

**A DESCRIPTION OF VARIABLES RELATED TO THE  
OCCUPATIONAL CHOICE OF INDIAN/NATIVE TEACHERS**

**A Thesis**

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## **Abstract**

The purpose of this study was to identify and describe the variables related to the occupational choice of Indian/Native teachers in Saskatchewan. In addition, four questions were posed to determine the extent of influence of specific people, internal agents, and ethnic concerns.

The sample for the study consisted of 115 Indian/Native teachers, all graduates of the Indian/Native Teacher Education Programs, and employed within Saskatchewan schools. Data was collected by a mail-out questionnaire. Through analysis of the data, the variables were identified, as was the extent of influence of specific people, internal agents, and ethnic concerns.

The major finding of this study was that Indian/Native teachers chose teaching as an occupation for reasons related primarily to ethnic concerns, rather than to variables identified in occupational choice approaches. Important differences were found in the variables of choice between Status Indian and Metis teachers; between younger and older teachers; and among those who had decided to become teachers within

different age groups. These findings suggested the need for specially designed career education programs and the presentation of occupational information that would be relevant to Indian/Native students.

The five statements ranked most important by the total group in the decision to become a teacher were:

1. I enjoy working with children and/or youth.
2. Indian/Native teachers were needed in the school.
3. I wanted to help my people.
4. Indian/Native people are responsible for their own survival as a people.
5. I wanted to help Indian/Native people gain control of their education system.

Only the first statement related to occupational choice approach with the remaining four stemming from Indian/Native concerns.

Five research hypotheses were tested to answer the research questions. Significant differences were found leading to the acceptance of the hypotheses and the findings that differences existed between the variables related to the occupational choice of teachers classified on the basis of:

1. Age when the questionnaire was completed: The younger teachers, 19 to 30 years, differed from older teachers in their search for improved self identity; in being influenced by the opportunity to be a role model; and in a desire to work against discrimination in schools. The older teachers, 31 years and older, were more influenced by positive family support; by the need to be with people; and by the desire for better living conditions.
2. Age when the decision was made to become a teacher: Respondents who had chosen teaching between the ages of 6 to 18 years, highlighted the importance of having a supportive family; the desire to develop a positive self image; and the wish to gain professional recognition. Those who made the choice between 19 to 25 years, also pointed out self image needs. For them, the opportunity to be a role model was important, but family influence had been a minor factor. Those who decided at a later age, 26 years or older, wished to work with people and thought

that teaching matched their interests.

3. Ethnic identity: Status Indian teachers had been strongly influenced by the family in contrast to the Metis group, which did not include family elements in their selection of 10 very important statements. The Metis teachers were motivated to teach because of perceived discrimination within schools; the need for an improved self image; and the perception that in teaching they could do what they liked to do.
4. Type of school attended.
5. Source of funding received while attending a teacher education program.

Teachers who had attended either a federal or residential school, and had received funding from Indian and Northern Affairs Canada were likely to be Status Indians. They had been strongly influenced by their families, by wanting to attend an Indian training program, and by wanting a better standard of living. Teachers who had attended a provincial school and received funding from the province of Saskatchewan were likely to be Metis. They had been strongly influenced by personal concerns for identity and independence.

Family influence was a lesser factor.

In a further step of data analysis, the computation of mean response scores, individual family members, teachers, and the community were found to be relatively unimportant variables related to the decision to become a teacher.

Personality needs, interests, and abilities were important; the desire to improve socio-economic status and identification with a role model were found to be relatively unimportant.

The demand for Indian/Native teachers, the desire to help Indian/Native people, and Indian/Native control of the education system were found to be important variables. The desire to attend an Indian/Native training program and to receive funding during training were relatively unimportant variables related to the decision to become a teacher.

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## Chapter One

### 1. Introduction

The 1970s and 1980s have been exciting times in the education of Canadian Indian/Native people, with progressive changes observed in every aspect of the schooling process. In 1978, 1613 students were attending Band control schools, while 4848 were attending federal schools. In comparison in 1988, 5868 were attending Band schools and 1611 federal schools (Indian and Northern Affairs Canada, 1988). With Band control, observed successes have included lower student drop out rates, improved parent/community participation, less age grade retardation, and greater student satisfaction (Hurlburt, 1983).

Education is viewed as an important vehicle for the advancement and empowerment of the Indian/Native people of Canada. As outlined by the National Indian Brotherhood in its statement of Indian education policy:

We believe in education as a preparation for total living, as a means of free choice where to live and work, as a means of enabling us to participate fully in our own social, economic, political, and



educational advancement (National Indian Brotherhood, 1972, p. 3).

An educationally successful, highly visible group which has evolved through processes of change and development is that of Indian/Native teachers. In Saskatchewan, in 1988, there were 364 such teachers employed within schools (Indian Teacher Education Program, 1988; Saskatchewan Urban Native Teacher Education Program, 1988; Northern Teacher Education Program, 1988). These teachers have confronted enormous challenges, "to be role models for their students, change agents in Indian education, and culture brokers in society. They are the key to progress" (Kirkness, 1983, p. 52). These teachers are in the unique position of portraying to Indian/Native students the value of education. They act as educational role models, illustrating that the school system can work, and that education goals can be attained (Saskatchewan Human Rights Commission, 1985). They are the leaders, "with the decision-making and interpersonal skills needed for Indian/Native self-determination" (More, 1979, p. 1).

The importance of employing Indian/Native teachers has been recognized in native communities for such

teachers affirm the validity of their culture and define the Indian/Native identity.

Native teachers and counsellors who have an intimate understanding of Indian traditions, psychology, way of life and language are best able to create the learning environment suited to the habits and interests of the child (National Indian Brotherhood, 1972, p. 18).

The Federation of Saskatchewan Indians' position on education echoed the same thinking:

Indian teachers can do a great deal through their intimate understanding of the Indian child and through the example they set to make school learning more meaningful and to make the possibility of advanced education become a realistic goal (Federation of Saskatchewan Indians, 1979, p. 3).

The importance placed upon the Indian/Native teacher is not new. In traditional Indian society, the individuals who filled the role of teacher helped young people to perceive and clarify the natural and spiritual worlds, and to bring these two worlds into a harmonious relationship. Parents, relatives, Elders of the tribe, religious societies, hunting, war, and work

parties prepared the youth to perform the various functions that would be expected of them when they became adults. Each member of the society was expected to seek a vision, a communication with the spiritual world. The shaman would interpret the vision and advise the successful seeker of his/her direction in life. The spiritual world would bestow power upon the individual to live life well. From the moment of inspiration, there was a traditionally structured path to follow (Neihardt, 1932; Mandelbaum, 1940; Dugan, 1985). In this society, the shaman represented the scholar or professional man.

