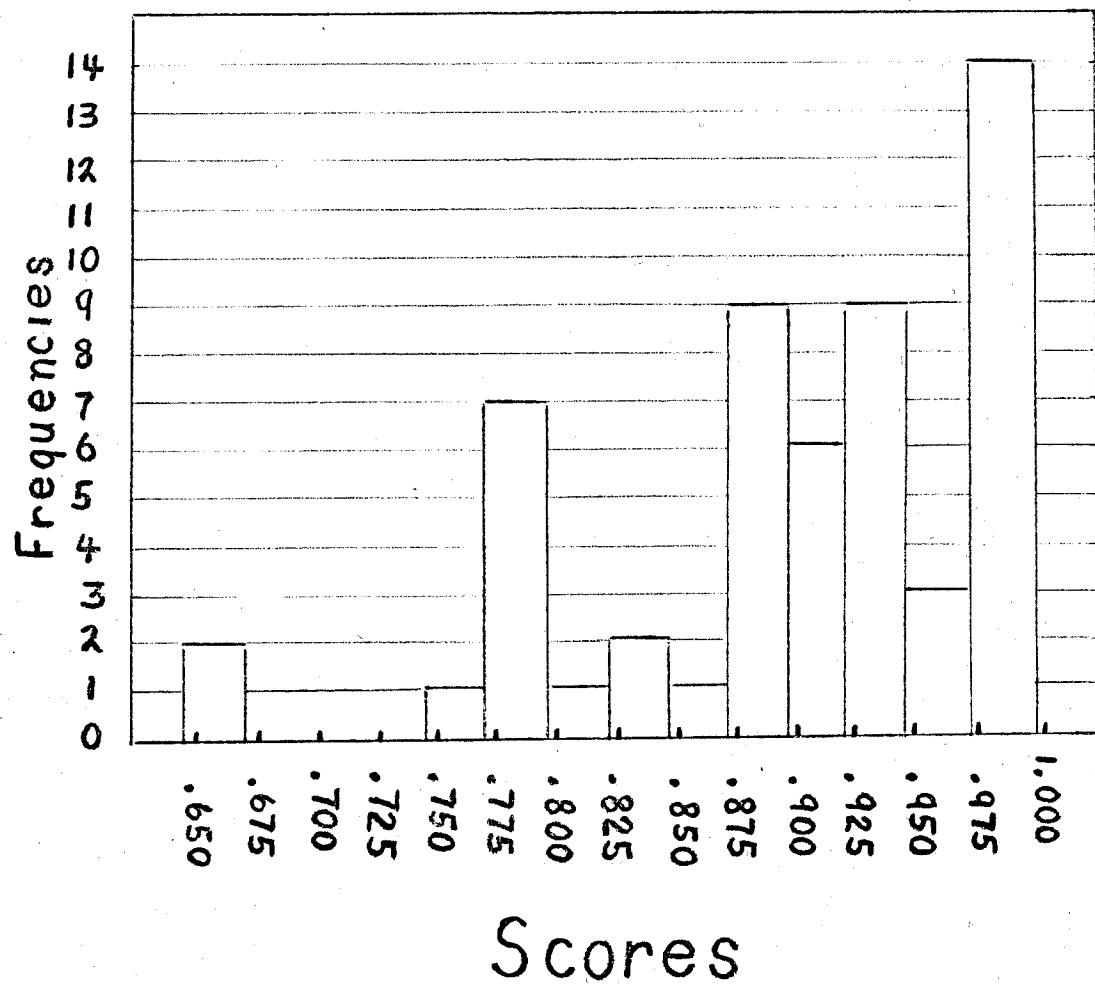
Other categories. The in-school sample had higher mean scores for the items assessing sex (109), and punishment (115) themes.

One other item, which was significant, will be listed in the Incidental Section.

#### Questionnaire

School and education. Of the 55 items dealing with school and education, the in-school sample had responses to nine which indicated a more positive attitude toward school and education (193, 201, 202, 215, 220, 221, 228, 236, and 238).

Table 13  
Frequency Distribution of Reliability Scores  
for Two TAT Scorings



Work. Of the 36 items dealing with work, four were significant in this analysis. The out-of-school Ss were in agreement that they are not hired when jobs are available (158). The out-of-school Ss disagreed less frequently that the jobs they get are the dirty ones (152). The in-school Ss were in agreement that a man should be fired if he comes to work drunk. (125). The in-school sample expressed more fear of being fired from a job (148).

Money and pay. The in-school sample disputed more frequently that money should be spent on parties even when other things are needed (175). The out-of-school sample agreed more frequently that a man should be paid if he does something (144).

Social Aid. The out-of-school sample agreed that friends rather than social aid should help a person needing food (123).

Kinship. The in-school sample agreed more frequently that their family always worked together (139).

Materialism. The in-school sample disputed more frequently that the best way to judge a man is by the size of his house (120).

Ethnic. The out-of-school sample disagreed more often with the statement that negroes are better ball players than Whites (262).

Two other significant items are listed in the incidental section.

### Discussion

Acting on the finding of Sydiaha & Remple (1964) that no

demonstrable motivational differences existed between Indian and White northern school children, it was felt advisable to determine whether the school setting "coerced" the Indian into manifesting motivations similar to Whites, or whether the motivations had been internalized by the Indian. The comparison of school children with an out-of-school sample provides some insight into this question. If the school does control the Indian child in this way, then one would expect a less favourable attitude among Ss who are no longer in school.

The results indicate that school motivation does fall off for the out-of-school S. Both the TAT and questionnaire support this conclusion. This suggests, as Lifton has stated (1961), that high educational aspirations are typical of all children in school.

However, the out-of-school sample expressed a positive attitude toward education in that mean scores for eight of the education items are on the favourable side of the scale. This gives tentative evidence that the motivation is not totally dependent on the school setting, or just being close in time to the schooling experience. Had the out-of-school sample responded in a negative or indifferent manner to school items, one might conclude that the "no difference" findings of Sydiaha & Remple were superficial. However, the results tend to show that educational motives have been internalized by the people of Indian ancestry sampled in this study.

Females were found to have more positive educational attitudes (Appendix E - 6). Since the out-of-school sample had

significantly fewer females, the higher school motivation for the in-school sample can be partially attributed to sex. This gives added support for the above interpretation.

It must be kept in mind that the ages of the in-school sample and out-of-school sample differed drastically. The data therefore have nothing to say about motive changes that may have occurred from the time the out-of-school Ss left school until the time of testing. It may be that motivation fell off significantly during this time span, but increased again after the Ss faced job difficulties and the various "blocks" that hamper Metis and Indian achievement. Or, it may be that the negative aspects of school experience are forgotten over time.

Nevertheless, the results give quite clear evidence that educational values are integrated into the Metis motivational system, and likely act as a strong component of his motivation. In view of social and economic discrimination, the Metis likely endures considerable conflict as a result of non-fulfillment of this educational motivation.

The high mean scores on conflict with peers and frustration variables for the out-of-school Ss is consistent with a frustration-aggression hypothesis. The relatively high aspirations, and the employment difficulties expressed on the questionnaire by these Ss seemingly are related, that is, frustration arising from the inconsistency between aspirations and availability of good working conditions, results in

aggression toward peers.

It may be that this frustration-conflict process also exists for the in-school sample. Klineberg (1954), discussing the frustration-aggression hypothesis in relationship to prejudice, states that aggressive tendencies are often kept in check by the threat of punishment. The high mean score for the in-school Ss on punishment is suggestive of a control on aggression. As well, the high mean score on the sex theme for the in school Ss, interpreted according to a repression hypothesis, is consistent with the view that school maintains a check on Metis children.

The viewpoint of Knill (1963) on the quality of education in northern Canada is relevant to the general interpretation of this analysis. Knill argues that the unadapted application of the school system to the north, may well result in "education for failure", since great discrepancies between preferred occupations and those available to the northerner, that is, the Metis and Indian, result. Such a discrepancy was the finding of a research study by Knill and Davis (1963).

In this analysis, the responses of in-school Ss to items assessing money, social aid, the family, and materialism implies the effectiveness of the school system in fostering what might be called "goody" attitudes. The compatibility of such attitudes with the social and economic reality that an adult Metis faces in northern communities, as reflected in the psychology of the out-of-school Metis, is questionable. The



same unrealistic expectations, which Knill argues "stack the cards against" the northern pupil, seem to be in operation in the motivations of the Metis pupils in this study.

It is important for the reader to remember that five items, all assessing education, were significant for both this analysis and the sex analysis (193, 201, 202, 236, and 238). The implications of this fact have already been commented on. As well, ten items were significant for the age analysis as well as for this analysis (116, 125, 139, 189, 193, 201, 202, 228, 236, and 238). Most of these items were of an educational nature, and thus age of ss and their attitude toward education are related. Seven items were significant for both the educational analysis and this analysis (6, 15, 120, 152, 175, 220, and 238). The different educational levels of the two samples in this analysis then probably had some effect of results.

It appears safe to state in summary, that the school system effectively indoctrinates Metis. This analysis suggests that Leacock's contention (Deutsch, 1960), that the school system is second only to the family in responsibility for socializing our children, applies equally to Metis and Whites.

### Community Results

#### TAT

Conflict. Of the 28 items which assessed conflict with authority of a parental nature, two had significantly higher

mean scores for Buffalo Narrows. The two items assessed rejection by parents (13), and being resistant to parents (20).

Kinship. The kinship theme had the highest mean score for Buffalo Narrows (18).

Other Categories. The punishment theme had the highest mean score for Buffalo Narrows (115). The sex theme had the highest mean score for Ile à la Crosse (109).

### Questionnaire

School. The 14 items which discriminated the three communities are best reported in terms of two general categories. The first was comprised of items assessing a general attitude toward the value of school and education. The second assessed the confidence and enjoyment connected with the school experience. Buffalo Narrows had responses to six items that indicated a more positive attitude toward education and school (202, 212, 215, 217, 219, and 220). Beauval had responses to six items indicating general enjoyment and confidence in the school setting (185, 186, 187, 191, and 274).

The Ile à la Crosse sample had a more positive attitude than Beauval for four of the items for which Ss from Buffalo Narrows indicated the most positive attitude (202, 212, 215, and 219), whereas Beauval had a more positive attitude toward education on two of these items (217, and 220).

The Ile à la Crosse sample agreed that they liked the sports day best at school (221), and also agreed that when they were in grade 8 others often asked them when they were

quitting school (224). The other two communities disagreed with both statements.

Beauval indicated a desire to make school easier, whereas the other two communities indicated their desire for school to remain the same (281).

Work. Buffalo Narrows indicated a more positive attitude toward work with their responses to 12 items (121, 129, 162, 134, 135, 138, 153, 160, 168, 170, and 177). Four of these items (160, 138, 162, and 168) indicated Beauval to have the second most positive attitude, and the remaining 8 indicated this to be the case for Ile à la Crosse.

Ile à la Crosse had the most positive attitudes toward work for two items (117, and 119). Buffalo Narrows had the second most positive attitude in both instances.

Ile à la Crosse agreed most that good jobs are hard to find, Beauval agreeing second most (142). Ss from Ile à la Crosse agreed that when work is available they are not hired, whereas the other communities disagreed (158). Buffalo Narrows disagreed the most with this statement. Ile à la Crosse disagreed the least, and Buffalo Narrows disagreed most frequently that they only get the dirty jobs (152).

Pay. The Ile à la Crosse sample agreed most, and the Beauval sample second most that a man should get paid for doing something (144), and that the only way to pay a man is by the hour (171). Ss from Buffalo Narrows disagreed with both statements.

Saving. The Buffalo Narrows sample indicated a more

positive attitude toward saving on three items (175, 179, and 181). On one of these items, Ile à la Crosse expressed the opinion that it is no use planning money (181).

Kinship. The Buffalo Narrows sample disagreed the most about not taking a job away from home (167). The Buffalo Narrows sample disagreed, whereas the other communities agreed, that it would be hard to return home after finishing a job (172). The Buffalo Narrows sample disagreed most that to get ahead, one has to get away from his own people (130). The Ile à la Crosse sample was undecided about this statement. Buffalo Narrows disagreed most, and Beauval least, that nothing was ever done at home (150).

Materialism. Ile à la Crosse disagreed least with the statement that one of the best ways of judging a man was by the size of his house (120).

Other Items. Buffalo Narrows disagreed more with the statement that friends or family should look after a lazy man (128).

The three other significant items in this analysis are listed in the Incidental Section.

### Discussion

The concept of acculturation is useful in interpreting many of the findings of this section. The judged order of acculturation, from most to least, of the three communities in this analysis, was Buffalo Narrows, Ile à la Crosse, and Beauval. The findings that Ss from Buffalo Narrows tended

to have the highest degree of positive attitudes toward work and education, and that SS from Beauval tended to have the lowest degree of positive attitudes toward these two areas, are consistent with an "acculturation of motives" hypothesis.

The results indicated that the Beauval sample had more confident attitudes about the school setting, and expressed more enjoyment in the school situation. These findings seem consistent with the general impression of Beauval as a "primitive" town, where the school acts more as a community center, especially for the children, than as an institution attempting to instill high achievement motivation in its pupils. The fact that no other entertainment exists, besides films shown regularly by the school nuns, indicates the role of the Beauval school in that community. The attitude of the Beauval sample that school should be made easier, in contrast to the other two communities, that school procedure should not change, gives added support to this picture of Beauval.

If our contention that Buffalo Narrows is the most acculturated of the three communities is correct, then the results of this analysis give some evidence that conflict within the family, and a relatively high degree of acculturation are in some way related. The higher mean scores for Buffalo Narrows on variables assessing conflict with parental authority are the basis of this conclusion. The high mean score for the TAT kinship item, and the attitudes that Buffalo Narrows SS expressed toward kinship, suggest that together with this conflict within the family, a heightened awareness of the

need for a family, and increased dependence on the family occurs.

An extremely high "persons per room" average for Buffalo Narrows of 4.0 may be related to these high conflict scores. A comparable average for Ile à la Crosse is 3.2 persons per room.<sup>3</sup> Data on Beauval are unfortunately not available. The importance of space occupied by a family in determining the degree of social disorganization has been documented by Loring (1956).

The responses of the Buffalo Narrows sample to some items (142, 158, and 152) would suggest that it faces better working conditions, a factor that might underlie the more positive attitude toward work for this sample. There is apparently more work available in Buffalo Narrows, and this fact may be one of the more significant ones explaining the greater acculturation of attitudes. The fact that Ile à la Crosse, and Beauval both are more "obsessive" about the need for regular payment for work may suggest that where working conditions are poor, more awareness of payment exists. The fact that Buffalo Narrows indicated more of a saving attitude would suggest that where working conditions are better, the irresponsible handling of money decreases. The materialism (120) of Ss from Ile à la Crosse, and the attitude of this sample that jobs were hard to find, seems to be consistent with this same general interpretation.

---

<sup>3</sup> This was a finding of a study done under the direction of A.K. Davis of The Center for Community Studies, 1963, which has not yet been published.

### School Grades

Table XIV shows the comparison of all school ss from the three communities for whom school grades could be obtained. Final grades for the 1962-63 term for all subjects of each student were averaged, and the sample comparisons made on the basis of these averages. The mean average for Buffalo Narrows was 67.73%, for Ile à la Crosse was 55.78%, and for Beauval was 52.7%.

Table XIV  
Analysis of Variance for School Grades of Three Communities

Components	SS	df	Variance
Between	3761	2	1880.5
Within	975172	83	117.5
Total	978933		
F = 10.59    p < .01			

This measure of school grades provides support that the motivational and attitudinal differences found among the communities are also represented in relatively similar performance differences. This interpretation, however, has to be qualified since the Buffalo Narrows sample had more White children in it than the other two samples. Table XVI, a comparison of the school grades of White and Metis pupils from Buffalo Narrows, shows that the interpretation does have

validity, even though the samples were not matched for ethnicity. The mean grade obtained by the Buffalo Narrows Metis in school was 64.95%, considerably higher than for the predominately Metis samples in the other two communities.

The fact that Metis performance level as assessed by school grades, was higher in Buffalo Narrows, and the fact that proportionately more White pupils attended the school in that community, support the view of Anderson (1953) that the achievement level of people of Indian descent improves where contact with Whites increases. In addition to emphasizing the importance of integrated schools for Metis achievement, a finding noted by other investigators (Coombs, Kron, Collister, & Anderson, 1958), these results indicate that Metis-White school contact may be one of the important variables underlying psychological acculturation.

It is important for the reader to consider the fact that the educational level of the three community samples was not matched. Two TAT items (13, and 18), gave statistically significant results for the analysis by educational level as well as by community. Also, of the questionnaire items, sixteen were significant for both analyses (120, 128, 130, 131, 134, 135, 138, 147, 150, 167, 171, 175, 177, 190, 220, and 252). The different educational levels of the three samples therefore probably had some effect on results.

#### Theory of Acculturation

These findings have relevance to the theoretical dialogue



over the view that an Indian ethos persists even when confronted directly by the dominant society. This controversy, if indeed it is a real controversy, is represented by the work of Spindler with the Menomini (1955), and the work of Hallowell with the Ojibwa (1952). Hallowell's conclusion is that a core of psychological characteristics, sufficient to identify the Ojibwa personality, has persisted and that "an advanced stage of acculturation as externally viewed is thus deceptive". Spindler's conclusion from his own acculturation research, was that a basic psychological shift did occur for those Indians who were in the advanced stages of acculturation. Thompson (1948), who did work on attitudes and acculturation, gives general support to the first position since her findings were that few differences existed in basic attitudes when the most and least acculturated communities in her study were compared.

It seems possible that no basic controversy exists between these two views, since terminology and sampling differences may account for the conflicting conclusions. Cohen (1961) suggests that the conflict is based upon different research approaches, namely the sociological and the anthropological, and pointing out his preference for the sociological, he emphasizes the need to clearly state the conditions under which acculturation events transpire.

Commenting on this question, Vogt (1957) suggests it is essential to distinguish between "individual" change and "system" change when discussing acculturation. The fact that

one observes a segment of a population undergoing change is not sufficient evidence to conclude that full acculturation will soon take place. Vogt emphasizes the importance of distinguishing between "simple additions, subtractions, or replacements in cultural and linguistic content", and "structural and pattern changes".

This research is not of a nature which allows us to conclude how basic, or how superficial are the motivational and attitudinal differences found between the three communities thought to represent different levels of acculturation. It does, however, give us evidence that personality differences, at some level of analysis, can be located in different communities and exist in a predictable manner. It is important to remember that these communities are not isolated reserve communities, and that this may account for the apparent motivational and attitudinal acculturation. It may be that Hallowell is correct where cultural patterns remain unacculturated, and that Spindler is correct where patterns are basically changed. It is most likely that the three communities in this study coincide with the sample of Spindler representing the advanced stages of acculturation.

Only further, extensive research on this complex matter of acculturation can resolve the remaining problems that have been outlined.

## Jail Results

TAT

Aspirations. Of the 8 items assessing aspirations, only one gave significant results. The item assessed school aspirations (6). The highest mean score was obtained for the in-jail Metis, second highest mean score for the Whites, third highest mean score for the out-jail Metis, and lowest mean score for the Indian sample.

Conflict. Of the 6 items assessing the conflict theme in protocols, two gave significant results. The out-jail Metis had the highest mean score for conflict with peers (15), and frustration (16). On item 15, the in-jail Metis had the second highest mean score, and the White sample had the third highest mean score. The Indian sample had no responses for this variable, and none of the in-jail samples had responses for item 16.

Kinship. The in-jail Metis had the highest mean score, the White sample had the second highest mean score, the out-jail had the third highest mean score, and the Indian sample had the lowest mean score for the TAT item assessing kinship responses (18).

Other categories. The item assessing mutual welfare and sharing (87) had the highest mean score for the in-jail Metis, and second highest mean score for the White sample. The Indian sample had the lowest mean score for mutual welfare.

The item assessing short-term living (104) had the highest mean score for the in-jail Metis, second highest mean

score for the White sample. There were no responses for the other two samples.

Two other significant items are listed with the incidental results.

### Questionnaire

School and education. Of the 55 items dealing with school and education, twelve had mean scores for the White sample indicating the least positive attitude (184, 186, 187, 188, 190, 194, 198, 199, 200, 201, 226, and 229). In nine of these cases, the White sample had a negative attitude toward school and education.

Eight of these items had mean scores for the Indian sample indicating the most positive attitude toward school and education (188, 190, 194, 198, 199, 200, 201, and 226). On two items, the Indian sample indicated the second most positive attitude (228, and 230), and on five items the Indian sample indicated the third most positive attitude (184, 186, 220, 187, and 229).

Five items had mean scores for the in-jail Metis indicating the most positive attitude (187, 220, 228, 229, and 230). The in-jail sample had the second most positive attitude in five cases as well (184, 186, 190, 201, and 226).

Two items had mean scores for the out-jail Metis indicating the most positive attitude (184, and 186). The out-jail Metis had the second most positive attitude in six cases (187, 188, 194, 198, 199, 200, and 229).

Work. Of the 36 items assessing attitude toward work four were significant in this analysis. The Indian-Metis SS agreed the most that a steady job was the most important thing in life (117). The out-jail Metis agreed the most with this statement. The out-jail Metis was least in disagreement that they had never had a job they liked (153). The White sample disputed that one should never argue with his boss (134), and that working days should be longer in the summer than the winter (132).

Pay and Money. The Whites disputed that the only way to pay a man is by the hour (171). All Indian-Metis SS were in accord with this statement. All Metis subjects disputed that money by itself does not mean much (176). The out-jail disagreed the most with this statement.

Social Aid. The out-jail Metis indicated their opposition to social aid (118, and 123). All other SS favored social aid. Also, they were most in disagreement that a family or friends should look after a lazy man (128).

Kinship. The significant items assessing attitudes toward the family and home indicated a continuum of dependence on the family primary group, with the Indian sample the most dependent, the out-jail Metis the second most dependent, the in-jail Metis less dependent still, and the Whites somewhat independent. This continuum of dependence was indicated by the responses to 4 items (139, 140, 147, and 167).

Materialism. The out-jail Metis were less in disagreement that one of the best ways of judging a man is by the

size of his house (120).

Ethnic. The Indians and out-jail Metis were in accord with the statement that Chinese make the best cooks (270). The Whites and in-jail Metis were not in accord with this statement. The Indians and in-jail Metis were in accord with the statement that negroes are better ball players than whites. The Whites and out-jail Metis disputed this statement (262).

### Discussion

School and education. It is apparent from the questionnaire results of this analysis that the Ss of Indian heritage have a more positive attitude toward education. As defined by attitude responses, the Whites displayed relatively low achievement, and the Indians relatively high achievement, with Metis achievement level falling between the two extremes.

The TAT item evaluating school aspirations does not however confirm the above finding, in fact a somewhat reverse trend was the case. As defined by TAT responses, the Indians are low achievement, and the Whites are high although not as high as the in-jail Metis Ss.

The failure of the two measures to give consistent results may indicate that different aspects of the value-attitude, or motivational complex are being assessed by the two tests. The interpretation most consistent with other findings in this study, is that at the attitude level the Whites have developed a negative view of education as a reaction to their inability to fulfill high achievement aspirations. Their

mean score for school aspirations for the TAT suggests however that the educational value persists. In contrast, the Ss of Indian background have developed positive attitudes toward education, but do not seem to have the value as deeply ingrained in their personality as do the Whites.

Out-jail insecurity. The fact that the out-jail Ss were in an environment of employment difficulties was apparent from their responses. The so-called materialism that the out-jail Metis indicated would appear to be consistent with their heightened awareness of the "work world".

Consistent with this above interpretation, is the fact that the out-jail Metis indicated conflict with their peers, and frustration. It would appear that they are not as secure in their community environment as are the Ss who can rely on the predictability and the security of the penal institution.

Meaning of authority. It seem plausible to assume that the meaning of authority and the penal system to people of Indian background is much different from the meaning to the Whites. Miller (1955) has suggested that people of Indian heritage view authority in a quite different manner than do Whites.

Admittedly, further research is required to examine this hypothesis. It is interesting to note, however, that there is a proportionately larger number of Indian-Metis than Whites in jail. At the time of testing, there were 51 Indian-Metis males, and 48 Whites between the ages of 16 and 30. Of the 23 female inmates tested, 18 were Indian-Metis. In view of

the total population of Indian-Metis in this province, their over-representation in jail is apparent.

Because of the probable different meaning of authority, and the concentrated jail population of the Indian-Metis, it seems presumable that the jail experience does not have the intended, penal, connotation to people of Indian ancestry. In all likelihood, it has the opposite; a form of "paternal" meaning to them. It provides good food, shelter, and clothing, things about which the Indian-Metis typically has uncertainties.

The insecurity of the out-of-jail Metis, which was not indicated for either the in-school Metis in an earlier analysis, or the in-jail Metis in this analysis, could suggest that school and jail provide protection for the Metis against the frustrations and uncertainties of his adult world. It seems plausible that the Metis are easily institutionalized into the jail system.

If this argument has validity, as tentative generalization suggests, it would demand an evaluation of the rationality of the penal system in relationship to the Indian-Metis, and whether it serves any rehabilitative or problem-solving purpose in this regard. If the high proportion of Metis-Indian who are in jail are there because of "objective" reasons, then this population requires rehabilitative assistance. If on the other hand, the population is in jail for reasons other than being "criminal", as has been suggested by the above discussion, then the penal system is not what it



purports to be, a detention institution for those people dangerous to society.

On the basis of the above line of thinking, it seems consistent to believe that the in-jail Metis are simply representatives of their population, and not at all a deviant criminal segment. This study could serve to verify this proposition if the two Metis samples proved to be similar on the variables compared. However, this was not the case as indicated by differences on 21 items. Still, it is reasonable to suppose that many changes in the in-jail Metis sample occurred as a result of the jail experience, and that this sample was relatively similar to the out-jail sample at one time. Ultimately, to test the hypothesis outlined here, an important one because of the growing "crime" problem for the Indian-Metis, a longitudinal study to test the effect of the jail system over time would have to be conducted.

Metis-Indian similarity. Evidence that Metis and Indian motivational and attitudinal similarities predominate is provided by the results of this analysis. All Ss of an Indian heritage (Indians and Metis), both in and out of jail, responded in a similar manner to 13 of the 39 significant items (109, 117, 132, 134, 140, 167, 171, 184, 188, 198, 199, 220, and 226). Most of these items assessed work, family and particularly education. Since these attitudes can be considered fundamental ones in a personality-system, these results demonstrate that a primary Indian-Metis likeness exists. The error should be avoided that this indicates the maintenance

of the "Indian culture" among Metis. Similar attitudes regarding the family could be interpreted as an indication of the persistence of the primary Indian family, but the attitudes toward work and education are clearly the result of assimilation into the Canadian society.

Marginality of Metis. Ten items showed corresponding responses for the in-jail Metis and the Whites (6, 15, 18, 104, 120, 139, 147, 153, and 194). This latter finding gives some support to French (1963), regarding the acculturation of Metis to lower-class values, but it suggests that such an acculturation hypothesis should be qualified. Since the out-jail Metis did not respond similarly to the Whites, except in a few isolated cases (85, 228, and 262), it seems that direct contact in a shared psychological and social field, such as a jail, is a requirement for Metis acculturation to lower-class Whites.

The fact that the two Metis samples did differ, has some important theoretical implications for this study. The concept of marginality (Stonequist, 1937) serves as a basis for this discussion.

According to Stonequist, a marginal personality is:

"... one who is poised in psychological uncertainty between two (or more) social worlds; reflecting in his soul the discords and harmonies, repulsions and attractions of these worlds, one of which is often "dominant" over the other; within which membership is implicitly based upon birth or ancestry (race or nationality), and where exclusion removes the individual from a system of group relations" (Stonequist, 1937, p.8).

Kerckhoff & McCormick (1955) have shown that the concept

of permeability, as described by Lewin (1948), has relevance to the concept of marginality. The characteristics of a marginal man do not simply develop because of the social position of an individual, as was suggested in the earliest writings on the subject (Park, 1928). Rather, the degree of permeability, or, stating it another way, the degree of identification, between a minority group person and a reference group of the dominant culture, determines this marginal personality development.

Kerckhoff & McCormick, in a study of marginality, showed that Indians considered by Whites, on the basis of their skin colour, to be less-Indian like, identified more with a reference group of the dominant culture. An independent measure showed that they developed the characteristics of the marginal personality to a greater extent than did the more "Indian like" Ss.

This same process appears to have occurred regarding the Indian, Metis, and Whites in this analysis. The in-jail Metis, it seems, internalized some attitudes and motives similar to the Whites. For instance, the in-jail Metis appear to view living in a short-term manner, and to stress mutual welfare similarly to the whites. In contrast, the Indians do not show the same degree of attitude and motive similarity with the Whites.

Obviously the Metis are less "Indian-like" in Kerckhoff and McCormick's terms. The parallel between this finding and that of the study on marginality and permeability is clear.

Communication seems to occur between the Whites and Metis in close contact with them, while a psychological barrier seems to exist between Whites and Indians. We can conclude from this interpretation, that the Metis personality is more adaptive, more flexible and likely more marginal than that of the Indian.

This view is further supported by the finding that the out-jail Metis and the in-jail Indian had comparable responses to 8 items (6, 18, 87, 104, 128, 139, 194, and 270). These Metis, who did not have the close psychological contact with Whites, then seem to remain more similar to Indians.