Similarly, today's teacher is the focus of respect. The teacher attempts to fulfill one of the objectives of education, "to assist the Indian person to obtain the education and skills he requires to enable him to live and work in the place of his choice" (Sealy and Kirkness, 1974, p. 161). While the students are responsible for developing their life's goals, i.e. their vision, the teachers are responsible for assisting, enabling, and providing the students with instruction to enhance the skills and make the vision a reality. The teachers assist youth to perceive and clarify curriculum content, and to develop a harmonious

relationship among school work, goals, and aspirations.

Based on the expressed importance of Indian/Native teachers as educational role models, and transmitters of Indian traditions and culture, the Saskatchewan Human Rights Commission, in 1985, developed a plan for the hiring of Indian/Native teachers. It stipulated that by the end of a ten year period, the percentage of teachers of Indian/Native ancestry should equal the percentage of students enrolled in each school division (Education Equity, 1985). In 1988, there were 12,105 Indian students enrolled in Saskatchewan schools (Indian and Northern Affairs Canada, 1988), six percent of the total school enrollment (Department of Education, 1988). There were 364 Indian/Native teachers, two and a half percent of the total employed teaching population. Based on the 1988 enrollment figures, there should have been 820 Indian/Native teachers employed.

Indian/Native teachers are in demand.

We have an enormous 'catch 22', there won't be more Indian/Native teachers unless we graduate more Indian/Native students. We won't graduate more Indian/Native students unless we have more Indian/Native teachers. How do we break this

chain? (Saskatchewan Human Rights Commission, 1985, p. 53).

What procedure should be followed to recruit more Indian/Native people into the teaching profession?

What facts should be presented to influence individuals' career decisions? One way of addressing this issue is to ask the Indian/Native teachers to identify the variables related to their decisions to become teachers. These variables could then become the basis of strategies designed to encourage more Indian/Native students to enter the teaching profession.

### **1.1 Purpose of the Study**

The purpose of this study was to identify and describe the variables related to the decision of Indian/Native teachers in Saskatchewan to choose teaching as an occupation.

In addition, the following four questions were addressed.

1. Were there differences between the variables related to occupational choice of teachers classified on the basis of:

- a) age when the questionnaire was completed

- b) age when the decision was made to become a teacher
- c) ethnic identity
- d) type of school attended
- e) type of funding received

2. To what extent were each of the following people an important variable related to the decision to become a teacher:

- a) family
- b) community
- c) mother
- d) father
- e) grandmother
- f) grandfather
- g) elders
- h) teacher

3. To what extent were each of the following internal agents an important variable related to the decision to become a teacher:

- a) interests
- b) abilities
- c) personality
- d) identification with a role model
- e) desire to improve socio-economic status

4. To what extent were each of the following concerns of Indian/Native people important variables related to the decision to become a teacher:

- a) demand for Indian/Native teachers
- b) desire to attend an Indian/Native training program
- c) desire to receive funding
- d) desire to help my own people
- e) local control of the education system

## **1.2 Research Hypotheses**

This study examined the following research hypotheses:

1. There will be differences found among the variables related to the occupational choice of teachers classified on the basis of age groups.
2. There will be differences found among the variables related to the occupational choice of teachers classified on the basis of age when the decision was made to become a teacher.
3. There will be differences found among the variables related to the occupational choice of teachers classified on the basis of ethnic identity.

4. There will be differences found among the variables related to the occupational choice of teachers classified on the basis of type of school attended.

5. There will be differences found among the variables related to occupational choice of teachers classified on the basis of funding received.

### **1.3 Assumptions**

This study assumed that:

1. The choice of an occupation was related to specific internal, external, and environmental variables elaborated within occupational choice approaches.

2. These variables influenced Indian/Native people in their decisions to become teachers.

3. Because of historical, cultural, and educational events experienced by Indian/Native people, a unique set of Indian/Native concerns were also related to the decision to become a teacher.

4. Indian/Native teachers would express their opinions concerning the variables related to their occupational choice.



5. The responses to the questionnaire would accurately reflect the respondents' perceptions and understanding of the statements.

6. The questionnaire used in this study would have a degree of validity and reliability sufficient to result in findings from which conclusions could be drawn.

7. The method of data analysis chosen for this study was appropriate to the data and would identify valid findings.

8. The study sample would be sufficiently large to draw tentative conclusions concerning the variables related to the occupational choice of Indian/Native teachers.

#### **1.4 Delimitations**

The study was limited to the following parameters:

1. The sample comprised graduates of the Indian Teacher Education Program, Northern Teacher Education Program, and Saskatchewan Urban Native Teacher Education Program. Indian/Native graduates from other teacher education programs were not included.

2. The sample was limited to graduates who were employed as teachers within Saskatchewan schools in

September, 1988.

3. No limitation was placed upon years of teaching experience or university training.

4. Only 185 of the graduates teaching in Saskatchewan were contacted and agreed to participate in the study.

5. The study focussed specifically on the variables related to the decision of teachers to enter the teaching profession. Factors influencing individuals to remain in the profession were not considered.

### **1.5 Limitations**

Findings in this study were limited by the following factors:

1. The measuring instrument for this study, a questionnaire, was the sole method of collecting data.

2. The data collection instrument was designed by the researcher, based on her understanding of the differing occupational choice approaches, and had not been validated.

3. The questionnaire's format of eliciting responses was limited to the respondents' indication of degree of importance for each of the sixty statements.

4. The questionnaire did not include open-ended questions nor a section where respondents could offer further explanation or comments. Inclusion of such a category could have provided additional data about the respondents' perceptions of influences upon their decisions to become teachers.

5. The questionnaire did not include a 'not applicable' category; therefore, if a statement was not responded to, it was not possible to distinguish if the statement was not understood or was not applicable.

6. The questionnaire and its terminology might have been interpreted differently by each of the respondents.

7. The respondents might have reacted unfavourably to the topic of study. A negative reaction may have affected the number of questionnaires completed, as well as the types of responses offered.

8. The decision to become a teacher may have come about as a result of an intricate combination of attitude, values, and experiences, which may have been unrecognized by the person making the decision.

9. The respondents indicated their perceptions about decisions that were made in the past. These perceptions may have changed with the passing of time.

10. The study sample size and sample selection procedures dictated that conclusions drawn from this study must remain tentative in nature.

11. Any conclusions formulated from this study were limited to the occupational choice of teachers. Generalizations could not relate to Indian/Native people in other occupational fields.

### **1.6 Definition of Terms**

For the purpose of this study, the following terms were defined in the following manner:

Community - a group or company of people living fairly close together in a more or less compact, contiguous territory, who are coming to act together in the chief concerns of life (Good, 1973, p. 119).

Developmental - continuous process of movement from one stage to the next.

Family - refers to parent(s), grandparent(s), aunts, uncles; the caretakers who were responsible for the physical, social, emotional, and mental welfare of an individual.

Indian - designates a person who is registered or entitled to be registered as an Indian according to the Indian Act. Such a person is also known as a Status

Indian (Indian and Northern Affairs Canada, 1981, p. 2).

Native - pertains to the people of Canada who are of Indian or Inuit descent, other than legally registered Indians.

Non-Indian - a person who is not of Indian or Inuit descent.

Occupation - a type of work activity in which people engage as a means of making a living.

Occupational Choice - a preference for a work activity.

Personality - the total psychological and social reactions of an individual (Roe, 1959, p. 57).

Role Model - an individual whose behavior, personal style, or specific attributes are emulated in order to contribute to the development of one's personal, cultural, and professional identity.

Socio-Economic Status - the level indicative of both the social and the economic position of an individual or group (Roth, 1970, p. 542).

Sociological - the group viewpoint or the consideration of the collective aspects of human behavior in undertaking a study or an activity of a group (Roth, 1970, p. 543).

Teachers - those who are recognized as imparting knowledge in educational institutions.

Trait - any attribute of an individual or thing, a characteristic and relatively permanent mode of behavior (Good, 1973, p. 417).

Variable - a circumstance, or influencing agent which effected a situation or feeling (Koenig, 1972, p. 15).

### **1.7 Significance of the Study**

In the past Indian/Native students have been unsuccessful within the education system, with national and provincial high school drop out rates as high as 96 and 75 percent respectively. Within Regina and Saskatoon schools, it was estimated that 30 percent of the Indian/Native students were two to three years behind the proper age/grade level (Gabriel Dumont Institute of Native Studies, 1984). Indian/Native parents, educators, and political leaders felt that education programs failed to recognize Indian/Native culture, values, customs, languages, and contributions. They felt a need to be involved and give direction to the variation of education that they considered to be best for their children.

Within this process of direction and proposal giving was the inherent understanding that Indian/Native teachers would be the key role players to activate change. According to the National Indian Brotherhood, Indian/Native teachers were "best able to create the learning environment suited to the habits and interests of the child" (National Indian Brotherhood, 1972, p. 18). Through the actual physical and emotional presence of Indian/Native teachers within the school, parents would confidently feel that there was an individual who could either identify with, or understand their fears, desires, and attitudes concerning the education system. The students would react positively towards Indian/ Natives who had successfully completed the schooling process and had used their education for gains in employment and/or personal insight.

As there were few Indian/ Native teachers in Saskatchewan in proportion to the teaching force, and as there was a growing desire by Indian/Native people to attain greater control of and influence over the education of their children, Indian/Native teacher education programs were developed. In Saskatchewan, three such programs were created. The Indian Teacher

Education Program (ITEP), located at the University of Saskatchewan, was developed in February 1973. By 1988, 240 students had graduated. The Northern Teacher Education Program (NORTEP), based in LaRonge, was initiated by the Northern Lights School Division 113, in 1976, upon noting a high teacher turnover and low number of Indian/Native teachers in the area. By 1988, there were 109 graduates. The Saskatchewan Urban Native Teacher Education Program (SUNTEP), with branches in Prince Albert, Saskatoon, and Regina began in September 1980, to increase the representation of Indian/Native teachers in urban schools. This program had a total of 108 graduates by 1988.

Graduates of the teacher education programs were visible within the schools; however, more Indian/Native teachers were needed. Acting upon this need, the Saskatchewan Human Rights Commission, in 1985, developed a plan, Education Equity, outlining hiring proposals and procedures. The present study was designed to further address the need for Indian/Native teachers. Through this research, the variables related to Indian/Native people's choice of teaching as a profession were identified. Teacher education programs, career education counsellors, and family



members of Indian/Native students may benefit from this study.

Recruitment, selection, and guidance practices utilized by the teacher education programs may be enhanced and/or supported by this study's findings. The presentation of the findings to potential teacher candidates, may help them to make a decision. Additionally, individuals who had not viewed teaching as their occupational preference may view it differently. Family members and significant others, whom the teachers relied on for encouragement and assistance will be made aware of their influential position. Finally, education and guidance counsellors may find it useful to incorporate the findings of this study in career education programs.

Prior to this study, few researchers had investigated the occupational choices of Indian/Native people. Studies of minority groups have been criticized for their treatment of racial minorities as a homogeneous group (Griffith, 1980; Smith, 1983; Lee, 1984; Kirkness, 1985). Schools have used career education programs which were developed from trait, personality, developmental, and sociological approaches to occupational choice. Research has not been done to

determine if these approaches are applicable to Indian/Native people. The present study can be a springboard for researchers to develop an Indian/Native occupational choice approach and career education developers, planners, and curriculum writers can be more confident that the career information presented to Indian/Native students is relevant.

In conclusion, providing Indian/Native students with the reasons others chose teaching may increase the number choosing to enter a teacher education program. Ultimately, the Indian/Native students enrolled in schools will benefit by being taught by teachers who can "create the suitable learning environment" (National Indian Brotherhood, 1972, p. 18).

## **Chapter Two**

### **2. Literature Review**

This chapter is divided into four sections. First, literature addressing why individuals chose teaching as a career will be described. Second, a review is presented of occupational choice approaches: trait factor, personality, developmental, and sociological. Third, literature concerning the environmental factors related to occupational choice, accounted for within the approaches, will be discussed. In a fourth section, occupations traditionally chosen by Indian/Native people and the applicability of the approaches will be discussed. This section is subdivided into five time categories: pre-European, trade, mission era, government control, and local control.