It is important that the reader realizes that the discussion of marginality, and the likeness of the three ethnic groups, is based on trends found in the data, and that no tests were calculated between mean scores.

This discussion remains consistent with the general findings of this analysis. Since some of the more specific findings, i.e., regarding social aid, dependence on the family, and ethnic attitudes are consistent with results in the next section, discussion of them here will not be undertaken.

It is also important for the reader to remember that education was not matched for this analysis. Several items were significant both for the education analysis and the jail analysis (6, 15, 18, 85, 87, 104, 184, 188, 190, 199, 220, 128, 140, 147, 167, 134, 132, 171, 120, and 270). Some of these items deal with school, work, and family, and the rest are highly specific.

## Ethnic Results

TAT

Awareness of poverty. Of the four items assessing awareness of poverty, one had a significantly higher mean score for the White sample. The item assessed the poverty-nurturance theme in protocols. The Indians had a slightly higher mean score on this item than the Metis.(1).

Conflict with authority. Of the 28 items assessing attitudes toward parental authority, two had significantly higher mean scores for the White sample. The items assessed rejection by parents (13), and accusations against parents (28). The Metis had the second highest mean score on both these items. The Whites had the highest mean score, and the Metis had the second highest mean score for accusations against society (53), and dependence on society (59). The Metis had the highest mean score, and the Whites had the second highest mean score for conflict with peers (15).

Kinship Categories. The White sample had the highest mean score for the item assessing family orientation (18). The Indians had a slightly higher mean score than the Metis on this item.

Ethnic Categories. The Indians had the highest mean score for the item assessing a positive value toward non-Whites in the protocols (74). No responses were elicited by either the Metis or the Whites for this variable.

Other Categories. The Whites had the highest mean score, and the Metis had the second highest mean score on the item

assessing misbehavior (85), and the item assessing sexual themes (109).

### Questionnaire

School. Of the fifty-five items assessing school and educational attitudes, nineteen indicated the Metis to have the most positive, and the Indians to have the second most positive attitude (183, 184, 186, 187, 188, 189, 191, 193, 194, 198, 199, 200, 201, 202, 204, 229, 236, 238, and 274). Of these nineteen items, the Whites responded to nine in a manner indicating a negative attitude to the school situation (183, 186, 187, 188, 191, 194, 199, 200, and 204). The Indians responded with a negative school attitude in four cases (183, 186, 187, and 191). In three of the nineteen cases, while responding least negatively, the Metis did respond in a negative fashion. These items were about being watched by the class while doing things (186), everyone knowing that school work hung on the blackboard belonged to the subject (187), and about homework being more fun than home chores (191).

The Indians indicated the more positive school attitude in two cases. These items regarded winning a prize for neat work in school (190), and school being fun (226). The Whites responded in the least positive manner to these items.

The Whites responded more positively to one item. They disagreed more that when a person grows up, going to school takes too much time (220).

Work. Of the thirty-six items assessing work attitudes, seven were significant. The Indians consented the most, the Metis next, and the Whites third that a steady job is the most important thing in life (117). The Whites disagreed, and the Indians and Metis agreed that one should never argue with his boss (134).

Both the Indians and Metis agreed that working days should be longer in the summer and shorter in winter (132). The Whites disagreed with this statement. The same trend existed for item 135; that is, the Indians and Metis agreed, and the Whites failed to agree, that they liked to take as much time as they wanted to finish a job.

The Whites disputed more than the Indians, and the Indians disputed more than the Metis that they had never had a job they liked (153). The Whites disputed more than the Metis, and the Metis more than the Indians, that it is better to live off a trap-line than hold a job (177).

Money and Pay. The Indians and the Metis were in agreement, whereas the Whites were not, that the only way to pay a man is by the hour (171). The Metis and Indians did not dispute as greatly as did the Whites that when they earned money they quit and spent it (170). The Whites were more in accord than the Metis or Indians with the statement that by itself money does not mean much (176). The Metis and Indians were more in accord with the statement that a job means they can save money (180).

Social Aid. The Whites and Indians were more in accord

with the statement that social aid is the right of everyone who is out of work (137). The Whites and Indians also were more in disagreement that a person needing food should be helped by his friends rather than receiving social aid.(123).

Kinship. The Metis and Indians were more in agreement that their families always worked together (139). The Indians and Metis agreed, whereas the White disagreed, that money they earned when young went mostly for family use (140). The Indians and Whites were more in agreement that they liked working away from home (145). The Whites disagreed more than the Metis or Indians that they would not take a job away from home (167). The Whites disputed, more than did the Metis or Indians, that after finishing a job away from home it was hard to return home (172). The Whites disagreed more than the Metis, and the Metis more than the Indians that their parents often bragged because they had a job (147).

Materialism. The Whites disputed most that one of the best ways of judging a man is by the size of his house (120).

Ethnic. The Indians were the only sample to agree that Negroes make better ball players than Whites (262). The Indians were more in agreement than the Metis, and the Whites were in disagreement that Chinese make the best cooks (270).

Two other significant items are listed in the Incidental Section.

### Discussion

Awareness of poverty. The analysis by ethnicity in this



study indicate that a more complex relationship between objective poverty and awareness of poverty exists than was suggested by Sydiaha and Remple (1964).

The Sydiaha and Remple study concluded that there was more awareness of poverty among the Indian-Metis than among the Whites in their northern sample. This finding was interpreted as consistent with the evidence of severe poverty among people of Indian ancestry. The finding of this study, however, was that a greater awareness of poverty existed among White Ss.

The majority of the Whites tested in this study were from the jail, and it is unlikely that this sample would possess a motivational and attitudinal system similar to the White school children tested in the Sydiaha & Remple study. It seems reasonable to suppose that White children attending a northern school, are less aware of poverty than are older lower-class Whites who have experienced the many consequences of the "culture of poverty". The results of this analysis provide evidence that Whites who have experienced the consequences of poverty, are more aware of the destitute circumstances in which they have lived than are Indian-Metis. One cannot interpret the greater awareness of poverty of the Whites in terms of the Whites experiencing a higher degree of poverty, since the Center for Community Studies (Buckley, 1962; Kew, 1962) provide strong evidence that this is not the case.

The lesser awareness of poverty on behalf of the Indian-

Metis indicates that people of Indian background may learn to accept the conditions of poverty to a greater extent than do lower-class Whites.

Conflict with authority. The Sydiaha & Remple study did not locate differences between White and Indians regarding conflict with authority. A similar analysis in this study did locate such differences.

Tendencies to reject parents and to accuse parents were found among the Whites. As well, a tendency to make accusations against society and at the same time to be dependent upon society was shown by the Whites. These results were in contrast to the Indian SS who had significantly lower tendencies to make this response.

These results suggest that authority figures, both parental and social, are regarded more negatively by the Whites than by the Indians. A higher regard for parents by the Indians seems consistent with the view that the family symbolizes a high source of security for them. The high family orientation found for the Whites in this study as assessed by the TAT suggests that even though the family does not symbolize security, a cognitive need for the family still exists for the Whites.

TAT findings on conflict with authority items give added support for the assertion made in the jail discussion that the meaning of authority to Indians and to Whites differs. The fact that the Metis responded in a manner more similar to the Whites than did the Indians, suggests that they are

being acculturated to White lower-class standards of authority. The relative similarity of Metis and Whites on the misbehavior, sex and short-term living items suggests a similar acculturation process in these motivational areas.

Work. The Indians and Metis responded to work items in a manner that reflects their awareness of conventional achievement values, but at the same time reveals the remnants of the Indian culture. Ss of an Indian heritage acknowledged the importance of a job, showed their awareness of the authority system in a working situation, and expressed their belief that payment should be by the hour. However, their responses to items 132 and 135 indicated inconsistencies in their attitude toward work in that they agreed winter work days should be longer and that they liked to take as much time as they wanted to finish a job.

Kinship. The Indians and Metis, while expressing favorable attitudes toward their families and homes, still indicated they would have more difficulty than the Whites returning home after working away. This combination of attitudes seemingly portrays the conflict of the Indian and Metis who is caught between the security of the primary family group, on one hand, and the secondary group, and work demands, on the other hand. The effects of social stress on people of Indian descent reported by Alexander & Anderson (1957), where it is asserted that the family security system that once existed for the Indians is now disorganized, resembles the interpretation of this study.

Social Aid. The Metis indicated a negative feeling toward social aid. This may suggest that the Metis, who are not "wards" of the reserve system, do not desire to remain dependent for their income on government welfare payments. While the Indian, who still finds security in the Reserve system, did not express a negative attitude toward welfare payments, the Metis, who is more competitive, assertive, and individualistic, according to Valentine (1955) does express such disfavoured attitudes toward his dependency.

Ethnic categories. One of the findings of this analysis, which has major consequence for theory, had to do with attitudes toward ethnic groups. Consistent results were obtained from both the TAT and the questionnaire in this area. The Indian sample appears to have different ethnic attitudes and motivations than do the Metis and Whites, in that the Indian Ss indicated a positive evaluation of non-Whites. In this instance we may equate "non-White" with "Indian" in that the figures in the TAT cards had "Indian" facial features (See Appendix B).

The findings of Hirabayashi (1963), who collected social distance data for Indians, were consistent with this positive feeling among Indians for other Indians. Indian Ss in the Hirabayashi study, indicated this positive feeling for other Indians by having the smallest social distance quotient (1.52) for Canadian Indians. In contrast, the Metis had a social distance quotient for Indians of 1.79, being higher than the quotient for Canadian and Americans (1.10, and 1.66 respectively).

These findings are suggestive of the idea that Indians have an ethnocentric tendency, and that emotional inbreeding for Indians may still be a major motivating force. On the other hand, the Metis, who do not experience this emotional inbreeding, possibly are striving for acceptance in the larger society, and are not too willing to admit any relationship with Treaty Indians. As well, the quotient of 2.68 held by Indians toward Metis in the Hirabayashi report suggests that the Metis has been rejected by Indians. He is therefore left with no alternative but to strive for approval in the larger society.

The Indian sample in this study expressed attitudes on two items that indicate a tendency to stereotype other minority ethnic groups (Negroes, and Chinese). There seemingly is a tendency of a group with "emotional inbreeding" to have a negative prejudice toward other groups with a similar form of emotional security. A study by Henry (1936) of the Kaingang Indians, suggests the same general interpretation. Commenting on this study, Cohen (1961) remarks that isolation of a group and emotional over-investment in it are logically related. The significance of this comment, for Indians still depend on the reserve system, is apparent.

#### School Retardation Rates

The retardation rate for each of the ethnic samples was determined by subtracting the grades completed from the number of years spent in school (See Appendix A). This measure

was taken to give a behavioral and performance comparison of the ethnic samples. Table XV gives the results of this analysis.

The Metis had a mean retardation rate of .870 years, the Indians had a mean rate of .829 years, and the Whites had a mean rate of .702 years.

Table XV  
Analysis of Variance of Retardation Rate Data

Components	SS	df	Variance
Between	1.398	2	.699
Within	13.644	267	.051
Total	15.042	269	
$F = 13.68 \quad p < .01$			

### School Marks

In the case of Buffalo Narrows it was possible to compare the school marks of Indian-Metis and White Ss. Marks were available for the 1962-63 term for 10 White, and 15 Indian-Metis pupils.

Marks for all the courses a pupil had taken were totalled and averaged, and a F score calculated for the two samples. Table XVI gives the results. The mean school mark for the White sample was 74.24%, and the mean mark for the Indian-Metis sample was 64.95%.

Table XVI  
Analysis of Variance of School Marks for White and  
Indian-Metis

Components	SS	df	Variance
Between	5174.524	1	5174.524
Within	22981.820	24	957.5
Total	28156.344	25	
F = 5.4      p < .05			

School and Education. At the attitude level, the Metis indicate the more positive view, and the Whites indicate the least positive and in some cases a negative view of school and education. The Indian ss responded between the two extremes regarding attitude toward school and education. At the retardation level, the reverse of this trend was the case. The Metis had the highest retardation rate, and the Whites had the lowest.

These findings may appear contradictory, but they simply reveal a basic discrepancy between aspirations and performance, a standard phenomenon for minority-lower class groups in our society. The differences between the performance of the White school children and the Metis school children of Buffalo Narrows blatantly exemplifies this discrepancy.

It seems reasonable to draw an analogy between the middle class and the lower class Whites on the one hand, and the

middle-class Whites and people of Indian background on the other hand. Lower-class Whites are presented with the same values as middle-class Whites, but are typically unable to fulfill the incorporated aspirations. At the same time it would seem that those of Indian background also introject these middle-class, high achievement values, but also are unable to aspire to them.

The negative view of education expressed by the Whites in this sample suggests that their inability to perform according to the middle-class idea of achievement, has led them to react against achievement values. The inability of the people of Indian background to perform according to high-achievement values does not appear to have led to a similar reaction. They have retained high achievement values in the face of failure to achieve them.

A study by Deutsch (1960) deals with this matter of the minority group and minority status as related to achievement. He asserts that it is not uncommon for the dominant culture to be reflected in the motivations, fantasies, and aspirational symbols of a minority group in our society. However, the achievement of these aspirations by such a group is difficult. Deutsch states that "... the lower-class child, and especially the lower-class minority group child, lives in a milieu which fosters self-doubt and social confusion, which in turn serves substantially to lower motivation and makes it difficult to structure experience into cognitively meaningful activity and aspirations" (Deutsch, 1960, p.27).



In the same study, Leacock comments the teachers often speak in terms of middle-class values and expectations to lower-class children. In this way, the discrepancy between the aspirations and performance level is enhanced. As well, she states that the low expectations by teachers of lower-class students, which develops as a result of the discrepancy, even further enhances the discrepancy between aspirations and performance. "... the school helps both lower and middle-class children incorporate into their value systems a belief in the importance and validity of 'equal opportunity' and all this phrase implies, while at the same time training a large section of them to accept a lower place in the status system than they in fact deserve" (Leacock, 1960, p.31). This statement appears to apply equally to the people of Indian ancestry in this study, as it does to the Ss in the Deutsch study.

Metis-Indian likeness. This analysis provides additional evidence for the conclusion of the jail analysis that Indians and Metis show great motivational and attitudinal similarities. The procedure utilized in the jail analysis to determine which responses were similar indicated that of the 56 significant items in this analysis, 38 clustered on an Indian-Metis basis (1, 13, 18, 28, 53, 59, 109, 117, 120, 132, 134, 135, 139, 140, 147, 153, 167, 171, 172, 177, 183, 184, 186, 187, 188, 189, 190, 191, 193, 194, 198, 199, 201, 220, 238, 249, and 274).

This conclusion is strengthened, since Indian and Metis similarities on the TAT predominated, and it is often thought that projective tests are an assessment of "deeper" or more

basic aspects of personality. The fact that Indian and Metis showed consistent attitudes toward education in 16 cases, toward work in 7 cases, and toward family in 5 cases provides convincing support that attitude acculturation has not affected the two groups differentially.