#### **2.1 Why Choose Teaching?**

Teaching is not just another job, and individuals should not be encouraged to enter the profession because it seems to be an easy way to earn a living, because there is nothing else to do, or because it may serve as a stepping stone to

another occupation. The worthiness of the motives underlying the choice of teaching is of great importance in the evaluation of possible success and stability of factors within the profession. The recruitment of serious and professionally minded candidates is essential to the development and maintenance of a strong educational system, and a sound esprit de corps within the profession that directs its activities (Best, 1948, p. 203).

The importance of understanding why individuals chose teaching as an occupation was documented during the 1940's and 1950's, a period characterized by an extreme teacher shortage. Most studies attempted to explain "motives for teaching" as a solution to delineating individuals possessing the "successful teacher personality". It was generally agreed that one of the most important elements in a country's educational system was the group of individuals that constituted its teaching personnel (Best, 1948; Fielstra, 1954; Wellbank, 1958; Brenton, 1970).

Why did individuals choose teaching? It was concluded that education students chose teaching for almost any reason one could think of, or for no reason at all (Hollis, 1929; Lee, 1966). Other studies found

groups more specific in their reasons: "wanted to teach", "fondness for children", "less expensive than other courses", and "advice of relatives" (Newmark, 1963; Brenton, 1970).

While family influence was indicated (Gould, 1932; Robinson, 1944), teachers, in contrast with other groups, exerted by far the most important influence in the decision of beginning education students to enter the teaching profession (Fielstra, 1954; Ostlie, 1956; Stewart, 1956; Fox, 1961). It was concluded that teachers should be encouraged to identify students who have the potential to become good teachers, and to encourage them to consider teaching as a career (Fox, 1961).

While the majority of studies cited the influence of former teachers and a desire to work with children as variables influencing their choice of teaching as a career, surveys pointed to the extreme heterogeneity of teachers in terms of their motives for entering the profession (Hollis, 1929; Fox, 1961, Lee, 1966; Bell, 1969). For this reason, Stewart (1956), attempted to discover if experienced teachers would reveal a different and more homogeneous pattern of factors influencing occupational choice. Stewart's study

concluded that the types of reasons for entering the profession conformed with earlier studies. It re-emphasized the extreme heterogeneity of teachers as a group, therefore, efforts to find teacher stereotypes according to personality, motives, and interests were unsuccessful.

To summarize, past studies determined that individuals chose teaching for a variety of reasons. The majority of respondents, however, wanted to teach, and/or work with children. Former teachers and family members were indicated as influential.

The similarities and differences amongst the occupational choice approaches, discussed in the following section, may elucidate to the heterogeneous pattern of factors influencing teachers in their chosen occupation.

## **2.2 Occupational Choice Approaches**

The oldest theoretical approach is the trait factor (Parsons, 1909; Kitson, 1925; Hall, 1928). This approach involved the matching of individuals and interests with the world's occupational opportunities. To accomplish this task, the individuals needed a clear understanding of themselves; their aptitudes,

abilities, interests, ambitions, resources, and limitations. To be cognizant of occupational opportunities, the individuals needed knowledge of occupation requirements, conditions for success, and prospects for career advancement. To complete the task, the individuals considered the relationships amongst these groups of facts and arrived at a choice of an occupation. Evaluating the adequacy of the choice depended on how well the individuals knew their own characteristics as well as their knowledge of occupational requirements and opportunities.

Roe (1957) and Holland (1959) who worked within the framework of the personality approach, hypothesized that individuals selected occupations because the occupations satisfied some of their personality needs. Each person was viewed as the product of a particular heredity, and a variety of cultural and personal forces, including peers, parents, other significant adults, social class, culture, and the physical environment.

According to Roe, careful appraisal of the individual's childhood, identification of the parents' attitudes, and an assessment of aptitudes should lead to an accurate prediction of the general occupational

class the individual would pursue. Roe's classification of occupational groups included: service, business contact, organization, technology, outdoor, science, general culture, and arts and entertainment. The occupational levels were: professional, managerial, semi-professional/business, skilled, semi-skilled and unskilled.

Parent-child interactions were the crucial variable in the development of personality traits which influenced later occupational choice. Parental interaction was described as overprotection, avoidance, or acceptance. The overprotective parents quickly satisfied the child's physiological needs but were less prompt to gratify the demands for love and esteem; the avoidance category described parents that ignored the physical well-being of their child, or withheld love and esteem; the acceptance category implied satisfactory gratification of the child's needs. The need hierarchy, specifically Maslow's (1954), arranged the needs from lower order, such as hunger, thirst being stronger than higher order, love, affection, knowledge. Individuals attempted to choose an occupation because it had the potential to satisfy their needs.



Holland (1959) hypothesized that occupational choices represented an extension of one's personality and an attempt to implement broad, personal behavioral styles into the context of one's life work. Holland categorized people into six personality types: realistic, intellectual, social, conventional, enterprising, and artistic. The closer people's resemblance to a particular type, the more likely it was they would exhibit the personal traits and behaviors associated with that type. The environments in which people lived were also characterized by their resemblance to one or more of the environment types: realistic, intellectual, social, conventional, enterprising, and artistic. Each environment was dominated by a given type of personality and typified by physical settings posing special problems and stresses. This hypothesis led to the prediction that individuals would choose occupations consistent with their personal orientation, i.e. realistic people would select occupations in a realistic environment.

To summarize Holland's position, the occupational choice process involved an evolving personality orientation which led the person to make educational decisions in which a specific occupation's environment

and hierarchy level played a role. The latter was a function of the person's life history, comprised of social status, economic conditions, educational background, and health. The level hierarchy that developed over the years prompted the individuals to gravitate toward an occupation in the appropriate occupational environment that required a skill level equivalent to their abilities and achievements.

The developmental approach, Ginzberg (1951) and Super (1957), outlined that individuals developed more clearly defined self-concepts as they grew older, and that they compared their self-concepts with images of the occupational world in trying to make career decisions through compromise choices. In choosing an occupation, the individuals were, in effect, choosing a means of implementing their self-concepts.

Ginzberg (1951) proposed that occupational choice was an irreversible process occurring in reasonably clearly marked periods. The three major periods were fantasy, tentative, and realistic. Early and middle childhood comprised the fantasy period. At this time, children chose glamorous choices that were active and exciting. The choices were emotional, made within the child's world, not in terms of the actual world.

The tentative period coincided with the physical changes that occurred during adolescence. Interests, capacities, values, and transitions were included in the tentative period. Initially, the adolescent's interests predominated. As individuals matured, they assessed their capacity for actually performing the jobs in which they were interested. Later, they attempted to integrate interests and capacities into a broader, gradually emerging value system. At this point, adolescents were ready for the transition to the period of realistic choice.

The realistic period was made up of exploration, crystallization, and specification. The exploration stage was the commencement of devising ways to implement the still tentative choice. Within crystallization an occupational pattern emerged based on the successes and failures the individuals experienced in the previous stage. During the period of specification, individuals chose a position or profession.

Super (1957) hypothesized that people strived to implement their self-concept by choosing to enter the occupation they saw as most likely to permit self-expression. He proposed that vocational self-concepts

developed on the basis of children's observations and identification with adults involved in work. In essence, a search for a job involved a search for an identity. The period of adolescence was the setting, with the adolescents in the role of explorers until they found a direction for themselves. The young adults translated the direction they had chosen into action for training and job seeking. The preferred occupation should be one in which the individuals were able to be the kind of people they perceived themselves as being.

The sociological perspective of Miller (1951), Caplow (1954), and Blau (1956), was reflected in their argument that circumstances beyond the control of the individual, specifically socio-environmental situations, largely determined occupational choice. Work that individuals entered was highly coordinated with their father's occupation. The work values they developed were stimulated by the social context in which they grew up and appeared to be considerably different from one social class to another. Elements beyond the individuals' control exerted a major influence on the course of their entire life, including educational and vocational decisions.

According to this approach, father's occupation, income, educational background, historical circumstances, and socio-economic conditions were interwoven. These factors pulled with lesser and greater intensities upon the individuals at different times within the life span and determined in part, occupational choice. Choices were made in terms of an individual's estimate of the probability of attainment of a particular career goal, in combination with an evaluation of the career itself.

To summarize, the trait factor, personality, and developmental approaches advocated the concept of self as one of the central variables involved in occupational choice, while the sociological approach considered self a secondary and sometimes only implicit element. One basic component found within each of the approaches is the nature of the relationship between the individual and the occupational environment. A person possesses a number of characteristics and the environment has a certain structure. Occupational choice is an attempt to effect a match between personality traits and external opportunities.

## **2.3 Environmental Factors Affecting Occupational Choice**

Individuals choose occupations based on the perceived interaction between personal interests, abilities, personality, and/or self-concept, and the likelihood of success in the chosen occupation. Within these interactions, reality factors existing within the environment of the individual become important. Numerous research studies have suggested that environmental factors, namely knowledge of occupations, socio-economic background, family attitudes, and role model influence are an active force in supporting career choice. The environmental factors are interwoven and to a degree, dependent upon each other. For purposes of clarity, they will be reviewed separately.

### **2.3.1 Knowledge of Occupations**

School is society's instrument for preparing children for full participation in the community. Schools prepare children for their metamorphosis into effective and productive adults. Advice about courses, behavior, and status of available role models, formal or informal guidance

counselling on careers - can be decisive instruments to alter the form this metamorphosis might otherwise take (Education Equity, 1985, p. 18).

Occupational aspirations and choices may be determined by knowledge of occupations. Exposure to courses in occupations has resulted in an increased range of occupations, bringing choices into closer harmony with employment opportunity (Shmieding, 1968; Ashbury, 1968; Harns, 1978). One cannot choose what one does not know, and many occupations are unknown to students. The wise choice of an occupation requires information regarding which occupations are available, what they require, and what they offer.

Parsons (1909), Kitson (1925), and Hall (1928), the trait factor theorists, stated that the adequacy of the choice relied on how well the individuals knew their own characteristics, as well as their knowledge about the requirements and opportunities of different occupations. The greater the amount and accuracy of information available to the individual, the more adequate the choice.

Location tends to limit the exposure to various types of occupations (Ashbury, 1968; Bank, 1969;

Sankey, 1974; Rich, 1979; Lee, 1984). The young person who lives on a farm, reserve, or small town faces, in general, the same problems as a youth in the city, except that the former encounters certain unique obstacles which render the task of finding the right occupation even more difficult. In the first place, individuals in rural or reserve communities have to decide whether they will remain in the home community or go to the city.

The second difficulty is that youth in rural/reserve areas do not have knowledge at first hand of as many occupations as the city dwellers. City people have direct experience of countless occupations, rural/reserve youth are exposed to a limited number. In addition, rural/reserve youth are likely to be handicapped in obtaining the preparation for an occupation. They have false ideas about work in the city. When they move they encounter the harsh reality that they do not have the academic background to enter specific training programs or fields of work.

Young people want and need more assistance in career decision making (Werts, 1968; Atwater, 1983; Otto, 1985). In an American national survey, (Gallup, 1985) adults ranked the importance of 25 goals of



education. The top five included an understanding of the requirements and rewards of different jobs and careers, and help students make realistic plans for what they will do after high school graduation. Teachers ranked these same two goals, 16 and 17 respectively.

A study of students in grades three, five, seven, nine, and eleven found that students from higher socio-economic levels and urban backgrounds showed more knowledge about occupations (Wehrly, 1973). Direct personal contact with a member of a specific occupation, reading, and television, produced the greatest depth of understanding of occupations (Stefflre, 1969; Trecker, 1973; Pyke, 1978).

Prediger (1973) concluded that minority youth had less occupational information than their majority counterparts. The minority group were more dependent on formal networks - employment agencies, placement offices because the informal connections of parents, friends, and neighbours were unavailable to them. Saskatchewan Newstart (1975) noted acquisition of knowledge about nonlocal or more specifically, middle and high status occupations would provide Indian/Native

students with an equal opportunity to make more varied and optimal occupational choices.

### **2.3.2 Socio-economic Background**

According to Miller (1951), Caplow (1954), and Blau (1956) father's occupation and income could be broadly translated into social class terms. Children expected to lead a style of life very similar to the one led by their father. Studies (Smith, 1975; Dinter, 1977; Farmer, 1983) showed that a father's occupational status not only determined the family acquaintances and influenced the family's living pattern, but also conferred a status on the family. Parental socio-economic level was one of the major determinants of a career pattern.

The sociologists stated that for middle class youth from white collar families the principal task was to learn to manipulate other people interpersonally. Parents of this class expected their children to work hard and advance in work that paid well and was "clean". The lower class family, largely blue collar or manual, passed on the attitude to the children that they were not going to advance socially to any significant degree. The finding that lower class youth

were disproportionately represented among students who expressed no particular occupational choice was probably related to the lower class students' recognition that they had relatively little control over the work they would perform.