The Whites and Metis had relatively similar responses on 10 items (74, 85, 104, 123, 137, 145, 226, 262, and 270). The Whites and Indians had relatively similar responses on 8 items (15, 176, 200, 202, 204, 229, 236, and 252). Although similarities were indicated, they were highly specific and do not provide evidence to counter the obvious systems of attitudes on which both Indian and Metis SS appear to be similar.

This interpretation tends to disconfirm the assertion that Metis are quite different than Indians. While it is clear from the results that in the area of authority, and ethnic attitudes the Metis are being acculturated toward White lower-class values, this differential acculturation does not appear to be general.

Confounding. The reader is reminded of the unmatched nature of the three samples in this analysis. The items which were significant for both the sex analysis, and this ethnic analysis totalled thirteen. Ten of these were school and educational items (188, 193, 198, 200, 201, 202, 204, 226, 236, and 238). Because the females proved to have more positive educational attitudes, and because there were proportionately more females in the Metis sample, it is likely that the sex variable was partially responsible for the highly positive

educational attitudes on the part of the Metis.

Three of the items that were significant for both the sex analysis and this analysis were highly specific (85, 137, and 176).

Eleven items dealing with school and education were significant for both the age and ethnic analysis (188, 189, 193, 198, 199, 200, 201, 202, 229, 236, and 238). The other items significant for both these analyses were specific in nature (13, 53, 85, 139, 147, 167, and 176). Most of these items had to do with the family.

Six items dealing with school and education were significant for both the educational analysis and the ethnic analysis discussed here (184, 188, 190, 199, 220, and 238). Four items assessing work were significant for both of these analyses (132, 134, 135, and 177). Other specific items that were significant for both the education analysis and the ethnic analysis existed (13, 15, 18, 85, 104, 140, 147, 167, 249, 252, and 270). Some of these items had to do with the family.

## Discussion

### Theoretical

This thesis gives consistent evidence that people of Indian background do not differ from others in holding positive attitudes toward educational achievement. This achievement motivation was shown to be greatly internalized in the personality of the Indian-Metis people, and not dependent on being in the school setting. This is evidenced by the fact

that while there was a change of attitude for those persons who are no longer in school, that their attitudes still tended to be favourable. General validation of the conclusions of Sydiana & Remple(1964) then is provided. As well, it was shown that the attitudes of people of Indian ancestry toward education are more positive than for a lower-class White sample taken in the jail.

Insofar as attitudes are favourable, the findings support the view that the educational institution is an effective agency of social change for people of Indian heritage. They also suggest, as Dunning has (1959), that education is valued by people of an Indian background to gain mastery over the new cultural environment they now face.

As well, these findings confirm the idea that acculturation is an important aspect in motivations and attitudes of Canadian Indians and Metis. While no exact evidence of the variables important in this process was provided, it was shown that work and school motivation does vary markedly among communities. Field observations of the communities concerned suggested that increases in achievement motivation, in work and school, are associated with increased acculturation.

It may be that the "Protestant ethic" (Weber, 1930) is the basis of the acculturation process of people of Indian ancestry. This ethic, which has been described as the dominant motivation of the American middle-class (Cohen, 1961), emphasizes a strong individualistic orientation, a high premium put of personal effort and individual validation of

status, and a strong sense of personal responsibility. A survey of the questionnaire items which indicated a consistent trend of attitudes from Buffalo Narrows to Ile à la Crosse to Beauval, showed that this individual-responsible-work orientation was dominant in the more acculturated community.

While these items do not evaluate the religious connotation that is fundamental to the "protestant ethic" it seems logical to hypothesize that this ethic is a fundamental aspect of Indian-Metis assimilation to the larger society.

Strong evidence is provided that the Metis and Indian remain relatively similar in their motives and attitudes. However, if the Metis come in close contact with Whites, in a shared psychological environment such as the jail, his personality appears to shift. This lends some support to the view of the Metis as being a "marginal man", bridging the White and Indian society. In Lewin's terms, the Metis personality may be thought of as being more permeable.

Voget (1957), in discussing the Indian in transition, suggests that personality development and social opportunity are closely related, and that strivings to bring about inner personality and motivational change occur when Indians experience social approval in the dominant society. As proposed in role theory, an area of prime interest to the social psychologist (Newcomb, 1963), new statuses are developed for Indians or Metis who experience frustration in the old statuses. This process seems to occur more readily for the Metis than for the full-blood Indian, perhaps because of greater

social approval of them by the Whites.

This study does not confirm the conclusions about the nature of the differential acculturation of Metis and Indians proposed by French (1963). French states that the low-achievement values of lower-class Whites is being transferred into the Metis value system. While this may be the case in some areas, this study indicates that high achievement values still persist among many Metis. French (following from his first generalization) also states that the Metis and Indian are quite different. This study shows that this is not necessarily the case, and points out that the matter is much more complex than French would have us believe. It is legitimate to conclude, on the basis of this study, that French's results are not generalizeable.

This study would in addition suggest that Hirabayashi's identification of "apathy" as the mode of adjustment of the Metis is not an adequate proposal. This conclusion is made since "apathy" is connected to the "low aspirational" proposal of French (1963), a hypothesis not confirmed by this thesis.

It seems important in discussing the mode of adjustment of the Metis, to acknowledge a variety of forms of "marginality". Marginality manifests itself in three modes of adjustment according to Child (1943) who has studied Italian Americans. While one form identified by Child is apathy, rebelliousness on the part of marginal personalities who identify with the dominant group, and "in-groupness" on the part of

more subordinate personalities, also are discussed. The in-group tendency had similarity with the Indian response, and the "emotional inbreeding" that he manifests. Just what quality of adjustment the Metis manifests is not yet clear.

Instead of viewing the lack of success of Metis in the larger society from the lower-class White frame of reference, it seems more valid to view it in terms of the discrepancy between aspirations and performance. This interpretation seems plausible in view of the relatively high aspirations of the Metis documented in this study. Lack of opportunity, rather than lack of aspirations and the elementary values required for motivation, appear to underlie the lesser performance of Metis.

There is an indication from this study that people of Indian ancestry are experiencing a similar frustration-aggression process that characterizes much of the psychology of the American Negro. Kardiner & Ovesey (1951), in The Mark of Oppression, a book dealing with seriously disordered and conflictful motivational systems of Negroes in northern American cities, provide a conceptual system which has direct relevance to the Indian-Metis. The frustration that results from the inability of the Negro to attain high aspirations, leads to low self-esteem on the one hand, and aggression on the other hand. This aggression leads to more frustration, since a constant attempt is made to keep aggression from having a motor expression.

This process for the Negro takes place amid intense

social and economic discrimination of a caste system nature. It could be argued that the intensity of discrimination, frustration, and aggression experienced by the Indian-Metis is far less, and that the analogy between the Negro and Indian-Metis is weak. Dunning (1959), however, proposes that in northern Canadian communities, the ethnics (Indians and Exkimos) face the authoritarian leadership of a caste system. If this is the case, then the evidence of this study of high Indian-Metis aspirations, and of frustration, may serve as a theoretical prediction of latent aggression among people of Indian background.

All these findings indicate that cultural factors have minimal relevance to the motivations and attitudes of people of Indian ancestry. Conflict between cultures is not at the basis of the problems facing Indian-Metis, since they appear to have been greatly assimilated to dominant attitudes and motives. The Indian-Metis in this study clearly are not characterized by the "Indian traits" of: present-orientation, timelessness, and the lack of a work value, outlined by Reifel (1958), and reported in the introduction of this thesis.

It would seem that the so-called "Indian problem" is best approached by assuming that the Indian-Metis and the population of the larger society constitute one cultural system, at least as far as children and young adults are concerned. While sub-cultural differences do exist, a constant interplay between the parts of the system continues. Therefore, to interpret differences among Indians, Metis, or Whites strictly



on an ethnic basis, as many do, is erroneous.

In explaining social problems, social psychology assumes that "personality" is a function of many factors other than heritage. Regional, economic, and social differences across Canada will obviously make the problems facing people of Indian heritage specific to the differing conditions. It is perhaps the realization of this fact that will allow a most fruitful understanding of the motivations and attitudes of Canadians of an Indian descent.

### Methodology

TAT. "The analysis of the TAT stories is far from standardized at present" (Lindzey, 1961). Analyses vary in the amount of inference made by the scorer. The use of the technique in this study applied minimal inference, since, unlike many clinical uses of the test, an explicit set of content categories was used. The high re-scoring reliability is likely the result of this approach.

The only assumption made in using the TAT in this study was that the frequencies of data elicited by different ss coincided with the priority of such data in their motivational-cognitive system. Used in this manner, the technique appears to be a good compromise between the demands of rigor and the special problems confronted by the need for collecting socially relevant data.

Now that this multi-dimensional analysis has been completed, a more standard approach to analysis, based on the

items which discriminated between Indian-Metis and White Ss, could be developed. The time consuming nature of TAT analysis, and the language factor which biases cross-cultural comparisons of a projective nature, strongly argue in favor of the development of a reliable interview in addition to systematizing TAT scoring on the basis of the conclusions of this study.

Questionnaire. As a result of the findings of this study, the attitude questionnaire can be re-formulated to allow more fruitful data collection in future work. It would be possible to factor analyze the items and locate basic attitudinal clusters, and in this way to determine what attitude components are relevant to Indian and non-Indian comparisons. However, this end can be achieved in a simpler manner. By viewing the items that discriminate between Indian, Metis and White segments of the population, and by determining the degree of discrimination among items, it is possible to develop a questionnaire which is more reliable and valid. The starting point of this process would be to survey the items assessing school and educational attitudes since they most frequently provided significant results.

Also, now that a comprehensive sampling of attitudes has been completed, and some knowledge of the relevant attitudes achieved, it is possible to structure questions that will show the relationship of the cognitive and evaluative aspects with the action tendencies of the attitude systems (Krech, Crutchfield, & Ballachey, 1962). Ultimately, to predict and control behavior, such information will be required.

It is important to realize the limitations of the form of questionnaire utilized in this thesis. No absolute meaning of attitudes is derived from this technique, but only meanings relative to the samples compared. Follow-up research, most preferably using interview techniques would be necessary to determine the more exact nature of the attitudes of the population studied. Also, interpretation of the "undecided" region of the scale has ambiguous implications which demand attention. Neutral responses might indicate a lack of attitude, or that the wording of the statement does not assess the attitude. Regard for this matter would be fundamental in the re-formulation of the questionnaire.

The promise of research success with the use of the questionnaire is enhanced by the conclusion that "the reliabilities of the Likert scales are generally higher than those reported for Thurstone scales" (Krech, Crutchfield, & Ballachey, 1962).

#### Policies and Programs

Some of the findings of this study have direct implications for policies and programs affecting people of Indian heritage. Before outlining general recommendations, some comment is required on the widely held assumption of homogeneity among Indian personalities. Such is obviously not the case. While scores for personality dimensions may indicate significant mean differences between an Indian and White sample, such as was the case in this thesis, it is important to

realize that a great overlap of the distribution of ethnic samples exists. One should not confuse an individual of Indian descent with the mean or modal "personality" found from different ethnic samples.

The term "Indian" and "Metis" are not even reliably defined. The criteria of whether both or just one of the parents was Indian, used in this thesis for selection of ethnic samples, does not solve this definitive problem since the term "Indian" is still left undefined and simply pushed back a generation. Receiving Treaty Money has become a standard criteria for determining an "Indian", and this indicates the arbitrary nature of all criteria that group people on an ethnic-racial basis. Hirasabayashi & French (1961), define a "Metis" as "a person of some known Indian ancestry not living on a reserve, who considers himself a 'Breed', and is resented to by the community as a 'Breed'". They comment that he may or may not be anthropologically Indian.

It is clear that self-concept, social treatment, and a multiple of factors are important in this matter of ethnicity. It should be clear to the reader that this author has used the phrase "people of Indian ancestry, background or descent", rather than the term "Indian" or "Metis", to assure that no reader obtains the impression that stereotype Indians or Metis exist.

The recommendations founded upon this thesis, are based upon much the same form of thinking that is described above. Assuming the problems facing people of Indian heritage

manifest themselves under specific conditions, it is obvious that effective programs and policies have to be tailored to specific communities and regions, rather than to the country as a whole. The widely held view among students of people of Indian descent, that a decentralization of Indian Affairs should occur, giving more jurisdiction to provincial governments, is generally supported by this thesis.

Particularly in the field of education the need for specific policies is apparent. A conclusion of a study on Education for Alaskan Natives (Ray, 1959) that "since the degree of acculturation of Alaskan Natives varies considerably, the curriculum must be varied and flexible" is relevant to educational treatment of Indian children as well.

In addition to the need to make policies meaningful to specific conditions, this study signifies the need for more integrated programs and policies. The relatively high achievement attitudes of people of Indian background documented in this report denote that social and economic discrimination, rather than apathy and low aspirations, keeps the Indian-Metis from bettering himself. The need for employment opportunities to allow the Indian-Metis to fulfill the aspirations that the educational system has given them is clearly exposed. Developing White cultural values in Indian-Metis is not enough. Policies to allow the achievement of these values are equally important.

The excessive use of welfare payments in dealing with Indian and Metis people illustrates the "patch up" nature of

much of the policies. Welfare payments also exemplify the lack of integrated policies dealing with people of Indian descent. The judgement that all citizens have the right of independence and the right to work, and that dependency on welfare has a negative effect on the self-respect and dignity of the recipients is implied here. But, since Indian-Metis are being educated to value independence, it is not only a judgement, but also a deduction from empirical observations that opportunities for them to express their independence should be provided.

One can summarize this second suggestion with the statement that "if no work is available, education is an unfulfilling experience". If the Canadian society desires to avoid a reaction of Indian-Metis against achievement values, the kind of reaction that Hirabayashi (1963) identifies as "apathy", then integrated policies and programs will have to be considered immediately by government officials. Rational determination of policies along this line of argument could be fundamental in preventing the covert Indian-Metis aggression, resulting from aspirational frustration, from becoming overt.

#### Further Research

Certain directions for further research are suggested by this study and the literature review underlying much of the interpretation. Obviously, a long-range research project is required to evaluate the effects on, and meaning to, Indian-Metis people of governmental programs. Follow-up research

of policies implemented will advance both the theoretical knowledge of the social psychology of the Indian-Metis, and the effectiveness of these policies.

Regarding educational programs, research is needed to determine the effect of instruction methods, and teacher's expectations of Indian-Metis performance on their objective performance. Ray (1959) and Deutsch (1960) argue that these variables are important in determining the low performance of minority group members.

The actual factors leading to an Indian-Metis psychological re-orientation (acculturation) should be isolated in future research. The nature of the re-orientation, that is, whether it occurs for the group or just for some individuals (Vogt, 1957) needs to be determined to provide evidence about the strength and persistence of Indian-Metis motivation. This information would be required to provide some predictive knowledge about Indian-Metis behavior.