Burlin (1976) reported high socio-economic status as one of the important factors differentiating 12th grade women who planned careers in science, from those who planned to be housewives or office workers. In similar studies, individuals from better educated, higher income families expected to attain significantly more education and aspired to higher status occupations (Hoppock, 1967; Splaver, 1973; Rehberg, 1977; Splete, 1985).

Children born into low income families were thought to perform poorly in school because of conflict between their background, values, and the predominantly middle class orientation of public schools (Atwater, 1983; Collison, 1987). Youngsters from low socio-economic backgrounds could not look for help from their parents or other adults in their immediate environment (Ginzberg, 1951; Henderson, 1967). There was a tendency to assume that children, coming from homes

where parents were at the bottom of the occupational and income scale, would not pursue an academic career.

### **2.3.3 Family Attitudes**

According to the sociological approach, the family's social class influences parental attitudes.

"... to the degree that parents influence the educational decisions of their offspring, and to the degree that social class influences parental attitudes toward and capability of providing educational opportunities, social class factors are highly important in educational-vocational decisions" (Osipow, 1968, p. 89).

In a study seeking to substantiate this premise, an investigation was undertaken to determine the educational and vocational aspirations of 24 boys of the working class with fathers who held skilled or semi-skilled positions. Statistics could not explain the division differentiating boys aspiring to college and those who did not. The factor was the attitude of the parents regarding the importance of college for occupational success, and occupational success for personal happiness. Some parents were satisfied with their situations in life and did not attempt to push

their sons up the social ladder. The other parents clearly encouraged their sons to strive for a better life (Kahl, 1957).

The study also found that the lower the parents' occupation in terms of social prestige the more the children aspired to higher occupations (Henderson, 1967). Parents that set goals for their children to attain, tended to be more interested in their children's school performance (Rosen, 1978). The parents pressed their children to attend school regularly as they had the desire to see their children better educated than they were. Increased employment possibilities were woven through all the motives (Kupferer, 1962). Data suggested parental encouragement comes close to being a necessary condition for the continuation of education beyond the high school level in all strata not just the lower class (Dole, 1973; Rehberg/Westby, 1977).

Roe (1957) described parent-child interactions as the crucial variable in the development of personality traits which influenced later occupational choice. The intensity of needs influenced by the early childhood environment could raise the occupational level because

of an increase in motivation. Parental encouragement enhanced the motivation.

#### **2.3.4 Role Model Influence**

According to Ginzberg (1951) and Super (1957), individuals identified with suitable models at appropriate times. During the fantasy period, children identified with all adults, and played games reflecting these many identifications. As they entered the interest stage of the tentative period, they narrowed their models down - most vocationally identified with parents. Shifts were made to other adult vocational models, such as teachers or other admired young adults. The identification was usually completed between the ages of 16 to 18. The identification with an emulated adult, that occurred during the various stages, gave some direction for the vocational planning of the individuals and actively involved them in the task of vocational selection. It was much easier to emulate a specific model than a vague abstraction.

Youth identifying with a model, someone they wanted to be like and/or felt similar to, were found to function vocationally at significantly higher levels than those who could not name another person whose

vocational and/or personal life they hoped to emulate. Personal and vocational decisions were most meaningfully discussed when they were related to personified examples from the young person's past or present (Merton, 1968; Weeks, 1977; Makachi, 1981; Moriearty, 1985).

The influence of role models was noted in Indian/Native culture (Mandelbaum, 1940; Crowe, 1974). Traditions supported the identification of certain family members as being more influential than others. Kinship ties were extremely important in the formation of groups. People who lived, hunted, and worked together were in the majority of cases, related by blood or marriage. Dependent upon the Band, kinship could be matrilineal or patrilineal, creating an exposure to one parent's relatives more so than the others. Kinship ties pervaded their whole life.

Grandparents were and are extremely important within Indian/Native culture. Many children were raised by their grandparents because they would provide companionship to the elderly; the children's parents were unable to look after them; and/or the custom dictated grandparents were responsible for the upbringing of the first grandchild. Tribal Elders were

and are respected for their wisdom and advice.

Successful graduates from the Indian residential schooling system acknowledged family influence as their incentive to complete their education. Leonard Marchand, Member of Parliament stated: "we had a Band Counsellor one time, an uncle of mine. He used to say do things yourself, don't depend on the government. His words impressed me" (Dyer, 1984, p. 178).

As early as the 1960's, research had been completed to determine the importance of role models of occupational choice. At that time, increasing numbers of women were entering the labour force and were the primary focus of the research. Mothers were found to be the foremost influence affecting their daughters' occupational choice (Basow and Howe, 1979). If the mother was employed, it was more likely that a daughter would have high level career aspirations (Auster, 1981) and a stronger career commitment (White, 1967). It was noted that the mothers' educational level had a strong relationship to the daughters' educational expectations. If the mother had more education than the father, a significant number of the offspring would attend college (Krauss, 1964).



During the 1960's and 1970's, research studies investigated Black males from lower socio-economic backgrounds. These individuals were viewed as not aspiring to goals because of a lack of encouragement from home. Black males opted for the military or technical schools, rather than college because educational role models did not exist (Collison, 1987). The role models that did exist were often within the field of sports or the arts (Moynihan, 1965). It was felt that if Blacks could look around and see others like themselves who had become successful, they too might become motivated (Henderson, 1967). The number of visible models was limited by the population and socio-economic level of the location (Uzzell, 1961). When Black students were asked who they perceived to be the key influence on their educational choice, mothers were indicated (Lee, 1984). Bennett (1964) found that maternal influence appeared stronger and more effective at lower class levels, regardless of race.

Recent research, (Abernathy, 1978; Howe, 1980) indicated that same sex role models had a particularly strong effect on females, with the onus on mothers and friends. Fathers, brothers, and friends influenced males to a lesser degree. If fathers had large

incomes, sons tended to choose them as the influential figure. In these instances, fathers were viewed as successful and chosen as a more credible source of advice (Larson, 1971; Rosen, 1978; Dole, 1982).

Teachers are natural candidates for role models. The very nature of learning by the students' repeated observation of the teacher, invites the student to select the teacher for a role model. Whether educators in the profession served more as models for style, manner and attitude, than models for skill and knowledge utilization has not been determined (Personeau, 1980; Adelson, 1980; Hibbard, 1983; Moriearty, 1985). Teachers as models were not always positive. Identification may have been made with a negative model, the students thinking: whatever the teacher is, I will not be; whatever the teacher is for, I will be against (Hibberd, 1983).