As well, the nature of contradictions that may occur in this re-orientation should be determined to provide data having a bearing on the mental health of minority groups.

The nature of discriminatory "blocks" that confront the Indian-Metis, and the meaning of these "blocks" to them is an important area of research. So also is research regarding the extensiveness of the breakdown of the primary family grouping. A study underway, under the auspices of the Center for Community Studies<sup>4</sup> may provide much needed data relevant to

---

<sup>4</sup> Shimpo, M. Kamsack Project, 1964.

to this question. This study is concerned with "racial" conflict from the point of view that socio-economic pressures are leading to social disorders within the Indian family and reserve system.

Research is also needed to understand the often subtle structural underpinnings of Indian-Metis forms of behavior. For example, it has been suggested by Abramson<sup>5</sup> that the high rate of pregnancy among young Indian girls may be related to qualifying for social aid. Also, it would appear to be the case that factors such as the inconsistencies between church and secular school systems, that is, different rewards and punishments, different expectations and commitments, confuse many Indian children who move from a church elementary school to a secular high school.

The increasing problems resulting from the rapid urbanization of the Indian-Metis requires immediate research, as acknowledged by Hirabayashi (1963, p. 60). To avoid Indian-Metis becoming slum-dwellers in our larger cities and being forced by social and economic pressures into their own ghettos, and to avoid "race" problems in the future, such investigation is mandatory. The relevance of the rural-urban movement variable to Indian-Metis migration could be ascertained through urbanization research.

The final area of research suggested is one often forgotten in social-psychological studies of minority groups. To fully understand the motivations and attitudes of the Indian-Metis, and to be able to predict and control his

---

<sup>5</sup> Abramson, E. Personal Communication, February, 1964.



behavior, the assumptions and attitudes held by members of the dominant society will have to be known. Since a constant interaction process occurs between the dominant and minority aspects of a society, research and policies directed at both areas is essential.

### Summary

This study was undertaken to clarify, on an empirical basis, the motivations and attitudes of people of Indian ancestry relative to non-Indians. A modified TAT, and a specially developed attitude questionnaire were administered to 295 Ss from a Vocational Training School in Saskatoon, three communities in northern Saskatchewan, and the provincial jail in Prince Albert.

Four main analyses were undertaken: 1) a comparison of all in-school Ss from the northern schools with an out-of-school sample, 2) a comparison of the Ss from the three communities, 3) a comparison of three male ethnic samples from the jail (Indian, Metis, and White) and an out-of-jail male Metis sample, 4) a comparison of all Ss tested from the northern communities and the jail according to three ethnic categories (Indian, Metis, and White).

The major findings were: 1) Though lower than for in-school Ss, the out-of-school Metis possessed positive school and educational aspirations, 2) Significantly different motivations and attitudes, particularly in the areas of work and education, existed among the three communities sampled, 3) Metis Ss from the jail were more similar in motivations to White Ss than were either the Indian Ss from jail, or a Metis sample from out of jail, 4) While both the Indian and Metis Ss had motivations corresponding to those of the White Ss, Indian-Metis similarities predominated. Also, a discrepancy between relatively high aspirations and low performance was

noted for the Ss of Indian heritage.

These findings were interpreted to mean: 1) That educational motivation is independent of the school setting for people of Indian ancestry, that is, educational aspirations are effectively developed in people of Indian ancestry, 2) Different levels of acculturation existed for the three communities, and community differences are relevant to the motivations of people of Indian ancestry, 3) The Metis personality shows more signs of marginality than the Indians, 4) The proposition that Metis are differentially acculturated to lower-class White values is questionable. Social and economic discrimination, not low aspirations, underlies the relatively low achievement of people of Indian ancestry.

It was noted that the outcome of a discrepancy between aspirations and achievement is often a frustration-aggression process. The need for governmental policies tailored to specific community conditions, to assist people of Indian ancestry fulfill their aspirations was emphasized.

## Bibliography

- Agnew, N. M. Arousal and performance reconsidered. Paper read at Canad. Psychol. Ass., Quebec, June, 1963.
- Alexander, T., & Anderson, R. Children in a society under stress. Behav. Sci., 1957, 2, 46-55.
- Anderson, K. E., Collister, E. G., & Ladd, C. E. The educational achievement of Indian children. Washington: U.S. Bureau of Indian Affairs, 1953.
- Atkinson, J. W. (Ed.) Motives in fantasy, action and society. New York: D. Van Nostrand Co., 1958.
- Buckley, Helen. Trapping and fishing in the economy of northern Saskatchewan. Report no. 3, Economic and Social Survey of Northern Saskatchewan. Saskatoon: Centre for Community Studies, 1962.
- Buckley, Helen., Kew, J. E. M., & Hawley, J. B. The Indians and Metis of northern Saskatchewan. Saskatoon: Centre for Community Studies, 1963.
- Card, B. Y., Hirabayashi, G. K., & French, C. L. The Metis in Alberta society. Edmonton: University of Alberta Book Store, 1963.
- Child, I. Italian or American. New Haven: Yale Univ. Press, 1943.
- Cohen, Y. A. Social structure and personality. New York: Holt, Rinehart and Winston, 1961.
- Coombs, L. M., Kron, R. E., Collister, E. G., & Anderson, K. E. The Indian child goes to school: a study of interracial differences. Washington: U.S. Dept. of Interior, Bureau of Indian Affairs, 1958.
- Cronbach, L. J. The two disciplines of scientific psychology. In M. T. Mednick, & S. A. Mednick (Eds.), Research in personality. New York: Holt, Rinehart and Winston, 1963. Pp. 3-22.

- Deutsch, M. Minority group and class status as related to social and personality factors in scholastic achievement. New York: Society for Applied Anthropology, 1960.
- Du Bois, Cora. The people of Alor. Minneapolis: Univ. of Minnesota Press, 1944.
- Dunning, R. N. Ethnic relations and the marginal man in Canada. Human Organization, 1959, 18, 117-122.
- French, C. L. Social class and motivation. In B. Y. Card, G. K. Hirabayashi, & C. L. French, The Metis in Alberta society. Edmonton: University of Alberta Book Store, 1963.
- Gardner, R. C. & Lambert, W. E. Motivational variables in second-language acquisition. Canad. J. Psychol., 1959, 13, 266-272.
- Gerth, H., & Mills, C. W. Character and social structure: the psychology of social institutions. London: Routledge & Kegan Paul Ltd., 1954.
- Gordon, M. M. Social class in American sociology. Durham, North Carolina: Duke University Press, 1958.
- Guilford, J. P. Fundamental statistics in psychology and education. New York: McGraw Hill, 1956.
- Hallowell, A. I. Ojibwa personality and acculturation. In S. Tax (Ed.), Proceedings and selected papers of the 29th international congress of Americanists. Chicago: Univ. of Chicago Press, 1951. Pp. 105-112.
- Harrington, M. The other America: a study of poverty. New York: MacMillan Co., 1962.
- Hawthorn, H. B., Belshaw, C. S., & Jamieson, S. M. The Indians of British Columbia. Toronto: University of Toronto Press, 1958.
- Henry, J. Character and personality. J. Pers., 1936, 5, 113-123.

- Henry, W. E. The TAT technique in the study of culture-personality relations. Genet. Psychol. Monogr., 1947, 35, 3-135.
- Hirabayashi, G. K., & French, C. L. Poverty, poor acculturation and apathy: factors in the status of some Alberta Metis. Paper read at 33rd Annual Canad. Pol. Sci. Ass., Edmonton, June, 1961.
- Hirabayashi, G. K. Apathy as a mode of adjustment: a hypothesis. In B. Y. Card, G. K. Hirabayashi, & C. L. French, The Metis in Alberta society. Edmonton: University of Alberta Book Store, 1963. (a)
- Hirabayashi, G. K. Community development - urban perspective. Paper read at 4th Annual I.E.A., Regina, Oct., 1963. (b)
- Hirabayashi, G. K. Social distance and the modernizing Metis. In B. Y. Card, G. K. Hirabayashi, & C. L. French, The Metis in Alberta society. Edmonton: University of Alberta Book Store, 1963. (c)
- Honigsmann, J. J. Incentives to work in a Canadian Indian community. Human Organization., 1949, 8(4), 23-28.
- Kardiner, A., & Ovesey, L. The mark of oppression. New York: W.W. Norton & Co., 1951.
- Kerckhoff, A. C., & McCormick, T. C. Marginal status and marginal personality. Soc. Forces, 1955, 34, 48-55.
- Kew, J. E. M. Cumberland House in 1960. Report no. 2, Economic and Social Survey of Northern Saskatchewan. Saskatoon: Centre for Community Studies, 1962.
- Klineberg, O. Social psychology. New York: Holt, Rinehart and Winston, 1954.
- Kluckhohn, C. The philosophy of the Navaho Indians. In M. H. Fried (Ed.), Readings in anthropology, Vol. II: Cultural anthropology. New York: Thomas Y. Crowell Co., 1959. Pp. 424-449.

- Knill, W., & Davis, A. K. Saskatchewan public education north of 53. Report no. 4, Economic and Social Survey of Northern Saskatchewan. Saskatoon: Centre for Community Studies, 1963.
- Krech, D., Crutchfield, R. S., & Ballachey, E. L. Individual in society. New York: McGraw-Hill, 1962.
- Lagassé, G. The people of Indian ancestry in Manitoba. Winnipeg: Department of Agriculture and Immigration, 1959.
- Leacock, Eleanor. Commentary. In M. Deutsch, Minority group and class status as related to social and personality factors in scholastic achievement. New York: Society for Applied Anthropology, 1960.
- Lewin, K. Resolving social conflicts. New York: Harper & Bros., 1948.
- Lifton, W. M. Working with groups. New York: Wiley, 1961.
- Likert, R. A technique for the measurement of attitudes. Arch. Psychol., 1932, 140.
- Lindzey, G. Assessment of human motives. New York: Grove Press Inc., 1960.
- Lindzey, G. Projective techniques in Cross-cultural research. New York: Appelton-Century-Crofts, 1961.
- McClelland, D. C., Atkinson, J. W., Clark, R. A., & Lowell, E. L. The achievement motive. New York: Appleton-Century-Crofts, 1953.
- McClelland, D. C. The achieving society. New York: D. Van Nostrand Co. Inc., 1961.
- McCurdy, H. G. Learning: the development of sentiments and skills. In H.G. McCurdy, The personal world. New York: Harcourt, Brace & World, Inc., 1961. Pp. 89 - 136.
- McDougal, W. An introduction to social psychology. London: Methuen, 1908.

- MacArthur, R. S. The intellectual ability of Metis pupils at Faust Alberta. In B.T. Card, G.K. Hirabayashi, & C.L. French, The Metis in Alberta society. Edmonton: University of Alberta Book Store, 1963.
- Miller, W. B. Two concepts of authority. Amer. Anthropol., 1955, 57, 271-289.
- Murphy, G. Personality: a biosocial approach to origins and structure. New York: Harper, 1947.
- Murray, H. A. Thematic apperception test manual. Cambridge, Mass.: Harvard University Press, 1943.
- Newcomb, T. M. Social psychological theory: integrating individual and social approaches. In E.P. Hollander & R.G. Hunt (Eds.), Current perspectives in social psychology. New York: Oxford University Press, 1963. Pp. 7-20.
- Park, R. E. Human migration and the marginal man. Amer. J. Sociol., 1928, 33, 881-893.
- Ray, C. K. A program of education for Alaskan natives. University of Alaska, 1959.
- Reifel, B. Indians of the Missouri Basin: cultural factors in their social and economic adjustment. Paper read at M.B.I.A.C. meeting, Aberdeen, S.D., May, 1958.
- Siegel, B. J. Some observations on the Pueblo pattern at Taos. Amer. Anthropol., 1949, 51, 562-577.
- Snider, J. G. Achievement test performance of acculturated Indian children. Alberta J. Educ., 1961, 7, 39-41.
- Spindler, G. D. & Spindler, Louise, S. American Indian personality types and their socio-cultural roots. Ann. Amer. Acad. Pol. Sci., 1957, 311, 147-157.
- Stonequist, E. V. The marginal man. New York: Charles Scribner's Sons, 1937.
- Sydiaha, D. & Remple, J. Motivational and attitudinal characteristics of Indian school children as measured by the TAT. Canad. J. Psychol., in press.



- Thompson, Laura. Attitudes and acculturation. Amer. Anthropol., 1948, 50, 200-215.
- Tolman, E. C. Purposive behavior in animals and men. New York: Appelton-Century-Crofts, 1932.
- Turner, G. H. & penfold, D. J. The scholastic aptitude of Indian children of the Caradoc reserve. Canad. J. Psychol., 1952, 6, 31-44.
- Valentine, V. F. The Metis on northern Saskatchewan. Regina: Sask. Department of Natural Resources, 1955.
- Voget, F. Acculturation at Caughawaga: a note on the native-modified group. Amer. Anthropol., 1951, 53, 220-231.
- Voget, F. The American Indian in transition: reformation and status innovations. Amer. J. Sociol., 1957, 62, 369-378.
- Vogt, E. Z. The acculturation of American Indians. Ann. Amer. Acad. Pol. Soc. Sci., 1957, 137-146.
- Wallace, A. F. C. The model personality structure of the Tuscorora Indians as revealed by the Rorschach test. Bull. Bur. Amer. Ethnol., 1952, 150.
- Weber, M. The protestant ethic and the spirit of capitalism. Translated by T. Parsons. London: G. Allen & Unwin Ltd., 1930.
- Worsely, P. Economic and social survey of northern Saskatchewan. Report no. 1. Saskatoon: Centre for Community Studies, 1961.

## APPENDIX A

DATA FORM

NAME: \_\_\_\_\_ SEX: \_\_\_\_\_ Male \_\_\_\_\_  
(Check one) Female \_\_\_\_\_

AGE: \_\_\_\_\_

Where did you grow up?

Check one or more    Type of community    Name of place and  
Farm    province or state  
Bush  
Village or small town  
City  
Moved around too much to say

Name of city, town or post office you live at when not  
attending school: \_\_\_\_\_

Approximate population: \_\_\_\_\_

Religion:    Roman Catholic \_\_\_\_\_  
(Check one)    Anglican \_\_\_\_\_  
United Church \_\_\_\_\_  
Other \_\_\_\_\_ (Please write in)

How much time have you spent outside the North during the  
past 10 years \_\_\_\_\_

During the past 5 years \_\_\_\_\_

Paid employment (check any of the following you have done for  
pay during the past 12 months)

Trapping  
Fishing  
Fire-fighting  
Logging  
Guiding  
Construction  
Farm Labour (outside the north also)  
Mink-Ranching  
Berry picking  
Prospecting  
Other (name)

Years of school completed, grade: \_\_\_\_\_

Age completed that grade: \_\_\_\_\_

Number of years to complete the grades you took: \_\_\_\_\_

If presently at school, what course: \_\_\_\_\_

## APPENDIX B

TAT INSTRUCTIONS AND PICTURES

You are going to see a number of pictures, and your task is to tell a story that is suggested to you by each picture. Try to imagine what is going on in each picture. Then tell what the situation is, what led up to the situation, what the people are thinking and feeling, and what they will do.

In other words, write as complete a story as you can - a story with plot and characters.

You will have 20 seconds to look at a picture and then 8 minutes to write your story about it. Write your first ideas and work rapidly. I will keep time and tell you when it is time to finish your story and to get ready for the next picture.

There are no right or wrong stories or kinds of stories, so you may feel free to write whatever story is suggested to you when you look at a picture. Spelling, punctuation, and grammar are not important. What is important is to write out as fully and as quickly as possible the story that comes into your mind as you imagine what is going on in each picture.

Notice that there is one page for writing each story.

## APPENDIX C

TAT ITEMS SCOREDProblems in Story:

1. poverty, nurturance
2. money
3. employment
4. security
5. education, schoolwork
6. examinations, school marks
7. service orientated
8. spending, material goods
9. income
10. status-prestige
11. happy personal relationships
12. child leaving home
13. rejection, desertion by parents
14. conflict with parents
15. conflict with peers
16. frustration
17. ethnicity
18. family-orientated (kinship)
19. job aspirations

Attitudes toward parents:

20. resistant, assertive
21. independent, autonomous
22. disobedient, non-cooperative
23. inattentive
24. disaffected, disrespectful
25. ungrateful
26. superior, aggressive
27. scorn, resentment
28. accuse, condemn
29. non-imitating, non-conforming
30. afraid, fearful
31. rejective, unsympathetic
32. suspicious, distrustful
33. submissive, compliant
34. dependent
35. obedient, cooperative
36. attentive
37. devoted, respectful

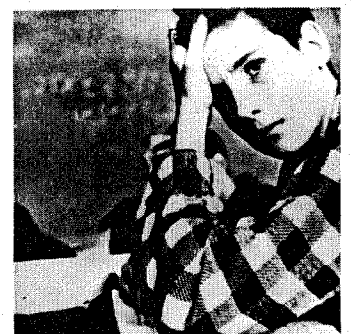
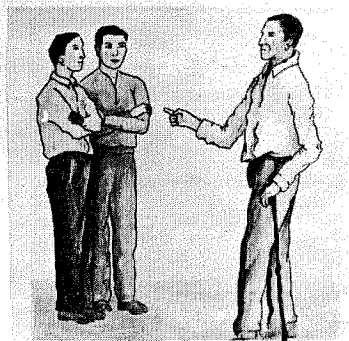
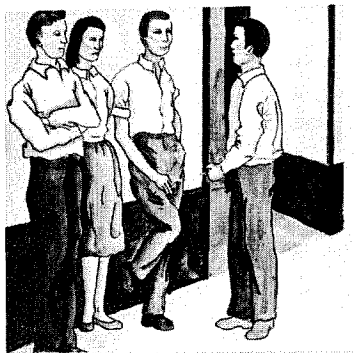
38. grateful
39. inferior, passive
40. blameless, not condemning
41. imitating, conforming
42. unafraid, self-confident
43. sympathetic
44. trustful

Attitudes toward society (authority):

45. resistant, assertive
46. independent, autonomous
47. disobedient, non-cooperative
48. inattentive
49. disaffected, disrespectful
50. ungrateful
51. superior, aggressive
52. scorn, resentment
53. accuse, condemn
54. non-imitating, non-conforming
55. afraid, fearful, unconfident
56. rejective, unsympathetic
57. suspicious, distrustful
58. submissive, compliant
59. dependent
60. obedient, cooperative
61. attentive
62. devoted, respectful
63. grateful
64. inferior, passive
65. blameless, not condemning
66. imitating, conforming
67. unafraid, self-confident
68. sympathetic
69. trustful

Ethnic attitudes:

70. as authority
71. as superiority
72. negative toward non-white
73. negative toward white
74. positive toward non-white



## APPENDIX C (Cont'd)

- 75. positive toward white
- 76. stereotypes of non-whites

Others:

- 77. law enforcement, police
  - 78. acceptance by peers
  - 79. acceptance of peers
  - 80. drinking
  - 81. marital conflict
  - 82. unhappy (ending)
  - 83. happy (ending)
  - 84. delinquency
  - 85. misbehavior
  - 86. having excitement, thrills
  - 87. mutual welfare, altruism sharing
  - 88. individual welfare
  - 89. self-conscious
  - 90. insecure
  - 91. guilt-ridden, self-condemnation
  - 92. restless, boredom
  - 93. violence
  - 94. loneliness
  - 95. concrete, pragmatic, materialistic
  - 96. abstract, theoretical
  - 97. wide scope of life
  - 98. narrow scope of life
  - 99. perspective, planning
  - 100. purposive, ambitious
  - 101. adaptability
  - 102. initiative
  - 103. helplessness
  - 104. short-term living
  - 105. long-term living
  - 106. haughty, arrogant
  - 107. destitute, lacking (feelings)
  - 108. self-respect
  - 109. sex
  - 110. daydreaming
  - 111. lawyer
  - 112. lazy
  - 113. marriage
  - 114. past
  - 115. punishment
  - 116. sickness
- Items 18, 19, 27, 28, 32, 39, 40, 44, 52, 53, 57, 64, 65, 69, 79, and 87 to 116 inclusive were not scored for Vocational School protocols. The following items were scored for Vocational School protocols but were dropped for additional content analysis: guidance (life pattern, vocation), official, police, boss, subordinate figure, superior figure, orphan, guidance (day to day), and, group of two or more.

## APPENDIX D

ATTITUDE QUESTIONNAIRE

## INSTRUCTIONS

The following pages contain a series of statements. Read each one and decide how you feel about it, and then mark your answer opposite each statement.

SA    Strongly agree

A    Agree

U    Undecided

D    Disagree

SD    Strongly Disagree

SA    A    U    D    SD   

For example: Life in the country is much more fun than life in the city. SA    A    U    D    SD   . In this case the person answering feels that he disagrees with the statement and has shown his answer by placing a mark after the 'D' meaning that he disagrees.

117. A steady job is the most important thing in life.
118. It is a disgrace to have to receive relief money.
119. A person gets to feel badly when he has no job.
120. One of the best ways of judging a man is by the size of his house.
121. When a person has a job he should come to work on time every day.
122. When a man earns some money he should spend some of it on his friends.
123. When a person needs food he should be able to get help from his friends rather than to get money from social aid.
124. A man who comes to work drunk should be sent home.
125. A man who comes to work drunk should be fired from his job.
126. If you stick with a job, you should expect to get more pay after awhile.
127. A man's relatives can keep a man from getting ahead.
128. A lazy man should be looked after by his family or friends.
129. Every man should learn a trade.

## APPENDIX D (Cont'd)

130. If a man wants to get ahead he has to get away from his own people.
131. The best kind of work is when you don't have to work regular hours.
132. Working days should be longer in summer and shorter in winter.
133. A man should be able to leave his job for a week or two if he wants.
134. A man should never argue with his boss.
135. I like to take as much time as I want to finish a job.
136. A man should save money in case he gets sick.
137. Social aid is everyone's right when he is out of work.
138. It is better to handle machinery on a farm than to do chores.
139. Our family always worked together.
140. Money I earned when young went mostly for family use.
141. I only work when I want something special.
142. A good job is hard to find.
143. Most people don't like to work.
144. If a man does something, he should get paid for it.
145. I like working away from home.
146. I don't care what so long as I have my own money.
147. My parents often brag that I have a job.
148. I would hate to be fired from a job.
149. I learn a lot by working.
150. I never did anything at home.
151. When given a job I work hard.
152. The only jobs I can get are the dirty ones.
153. I have never had a job I liked.



## APPENDIX D (Cont'd)

154. People say I am a good worker.
155. When I start a job I want to do it well.
156. I work harder than my friends.
157. I don't like to be paid for nothing.
158. People often have work but won't hire me.
159. I hate to look for work.
160. A person should only work when he needs money.
161. I hate to be out of a job.
162. If I didn't have to, I wouldn't work.
163. My friends look up to me when I have a job.
164. People shouldn't get married until they have work.
165. I can't enjoy myself unless I have a steady job.
166. My family gets mad when I don't work.
167. I would not take a job away from home.
168. A person is silly to work if he doesn't have to.
169. By working I can get better things.
170. When I earn some money, I quit and spend it.
171. The only way to pay a man is by the hour.
172. After finishing a job away from home it is hard to return home.
173. My family comes first with me.
174. A family should save its money for its children's education.
175. Money should be spent on parties even if other things are needed.
176. Money by itself does not mean much.
177. It's better to live off a trap-line than to hold a job.
178. In my family money is important.

## APPENDIX D (Cont'd)

179. It is no use trying to plan money.
180. A job means I can save money.
181. One should never waste food.
182. Money in the bank is important.
183. In school I liked speaking in front of my class.
184. In school, I always raised my hand if I knew the answer.
185. I liked to show things I made or did to other children in school.
186. I liked doing things in school while the whole class watched.
187. If my school work was hung on the bulletin board I liked everyone who saw it to know that it was mine.
188. At school I liked helping the teacher with tasks at the blackboard.
189. It was always fun to help other pupils with their work.
190. I should have won a prize for my neat school work.
191. Homework from school was more fun than doing chores around home.
192. My parents were always happy when I did well in school.
193. Even if I were sick I hated to miss school.
194. During the summer I often wished that I was back in school.
195. I always tried to do well on tests and exams at school.
196. What I really liked about school was finding out about new things.
197. I used to work hard to keep ahead of my class at school.
198. If I missed school I used to worry about how I would catch up.
199. I could never understand people who didn't like school.
200. One of the people I liked most when I was a child was

## APPENDIX D (Cont'd)

a teacher.

201. I always thought that I would like to continue on in school.
202. I liked getting a high mark in school only if I felt that I had worked hard for it.
203. I felt badly when I got poor marks in school.
204. I liked acting in school plays.
205. I always felt happy when others wanted to see my school work.
206. I used to worry that I would make a mistake when I recited in class.
207. I always felt awkward in school.
208. I always tried to keep in the background at school.
209. The new ideas taught to us in school were often too hard.
210. I always felt unhappy at school.
211. I never worked very hard at school.
212. I could not wait for the time when I could leave school.
213. The best thing about school was the friends I made.
214. The thing I liked most about school was the summer holidays.
215. I was always glad when I could miss school.
216. What you learn in school does not help much in doing a job.
217. Most of my friends think it is silly to stay in school.
218. I was often kept in school for acting up.
219. I never found time to do my school homework.
220. When a person grows up, going to school takes too much of his time.
221. The thing I liked best about school was the sports day.

## APPENDIX D (Cont'd)

222. School work was all right but it never meant much to me.
223. I always did as well in school as the other children.
224. When I was in grade 8 people often asked me when I was going to quit school.
225. I often wish that I had stayed in school.
226. Going to school was not much fun.
227. Education really helps a person.
228. The more I get to know educated people, the more I want to become educated.
229. Schooling makes a person more helpful and friendly.
230. By continuing in school people are better able to help others later on.
231. Education is a good thing in the present world.
232. A person has every reason to be proud of his education.
233. If one were not able to continue in school it would be a great loss.
234. Education makes people more dependable.
235. Children can learn much of value by meeting educated people.
236. Educated people set a good example for us to follow.
237. We can learn better ways of living and working by staying in school.
238. Educated people are generous and considerate and helpful to strangers.
239. People should try harder to get more schooling.
240. It is wrong to take a child out of school.
241. A man should save money in case his relatives get sick.
242. I believe in being nice to all people.
243. I like to make fun of stupid people.

## APPENDIX D (Cont'd)

244. What I do doesn't concern anyone else.
245. It bothers me to hurt people's feelings.
246. I never know what people think of me.
247. I like to laugh at people when they make mistakes.
248. When people are wrong I tell them.
249. I always agree with what people say.
250. I always try to be as helpful as I can.
251. I don't know why but people often get mad at me.
252. I find it hard to understand people.
253. One trouble with businessmen is that they stick together and keep other people from getting ahead.
254. Indians have their rights but it is best to keep them in their own districts and schools and to prevent too much contact with whites.
255. I can hardly imagine myself marrying a Chinese.
256. It would be a mistake ever to have Metis for foremen and leaders over whites.
257. There may be a few exceptions, but in general Indians are pretty much alike.
258. Negro musicians may sometimes be as good as white musicians, but it is a mistake to have mixed Negro-white bands.
259. The trouble with letting Chinese into a district is that they gradually make it Chinese.
260. Indians are better fitted for manual labor than for high paid jobs.
261. If the Metis are to better themselves they must first get rid of their lazy ways.
262. Negroes make better ball players than whites.
263. The white man's way of life is the best.
264. Hunting and fishing are O.K. for fun but they are a lousy way of making a living.

## APPENDIX D (Cont'd)

265. The people who talk about putting Indians on the same level as whites don't know much about Indians.
266. There may be a few exceptions but in general white men are pretty much alike.
267. If men are to be laid off work, the Indian should go first.
268. White men make the best bosses.
269. With the white men, it is every man for himself, but Indians help each other out.
270. Chinese make the best cooks.

Read the following statements and decide how it describes yourself. Mark one of the answers below the statement.

271. Compared to others at school I think I:  
\_\_\_ (a) did more studying than most of them  
\_\_\_ (b) did less studying than most of them  
\_\_\_ (c) did about as much as most of them
272. I think about things and ideas I learned at school:  
\_\_\_ (a) once in a while  
\_\_\_ (b) hardly ever  
\_\_\_ (c) very frequently
273. If I had been unable to go to school, I would probably:  
\_\_\_ (a) not have bothered about it  
\_\_\_ (b) would have tried to learn some things  
\_\_\_ (c) would have made a real effort to get to school
274. On the average, I spent about the following amount of time doing homework:  
\_\_\_ (a) four hours per week  
\_\_\_ (b) one hour per week  
\_\_\_ (c) seven hours per week  
\_\_\_ (c) none of these. Give approximate number of hours. \_\_\_\_\_
275. Considering how I went about working at school, I can honestly say that I:  
\_\_\_ (a) did just enough work to get along.  
\_\_\_ (b) passed on the basis of sheer luck because I did very little work  
\_\_\_ (c) really tried to learn all I could  
\_\_\_ (d) none of these (explain)

## APPENDIX D (Cont'd)

276. If I could have finished high school I would probably:  
\_\_\_ (a) try to use my education as much as possible  
\_\_\_ (b) make no attempt to use my education  
\_\_\_ (c) continue to improve my education (night school, university, etc.)  
\_\_\_ (d) none of these (explain)
277. When I had school work to do I:  
\_\_\_ (a) did it right away  
\_\_\_ (b) became bored  
\_\_\_ (c) put it off as long as I could  
\_\_\_ (d) none of these (explain)
278. During school I:  
\_\_\_ (a) had a tendency to daydream about other things  
\_\_\_ (b) became completely bored  
\_\_\_ (c) had to force myself to listen to the teacher  
\_\_\_ (d) became very interested in all that was taught
279. If I had the opportunity to attend school again I would probably:  
\_\_\_ (a) turn it down  
\_\_\_ (b) go for a while and then quit  
\_\_\_ (c) attend as often as I could  
\_\_\_ (d) attend again even if it cost me money
280. After going back to school I would find that I:  
\_\_\_ (a) would think about how hard it was  
\_\_\_ (b) would become very interested in it  
\_\_\_ (c) would want to keep right on at school
281. If I could change the way schools are run I would  
\_\_\_ (a) make the pupil work harder  
\_\_\_ (b) make it easier for the pupil  
\_\_\_ (c) leave things the way they are
282. I believe that high schools should teach:  
\_\_\_ (a) only pupils who want to go there  
\_\_\_ (b) all pupils until they pass grade XII  
\_\_\_ (c) only pupils who will work hard  
\_\_\_ (d) as they are doing now

## APPENDIX E

## Significant Items for Analyses of Variance

One asterisk signifies that the F ratio of the item is significant at the .05 level of confidence, and two asterisks signifies that the F ratio of the item is significant at the .01 level of confidence.