Teachers and faculty members were noted as helping students make an occupational choice (Carlin, 1960; Tangri, 1972; Allison, 1983; Farmer, 1985). School counsellors were indicated as negligible influences (Pallone, 1970; Abernathy, 1978; Lee, 1984).

Overall, the influence of family role models has been cited by research as the first and foremost

influence. While family socio-economic status, income, occupational and educational level were indicated as passive factors in determining the choice of occupation; parental attitudes, values, and behaviors were an active influence.

From the evidence available it seems clear that family history, peers, the community in which one is reared, the socio-economic status, individual's perceived view of the opportunity structure, exposure to a variety of work role models, and the amount and level of accurate career information had an impact on occupational choice.

#### **2.4 Occupations of Indian/Natives Historically**

The preponderance of research studies investigating the influence of environmental factors, and the suitability of the occupational choice approaches is limited because they utilized white, middle class samples. For this reason, it was difficult to gauge the generalizability of the approaches and/or variables reviewed in the preceding section to Indian/Native people. The following section describes occupations held by Indian/Native people historically, and draws analogies between the manner of

choosing an occupation with the process suggested by the approaches.

#### **2.4.1 Occupations Chosen During Pre-European Time Period**

Education is as old as human society and every human society has its own particular way of making its children into full-fledged adult participants in its culture (Havighurst, 1957). Traditionally, the adult members of an Indian tribe were responsible for the education of the young, preparing them for whatever way of life they were to lead. Lifestyles reflected the basic activities of hunting, fishing, and other forms of food gathering. Acculturation and socialization measures were oriented to these activities. Children of each sex were trained to perform the various functions that would eventually be expected of them when they assumed adult roles in the social system. Education enabled the children gradually to become functioning, contributing members of their society, and because they felt a part of a stable social system, they knew who they were and how they related to the world and people around them ( Neihardt 1929; Mandelbaum, 1940; Havighurst, 1957; Ahenakew, 1973).

Each member of the tribe was responsible for specific occupations.

The buffalo hunt was an activity in which the group worked together but with clearly understood roles. The procedure involved stampeding a herd of buffalo into a corral which was built under the supervision of a shaman. Young men went out at night to locate the buffalo and herd them towards the pound. When the buffalo approached, a single horseman, who had the ability to entice the animals to follow, rode out to guide them into the chute. Once inside, men stationed behind barriers shot the buffalo. Women followed the hunters, and as the buffalo fell, butchered them and transported the meat and hides to the camp. The shaman expressed his thanks to the spirit world for providing the buffalo, by singing his power song during the butchering. Small children brought wood to the camp, preparing for the feast. The camp crier apportioned the meat (Mandelbaum, 1940).

During such a hunt, certain individuals were accorded positions of more or less responsibility than others. The shaman who chose the location and supervised the building of the pound, received the power to do so by a spirit helper. The horseman, who

led the animals into the chute, regarded the buffalo as his spirit helper. The camp crier who apportioned the meat was chosen by the Chief, because of his excellent war record. Positions of leadership and responsibility were delegated on the basis of a vision quest and the exhibition of specific traits (Mandelbaum, 1940; Dugan, 1985).

Everyone was expected to seek at least one vision, both for the personal upbuilding that it provided, and for the benefit it gave to the tribe by adding to the cumulative store of power which was gained through the totality of all the visions of its members. The desire to begin a vision quest was considered a call from the Great Spirit (Dugan, 1985), for from this power alone could come the strength and insight to lead a successful life. From the moment of inspiration, there was a traditionally structured path to follow (Neihardt, 1932; Mandelbaum, 1940). Indian boys, when approaching puberty, sought visions. The father or grandfather would take the boy to a secluded spot and instruct him to pray and fast, concentrating upon his desire for a supernatural visitation. Girls were apt to acquire power during menstrual seclusion. Through the visions, powers were bestowed upon individuals,

enriching specific traits and enabling them to hold certain occupations (Mandelbaum, 1940).

The Chief of the tribe held the most prestigious occupation.

Crazy Horse became a Chief because of the power got in a vision when he was a boy ... it was this vision that gave him his great power, and when he went into a fight, he had only to think of that world to be in it again, so that he could go through anything and not be hurt (Neihardt, 1932, p. 85).

A man became a Chief because of his accomplishments in battle, ability as a hunter, an orator, and provider for his people. Next to the Chief in status was the Warrior Chief. This individual displayed the most courage and fighting ability during warfare. He led the Warriors, a group of young men who had accomplished brave deeds. The Worthy Young Men were lower on the prestige scale, but were invested based on their war record. When these individuals acquired a number of material possessions, they were elevated to Warriors (Mandelbaum, 1940). Elders, older people whose own reception of visions had earned them honour among the

tribe, chose the men for the above occupations (Dugan, 1985).

From the evidence available, it appears that each member of a tribe was cognizant of his/her responsibility for the survival of the group. During puberty, specific individuals were blessed with a vision, strengthening a certain trait. According to the developmental approach, as developed by Ginzberg (1951) and Super (1957), occupational choice process occurs primarily during the adolescent period, closely linked with physical changes. The trait theorists (Parsons, 1909; Kitson, 1925; Hall, 1928), emphasized that one must have a clear understanding of oneself, one's aptitudes, and abilities. The vision quest of Indian people provided self-clarification and a rich blessing upon specific traits.

Overall, it would appear that the Indian way of child raising promoted the selection of occupations as elaborated within the trait and developmental approaches. During this early time period, the Indian people were cognizant of the value of specific learning experiences and the effect on occupational choice. Similar concepts were developed by the occupational theorists in the 1900's.



#### **2.4.2 Occupations Chosen During Fur Trade Era,** **1611-1850**

The year 1611 is documented as the first trading encounter of a Cree Indian with Henry Hudson (Thistle, 1986). The hunter happened upon Hudson and his group, and was given a knife, looking glass, and a handful of buttons. The hunter left and returned with two deer and two beaver skins, showing himself to be acquainted with the process of trade. The Cree were already well versed in the process of interethnic trade, and a wide ranging system of aboriginal trade was used as a model of conduct (Dyer, 1984).