## APPENDIX E

1. VOCATIONAL SCHOOL ANALYSIS

<u>Item</u>	<u>rbi</u>	<u>t</u>	<u>White</u>	<u>Means Indian</u>	<u>Sample</u>	
117	-.602	-2.379	4.083	2.857	3.423	*
120	-.575	-2.261	5.917	5.143	5.500	*
124	.653	2.579	2.333	3.643	3.038	*
140	-.924	-3.676	4.833	2.857	3.769	***
143	-.581	-2.297	4.667	3.714	4.154	*
149	.651	2.608	2.250	3.143	2.731	*
155	.475	2.087	2.417	2.786	2.615	*
159	.555	2.209	4.167	5.143	4.692	*
176	.536	2.139	3.250	4.286	3.808	*
185	.576	2.272	3.833	4.857	4.385	*
199	-.655	-2.588	4.917	3.643	4.231	*
206	.570	2.263	3.083	4.000	3.577	*
215	.549	2.211	4.083	5.000	4.577	*
218	-.515	-2.032	5.000	4.000	4.462	*
241	-.552	-2.227	4.250	3.286	3.731	*
249	-.684	-2.721	5.083	4.286	4.654	*
Age	.063	.248	18.833	19.000	18.923	
Grade	-.899	-3.558	9.250	7.071	8.077	***

## APPENDIX E

2. NORTHERN IN-OUT SCHOOL SAMPLE

<u>Item</u>	<u>Means</u>		<u>SS</u>		<u>df</u>	
	<u>In School</u>	<u>Out of School</u>	<u>Between</u>	<u>Within</u>	<u>Within</u>	
6	.402	.156	1.486	41.938	137	**
15	.140	.344	1.020	28.116	137	**
16	.000	.125	.384	3.499	137	***
69	.000	.031	.024	.968	137	**
115	.243	.000	1.453	29.682	137	**
116	.262	.000	1.686	40.672	137	**
120	5.140	4.375	14.422	142.397	137	***
123	4.206	3.688	6.612	178.351	137	**
125	3.477	4.094	9.381	179.409	137	***
139	2.944	3.375	4.578	119.162	137	**
144	3.776	3.250	6.807	170.617	137	**
148	2.645	3.188	7.253	135.379	137	***
152	4.850	4.406	4.861	167.326	137	**
158	4.252	3.813	4.765	163.061	137	**
175	5.159	4.625	7.021	233.799	137	**
189	3.140	3.656	6.559	134.116	137	**
193	3.047	3.563	6.552	186.641	137	**
201	2.896	3.438	7.200	119.733	136	***
202	2.887	3.688	15.758	137.516	136	***
215	4.849	4.406	4.819	145.304	136	**
220	4.613	4.094	6.632	193.860	136	**
221	4.170	3.562	9.065	176.818	136	***
228	2.604	3.156	7.502	111.577	136	***
230	2.585	3.062	5.606	81.610	136	***
236	2.613	3.156	7.248	79.360	136	***
238	3.075	3.781	12.243	132.865	136	***
247	4.896	4.437	5.172	167.733	136	**
262	4.038	4.563	6.769	161.723	136	**

## APPENDIX E

3. NORTHERN COMMUNITIES ANALYSIS

<u>Item</u>	<u>Means*</u>			<u>SS</u>		<u>df</u>	
	<u>BN</u>	<u>Ile</u>	<u>Be</u>	<u>Between</u>	<u>Within</u>	<u>Within</u>	
13	.091	.000	.028	.210	4.109	136	*
18	1.977	1.627	1.306	9.010	178.414	136	*
20	.114	.000	.000	.387	4.432	136	**
109	.000	.153	.000	.787	17.629	136	*
115	.364	.085	.139	2.071	29.065	136	**
117	2.659	2.458	2.972	5.921	103.503	136	*
119	3.114	2.847	3.528	10.347	169.033	136	*
120	5.318	4.593	5.139	14.731	142.089	136	**
121	2.455	2.593	2.917	4.391	97.896	136	*
128	5.250	4.576	4.528	14.455	221.630	136	*
129	2.591	2.797	3.278	9.703	105.419	136	**
130	4.864	4.085	4.444	15.307	188.649	136	**
134	3.114	3.356	3.917	13.248	216.709	136	*
135	4.523	3.661	3.444	27.832	167.087	136	**
138	3.977	3.458	3.917	8.303	134.372	136	*
142	3.886	3.237	3.417	10.872	191.861	136	*
144	4.136	3.186	3.833	24.292	153.131	136	**
147	5.023	4.305	4.194	17.622	143.125	136	**
150	5.227	4.729	4.667	8.280	157.388	136	*
152	5.136	4.475	4.722	11.070	160.116	136	*
153	5.000	4.169	3.944	26.350	174.196	136	**
158	4.523	3.831	4.222	12.321	155.505	136	**
160	5.432	4.780	4.917	11.254	187.681	136	*
162	5.205	4.220	4.500	24.942	172.294	136	**
167	4.795	4.424	4.139	8.732	155.871	136	*
168	5.455	4.542	4.583	24.213	140.303	136	**
170	5.318	5.000	4.694	7.749	143.185	136	*
171	4.886	3.661	3.750	42.877	194.403	136	**
172	4.591	3.949	4.083	10.902	184.234	136	*
175	5.591	4.780	4.778	19.825	220.995	136	**
177	5.068	4.407	4.000	23.700	201.033	136	**
179	4.455	3.814	4.250	11.060	212.608	136	*
181	2.477	2.814	3.056	6.816	123.816	136	*
185	4.023	3.424	3.222	14.622	153.607	136	**
186	4.364	3.898	3.306	7.722	171.212	136	*
187	4.614	3.949	3.917	13.796	216.030	136	*
190	4.750	3.881	3.639	29.057	158.726	136	**
191	4.409	3.864	3.667	12.419	203.552	136	*
202	2.659	3.220	3.343	11.366	141.908	135	**
212	4.773	4.102	4.257	11.797	183.804	135	*
215	4.136	3.627	4.457	10.456	139.665	135	**
217	4.727	4.068	4.400	11.025	214.857	135	*
219	5.023	4.169	4.029	25.020	166.255	135	**
220	5.091	4.203	4.229	23.124	177.368	135	**

## APPENDIX E

3. NORTHERN COMMUNITIES ANALYSIS (Cont'd)

<u>Item</u>	<u>BN</u>	<u>Means*</u>		<u>Between</u>	<u>SS</u>		<u>df</u>	
		<u>Ile</u>	<u>Be</u>		<u>Within</u>	<u>Within</u>		
221	4.205	3.661	4.429	14.931	170.951	135	**	
224	4.068	3.627	4.171	8.210	125.564	135	*	
247	5.205	4.644	4.514	11.477	161.428	135	**	
252	4.318	3.797	3.629	10.845	155.277	135	*	
274	2.932	3.456	3.758	13.807	152.993	131	**	
281	3.419	3.475	3.029	4.609	84.148	133	*	

\*Buffalo Narrows  
 Ile a la Crosse  
 Beauval

## APPENDIX E

## 4. PRINCE ALBERT JAIL ANALYSIS

	Means	Metls- out	Between Within	df
Item	Whites	Indians	Metls- out	Between Within
6	.326	.067	.429	.185
15	.065	.000	.095	.370
16	.000	.000	.000	.148
18	2.391	1.567	2.429	1.741
85	.696	.267	.238	.481
87	.304	.133	.619	.222
104	.174	.000	.095	.000
109	.674	.100	.095	.111
117	3.239	2.533	2.667	2.333
118	4.804	4.367	4.524	3.815
120	5.435	4.967	5.286	4.370
123	4.348	4.667	4.619	3.593
128	5.348	4.900	5.714	4.889
132	4.587	3.667	3.667	3.704
134	4.500	3.467	3.619	3.259
139	3.957	3.233	3.667	3.259
140	4.413	3.433	3.619	3.741
147	4.913	4.200	4.714	4.593
153	4.804	4.500	4.905	4.111
167	5.304	4.733	4.857	4.630
171	4.587	3.700	3.857	3.926
176	3.261	3.300	3.381	4.111
184	3.870	3.200	3.095	3.074
186	4.891	4.500	4.190	3.889
187	4.587	4.233	3.667	4.148
188	4.522	3.467	3.667	3.481
190	4.913	3.900	4.143	4.185
194	4.391	3.500	4.143	3.556
198	4.000	3.200	3.381	3.148
199	4.283	3.600	3.810	3.296
200	4.348	3.433	3.952	3.667
201	3.826	3.000	3.238	3.407
220	4.804	4.600	5.095	4.074
226	3.978	4.667	4.524	4.370
228	3.130	2.700	2.524	3.222
229	3.261	2.933	2.429	2.630
230	2.822	2.767	2.429	3.111
262	4.356	3.567	3.857	4.481
270	4.267	3.367	4.190	3.852
29.194	2.055	2.055	2.055	16.187
14.912	2.273	2.273	2.273	16.633
3.410	.461	.461	.461	5.561
246.653	4.713	4.713	4.713	12.661
62.157	3.133	3.133	3.133	9.180
46.825	4.772	4.772	4.772	9.915
8.420	.772	.772	.772	14.285
71.286	9.447	9.447	9.447	13.545
134.503	17.173	17.173	17.173	17.268
157.518	16.964	16.964	16.964	18.701
134.854	20.628	20.628	20.628	13.545
156.593	19.780	19.780	19.780	14.285
124.088	11.870	11.870	11.870	13.545
184.115	23.851	23.851	23.851	14.285
163.105	34.337	34.337	34.337	9.915
153.132	13.060	13.060	13.060	14.285
170.658	20.978	20.978	20.978	13.545
135.257	9.411	9.411	9.411	14.285
141.216	10.621	10.621	10.621	13.545
92.475	10.129	10.129	10.129	14.285
171.878	17.758	17.758	17.758	13.545
136.790	14.136	14.136	14.136	14.285
131.680	16.158	16.158	16.158	13.545
117.863	18.935	18.935	18.935	14.285
146.594	12.653	12.653	12.653	13.545
134.353	29.283	29.283	29.283	14.285
108.999	22.186	22.186	22.186	13.545
181.697	20.012	20.012	20.012	14.285
131.161	17.805	17.805	17.805	13.545
137.394	18.701	18.701	18.701	14.285
150.755	17.268	17.268	17.268	13.545
148.938	13.545	13.545	13.545	14.285
134.101	14.285	14.285	14.285	13.545
143.180	9.915	9.915	9.915	14.285
127.423	12.661	12.661	12.661	13.545
106.177	10.661	10.661	10.661	14.285
81.756	5.561	5.561	5.561	13.545
138.992	16.633	16.633	16.633	14.285
130.414	13.545	13.545	13.545	14.285

## APPENDIX E

5. ETHNIC ANALYSIS

<u>Item</u>	<u>Means</u>			<u>SS</u>		<u>df</u>	
	<u>Metis</u>	<u>White</u>	<u>Indian</u>	<u>Between</u>	<u>Within</u>	<u>Between</u>	
1	.315	.597	.370	3.681	123.677	253	*
13	.028	.134	.043	.527	15.594	253	*
15	.189	.045	.022	1.499	33.747	253	**
18	1.706	2.299	1.652	18.288	462.130	253	**
28	.042	.164	.022	.812	21.921	253	**
53	.049	.179	.022	.949	23.488	253	*
59	.196	.448	.174	3.290	93.694	253	*
74	.000	.000	.022	.015	.980	253	*
85	.580	.687	.261	5.226	180.113	253	*
104	.028	.179	.000	1.260	13.739	253	**
109	.077	.463	.065	7.473	91.616	253	**
117	2.692	3.030	2.512	8.165	247.146	250	*
120	4.986	5.373	4.791	10.466	276.760	250	**
123	4.147	4.299	4.651	8.467	323.713	250	*
132	3.601	4.478	3.698	36.227	344.065	250	**
134	3.517	4.060	3.535	14.278	422.163	250	*
135	3.769	4.284	3.512	18.416	331.740	250	**
137	3.483	3.179	3.230	8.889	312.533	250	*
139	3.182	3.627	3.209	9.505	294.060	250	*
140	3.573	4.269	3.488	25.412	332.887	250	**
145	3.601	3.239	3.116	10.870	290.877	250	*
147	4.476	4.896	4.209	13.765	281.048	250	**
153	4.364	4.896	4.419	13.376	321.824	250	**
167	4.497	5.209	4.535	24.432	239.519	250	**
170	4.993	5.090	4.605	6.695	248.735	250	*
171	3.937	4.687	3.860	29.186	380.015	250	**
172	4.245	4.642	4.163	8.745	337.697	250	*
176	3.944	3.209	3.395	28.177	364.906	250	**
177	4.587	4.970	4.488	8.428	319.342	250	*
180	2.895	3.209	2.907	4.772	226.128	250	*
183	3.888	4.343	4.047	9.457	381.221	250	*
184	3.154	3.701	3.233	14.011	268.320	250	**
186	4.056	4.776	4.372	23.928	285.240	250	**
187	4.035	4.552	4.093	12.616	365.020	250	*
188	3.294	4.239	3.395	42.178	288.122	250	**
189	3.329	3.746	3.395	8.114	290.518	250	*
190	4.042	4.925	3.884	42.518	274.794	250	**
191	4.000	4.701	4.023	23.886	327.006	250	**
193	3.308	3.940	3.558	18.342	394.826	250	**
194	3.503	4.328	3.558	32.594	419.128	250	**
198	3.077	3.761	3.233	21.426	266.002	249	**
199	3.296	4.119	3.674	31.347	268.065	249	**
200	3.380	4.149	3.442	28.136	324.578	249	**
201	3.074	3.537	3.116	10.306	290.372	249	*

## APPENDIX E

5. ETHNIC ANALYSIS (Cont'd)

<u>Item</u>	<u>Means</u>			<u>SS</u>		<u>df</u>	
	<u>Metis</u>	<u>White</u>	<u>Indian</u>	<u>Between</u>	<u>Within</u>	<u>Between</u>	
202	3.204	3.597	3.535	8.516	341.896	249	*
204	3.458	4.015	3.953	17.717	364.139	249	***
220	4.486	4.925	4.581	8.863	302.565	249	*
226	4.521	4.224	4.814	9.392	293.591	249	*
229	2.599	3.164	3.070	17.557	216.105	249	***
236	2.732	3.076	3.000	6.207	196.454	248	*
238	3.289	3.879	3.442	15.728	278.797	248	***
249	4.035	4.652	4.163	17.276	225.670	248	***
252	3.852	4.227	4.209	8.360	292.603	248	*
262	4.120	4.273	3.488	17.525	292.801	248	***
270	3.902	4.152	3.395	15.034	285.394	249	***
274	3.511	2.985	3.487	13.035	300.963	239	***

## APPENDIX E

6. SEX ANALYSIS

<u>Item</u>	<u>Means</u>		<u>SS</u>		<u>df</u>	
	<u>Male</u>	<u>Female</u>	<u>Between</u>	<u>Within</u>	<u>Within</u>	
54	.000	.025	.034	1.950	254	*
85	.480	.709	2.853	182.486	254	*
126	2.808	3.105	4.700	186.627	251	*
137	3.158	3.711	16.219	305.202	251	***
176	3.531	3.947	9.213	383.868	251	*
178	3.356	3.697	6.197	338.616	251	*
188	3.689	3.263	9.653	320.647	251	***
193	3.621	3.276	6.332	406.837	251	*
198	3.386	3.053	5.911	281.517	250	*
200	3.761	3.211	16.104	336.609	250	***
201	3.335	2.895	10.298	290.379	250	***
202	3.551	2.934	20.201	330.211	250	***
204	3.847	3.329	14.222	367.634	250	***
212	4.097	4.447	6.530	366.148	250	*
214	3.727	4.158	9.843	351.014	250	***
221	3.756	4.105	6.485	315.653	250	*
226	4.381	4.750	7.239	295.745	250	*
236	2.943	2.697	3.192	199.468	250	*
238	3.560	3.263	4.668	289.857	250	*
267	4.653	4.342	5.143	302.963	250	*



## APPENDIX E

7. AGE ANALYSIS

<u>Item</u>	<u>MEANS</u>							
	<u>11-12</u>	<u>13-14</u>	<u>15-16</u>	<u>17-18</u>	<u>19-20</u>	<u>21-22</u>	<u>23-24</u>	<u>25-26</u>
13	.059	.024	.042	.032	.115	.074	.087	.000
20	.000	.000	.125	.000	.000	.000	.000	.000
53	.000	.000	.104	.065	.000	.222	.000	.000
85	.471	.610	.938	.419	.731	.185	.348	.412
106	.000	.024	.000	.000	.000	.000	.000	.000
116	.353	.220	.271	.032	.115	.074	.000	.000
125	3.176	3.390	3.688	4.129	4.346	3.741	3.957	3.765
126	3.765	3.171	2.688	2.710	2.731	2.815	2.739	2.647
139	3.118	2.902	2.937	3.194	3.692	4.037	3.391	3.588
147	4.706	4.244	4.604	4.839	5.000	4.407	4.087	4.882
167	4.412	4.244	4.688	4.839	4.923	4.852	4.957	4.824
176	3.529	4.390	3.646	3.645	3.577	3.481	3.304	3.118
188	3.118	2.854	3.458	3.742	3.846	3.926	3.870	3.882
189	3.059	3.220	3.083	3.935	4.000	3.519	3.565	3.765
193	2.941	3.024	3.271	3.742	3.846	3.704	3.957	4.059
198	2.765	2.951	3.062	3.290	3.269	3.593	3.696	3.941
199	3.235	3.049	3.375	3.871	4.077	3.593	3.652	4.294
200	3.118	3.268	3.229	3.968	3.731	3.370	3.957	4.412
201	2.765	2.951	2.938	3.226	3.308	3.333	3.609	3.824
202	2.941	2.902	2.938	3.484	3.615	3.519	3.696	4.235
228	2.588	2.585	2.563	3.000	2.846	2.815	3.478	2.588
229	3.000	2.610	2.542	2.645	2.962	2.889	3.000	2.824
236	2.647	2.537	2.667	2.903	3.160	3.111	3.261	3.000
238	3.235	3.049	3.062	3.613	3.720	3.815	3.783	4.118
256	4.118	3.878	4.583	4.452	4.640	4.630	4.565	4.647

## APPENDIX E

7. AGE ANALYSIS (Cont'd)

<u>Item</u>	<u>MEANS</u>				<u>SS</u>		<u>df</u>	
	<u>27-28</u>	<u>29-30</u>	<u>37-38</u>	<u>39-40</u>	<u>Between</u>	<u>Within</u>	<u>Within</u>	
13	.000	.667	.000	.000	1.409	13.804	237	*
20	.000	.000	.000	.000	.599	5.255	237	**
53	.333	1.000	.000	.000	4.705	25.687	237	**
85	.333	.667	1.000	.000	15.303	166.215	237	*
106	.000	1.000	.000	.000	2.953	6.982	237	**
116	.167	.333	.000	1.000	4.695	54.196	237	*
125	4.167	4.333	3.000	4.500	30.608	307.946	237	*
126	3.167	2.667	2.500	4.000	25.375	161.909	237	**
139	3.583	3.333	3.000	3.000	35.296	258.712	237	**
147	4.417	4.000	3.500	4.000	23.513	270.294	237	*
167	5.333	5.000	3.500	4.500	22.216	218.537	237	*
176	3.583	3.333	3.000	4.000	32.607	341.377	237	*
188	4.417	3.667	3.500	3.500	43.786	272.936	237	**
189	3.500	3.000	3.000	3.000	29.928	255.960	237	**
193	4.083	3.000	3.500	4.500	39.723	358.164	237	**
198	3.750	3.000	3.000	3.000	28.459	249.862	237	**
199	3.583	3.667	4.000	4.000	34.167	264.395	237	**
200	4.250	3.667	3.000	3.000	41.726	304.668	237	**
201	3.500	2.333	4.500	3.000	27.107	262.852	237	*
202	4.167	3.667	2.500	4.000	48.976	290.766	237	**
228	3.083	2.667	3.500	3.500	20.962	205.785	237	*
229	3.667	3.000	4.000	3.500	20.827	202.040	237	*
236	3.167	2.333	2.000	3.500	19.119	180.752	236	*
238	3.750	4.000	3.000	3.500	33.177	258.676	236	**
256	4.667	5.667	6.000	5.000	29.246	292.427	236	*

## APPENDIX E

8. EDUCATION ANALYSISMEANS (School grade)

<u>Item</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>
6	.000	.000	.063	.234	.333	.418
13	.000	.400	.063	.063	.000	.073
15	.000	.000	.125	.109	.302	.018
18	.000	.000	1.313	1.609	2.127	2.200
54	.000	.000	.000	.000	.000	.000
85	.000	.800	.000	.469	.683	.709
87	.000	.000	.000	.156	.571	.327
104	.000	.000	.000	.000	.048	.091
120	3.000	4.000	3.938	4.875	5.302	5.236
128	4.500	4.800	4.125	4.922	4.937	5.164
130	3.000	4.200	3.375	4.328	4.317	4.436
131	4.500	3.600	4.000	4.312	4.651	4.818
132	2.500	3.000	3.500	3.500	3.603	4.382
134	3.000	2.600	3.000	3.391	3.683	3.927
135	3.000	4.200	3.813	3.500	3.889	4.164
138	3.000	4.400	3.813	3.688	3.540	3.636
140	3.000	2.400	3.375	3.437	3.746	4.000
147	5.000	4.600	3.750	4.281	4.714	4.655
150	5.500	4.800	3.875	4.844	4.968	5.091
152	4.500	3.800	4.125	4.766	4.873	4.964
167	4.500	4.400	4.000	4.438	4.603	5.127
171	3.500	3.800	3.688	3.828	4.079	4.345
175	5.500	4.400	4.500	4.844	5.238	5.309
177	3.500	4.400	4.875	4.359	4.508	4.927
184	3.000	3.000	3.375	2.969	3.254	3.473
188	2.500	3.400	3.313	3.125	3.524	3.982
190	4.500	3.800	3.688	3.781	4.413	4.473
199	4.500	2.800	3.625	3.234	3.667	3.636
209	3.500	3.600	3.625	4.109	3.905	4.545
220	5.000	4.400	4.375	4.297	4.508	4.909
238	4.500	3.400	3.625	3.156	3.349	3.509
249	4.500	3.600	3.625	4.141	3.952	4.418
252	3.500	3.600	4.375	3.781	3.825	4.200
256	4.000	4.000	4.500	4.141	4.238	4.818
263	2.500	4.000	3.688	3.641	4.222	4.691
267	5.000	4.200	4.375	3.984	4.524	4.945
270	2.500	3.400	3.688	3.672	3.937	4.236

## APPENDIX E

8. EDUCATION ANALYSIS (Cont'd)

<u>Item</u>	<u>MEANS</u> (School grade)			<u>SS</u>		<u>df</u>	
	<u>9</u>	<u>10</u>	<u>11</u>	<u>Between</u>	<u>Within</u>	<u>Within</u>	
6	.286	.273	1.000	5.582	69.702	241	*
13	.071	.182	.000	1.006	15.093	241	*
15	.036	.091	.000	3.044	32.111	241	**
18	2.036	2.182	1.833	45.742	419.892	241	**
54	.071	.000	.000	.124	1.858	241	*
85	.500	.364	1.167	11.359	172.115	241	*
87	.357	.364	1.000	10.826	120.949	241	**
104	.214	.000	.333	1.522	13.452	241	**
120	5.393	5.545	5.500	48.662	228.041	241	**
128	5.321	5.727	5.167	23.926	328.057	241	*
130	4.714	5.091	5.667	29.802	381.796	241	*
131	4.821	5.364	4.667	26.625	233.938	241	**
132	4.250	4.364	4.500	46.364	325.859	241	**
134	4.179	4.000	3.833	31.038	400.737	241	*
135	3.750	4.727	3.667	24.343	323.755	241	*
138	3.679	4.000	5.167	19.386	238.709	241	*
140	4.036	4.091	4.667	30.731	325.844	241	**
147	4.893	4.636	5.000	22.168	265.656	241	*
150	5.143	5.000	5.000	21.835	217.400	241	**
152	4.500	5.273	5.167	19.990	231.464	241	**
167	5.107	5.091	5.167	30.894	203.061	241	**
171	4.464	4.727	5.167	26.506	364.868	241	*
175	5.199	5.727	5.333	21.147	300.936	241	*
177	5.107	5.000	5.500	25.844	279.820	241	**
184	3.714	3.636	4.500	24.008	245.094	241	**
188	3.964	3.818	4.333	34.130	280.770	241	**
190	4.714	4.727	5.000	36.490	254.553	241	**
199	3.821	4.182	3.833	19.058	275.841	241	*
209	4.393	4.364	4.833	24.136	262.808	241	**
220	4.857	5.273	5.000	20.687	290.213	241	*
238	3.929	4.000	3.800	19.348	274.611	240	*
249	4.679	4.909	4.800	27.609	215.240	240	**
252	4.429	3.909	5.000	20.864	276.034	240	*
256	4.786	4.909	5.000	24.837	296.969	240	*
263	4.607	5.000	5.200	60.063	352.787	240	**
267	4.929	5.364	5.400	45.466	261.690	240	**
270	3.607	4.000	4.600	20.340	278.800	240	*

APPENDIX F  
PRELIMINARY ANALYSIS

Sub-samples used

1. Beauval Indian-Metis Male In-school
2. Beauval Metis Female In-school
3. Beauval Metis Male Out-school
4. Ile à la Crosse Indian-Metis Male In-school
5. Ile à la Crosse Metis Female In-school
6. Ile à la Crosse Metis Male Out-school
7. Ile à la Crosse Metis Female Out-school
8. Buffalo Narrows Metis Male In-school
9. Buffalo Narrows Metis Female In-school
10. Buffalo Narrows White Male In-school
11. Buffalo Narrows White Female In-school
12. Buffalo Narrows Metis Male Out-school
13. Jail Indian Male North
14. Jail Indian Male South
15. Jail Indian-Metis Female
16. Jail Metis Male North
17. Jail Metis Male South
18. Jail White Male
19. Jail White Female

## APPENDIX G

## DISCUSSION OF INCIDENTAL RESULTS

Vocational School

1. White Ss reported that they liked to show things they made in class to other school pupils (185).

2. White Ss expressed more worry over making mistakes when reciting in class (206).

3. White Ss disputed more frequently that they were always in accord with what people said (249).

The last finding may indicate more of a tendency towards submission on the part of the Indian Ss.

Northern In-Out School

1. Out of school Ss had a higher mean score for the TAT item assessing trust of society (69).

2. In school Ss agreed more frequently that it was always fun to help other pupils with their work (189).

3. In school Ss disputed more frequently that they liked to laugh at people who made mistakes (247).

The last finding may indicated latent aggression of the out of school Metis. This is consistent with the frustration-aggression interpretation already stated for these Ss.

Community Analysis

1. Buffalo Narrows Ss disagreed most frequently, and Beauval Ss least frequently, that their parents often bragged about a job they had (147).

2. Buffalo Narrows Ss denied most frequently that they

liked to laugh at people who made mistakes (247).

3. Beauval and Ile à la Crosse Ss agreed that it was hard to understand people.

The last finding suggests that Ss from more isolated areas, who lack a wide range of interactional experience, feel less capable to judge people.

### Jail Analysis

1. The mean scores for the misbehavior item, from high to low, were as follows: White, out-jail Metis, Indian, in-jail Metis (85).

2. The mean scores for the sex item, from high to low, were as follows: White, in-jail Metis, out-jail Metis, Indian (109).

The out-jail Metis may misbehave more because of frustration and boredom in their community. The Metis clearly have more sexual thoughts than the Indian, likely because "sex talk" is more typical of the larger society, in which they live, than it is for the reserve community.

### Ethnic Analysis

1. White Ss disputed more repeatedly that they always agreed with what people said. Metis Ss were near undecided about this statement (249).

2. Only the Metis Ss agreed that they found it hard to understand people (252).

The uncertainty about interpersonal relations that a marginal person experiences seems to be indicated for the Metis Ss.