In the following two decades, the Cree established a trading system with the French "coureur de bois" (Thistle, 1986) and the Northwest Company. In 1668, the Hudson's Bay Company arrived, creating active competition between the French and the English for the Indians' furs and food. The advent of the trading companies marked the opening of a new phase in tribal fortunes.

The influx of non-Indian traders put an end to the aboriginal existence for a specific group of Indians who lived around the post. This group, the Home Guard Cree (Thistle, 1986) provisioned the traders in lean

times and called on them for help when the hunts failed. These Cree did not move seasonally following the migration of game. The Home Guard Cree culture altered with the introduction of European goods and the occupational emphasis from food gathering to fur trapping. The obtainment and preparation of hides created tasks delegated to the different sexes. The availability of utensils and weapons made other tasks obsolete. Through unions with the European traders, the Indian women assumed a new role. They became an important part of the labour force at the understaffed Company posts (Van Kirk, 1975); as interpreters between the traders and the Indian people, and facilitators of trade between the two groups (Brown, 1976). The men became allies, aides, and guides to the English and French.

The traders' arrival disturbed the pattern of selecting occupations. For example, the strategy of selecting the Chief was altered. Traditionally, the Chief was chosen for his qualities as a hunter, warrior, and an orator. The trading companies made it a matter of policy to deal only with the Chiefs and had conferred many honours (medals, clothing etc.) upon them to enhance their authority over their followers.

The Companies wanted Chiefs to be reasonable and diplomatic in their demands for trading goods.

According to Mandelbaum,

When a group arrived to trade at a post, the factors customarily presented the chief with several barrels of whiskey and a large amount of trade goods to distribute among his followers. Thus it became a matter of some importance to be recognized as chief of the Company. Since the traders favoured the peaceful, industrious trappers and discouraged the aggressive troublesome warriors, in late years certain chiefs arose whose war achievements were not outstanding (Mandelbaum, 1940, p. 223).

The introduction of the gun obliterated the traditional methods of hunting buffalo. The shaman was not required to determine the locale of the buffalo pound. Warfare was no longer a tribal undertaking and instead took the form of small raiding parties organized to promote individual achievement rather than the interests of the tribe. The Warrior Society disintegrated (Mandelbaum, 1940).

The outbreak of smallpox decimated many of the Home Guard Cree. The shaman did not have the power or

resources to cure the dying.

The nephew of a Chief spoke in Cree in the name of his whole tribe ... he begged me to receive them all into the number of the children of our Father, to have pity on them and their families, that they were in a general condition of destitution, lacking axes, knives, kettles, that they hoped to get all these things from me if I would let them come to my fort (Mandelbaum, 1940, p. 176).

Based on Thistle's investigation of dependence upon the fur trade, "dependence on the fur trade by definition assumes the necessity of dependents to participate in order to subsist" (Thistle, 1986, p. 85). The survivors were dependent.

However, the majority of Cree continued to move inland and lived well enough on their own. Contact between the Western Wood Cree (Thistle, 1986) and the Europeans was distant, brief, and sporadic. In comparison to the Home Guard Cree, the Western Wood Cree did not alter their central organizational structure, beliefs, and values.

The Western Wood Cree began to experience more intensive contact with the traders because of the deregulation of trade (1768) and greater influx of non-

Indians. The Cree were able to manipulate the traders so that the Cree became the main beneficiaries of the increased level of competition between the Hudson's Bay and Northwest Companies. The Cree were successful in persuading both groups of European traders that the best furs went to the competition. To reciprocate, the traders would ply the Indians with additional goods to guarantee exclusive trade with their Company.

In 1774, Cumberland House was established as an inland post. This provided the Cree with a strategic advantage. The Company needed them as allies to help protect the post, build the canoes, and transport the furs to York factory. The Cree were fortunate in that they literally surrounded the trading post and other tribes were forced to use them as middlemen. Distant tribes traded furs to the Cree for guns, knives, and iron utensils. Those who wished to trade directly with the Company were gradually driven out of their traditional homelands (Sealy, 1974). The Cree emerged as independent middlemen, secure in the knowledge of their own importance and power. Company records show that the Cree were trading goods for alcohol and tobacco and luxury items, not items of subsistence (Thistle, 1986).

In 1821, the amalgamation of the Hudson Bay Company and the Northwest Company brought an end to the competitiveness of trading. There was a decreasing reliance on the Indians because of the emergence of the "countryborn" (Brown, 1976), children born of Indian women and traders. These individuals were regarded as provisioners, establishing gardens within the post compounds and trapping. The countryborn provided a valuable sector of the Companies' labour force. They were trained by their Indian relations in hunting and trapping, and were well versed in the operation and administration of the Companies' organization by their non-Indian relations. They were in a position to choose from the best of both worlds, creating an active demand for their labour by both the Indian and non-Indian traders.

The Indians' participation in the trade system continued to be voluntary and seasonal. The Europeans did not exert political, economic, or social control over the Indians, and the Indians simply did not engage in trapping as their primary subsistence pattern during this period (Thistle, 1986). In 1850, the demise of the buffalo and the fur trade went hand in hand.

The preceding descriptions illustrate the disintegration of the traditional mode of selecting and acquiring an occupation for the Home Guard Cree. For the Western Wood Cree, their ability to make and execute decisions with reference to their new interests, dramatizes their strength and organization as an independent nation. They created and assumed new roles; middlemen, provisioners, entrepreneurs, yet maintained old roles; hunters, craftsmen, transporters. The Western Wood Cree were still assuming roles based on the matching of abilities with the opportunities available, as suggested in the trait factor approach (Parsons, 1909; Kitson, 1925; Hull, 1928).

The sociological approach, Caplow (1954), Miller (1951), and Blau (1956) claimed circumstances, specifically socio-environmental largely determined occupational choice. The European fad for a beaver hat is such a circumstance. The Home Guard Cree allowed the circumstance to determine their occupations; the Western Wood Cree maintained and created occupations because of the circumstance.

### **2.4.3 Occupations Chosen During Mission Era, 1668-1950**

The arrival of the missionaries coincided with the establishment of trading posts because the missionaries were dependent upon the fur trade companies for transportation, hospitality, and use of guides and interpreters (Dugan, 1984). In 1794, the Hudson Bay Company sent 350 spelling books for the schooling of the country born children of its own employees. Education went hand in hand with religion, the concern was education and conversion. The missionary was in charge of the church and the school and the one building serving both functions was built outside the Company's territory. The Indians who had become dependent upon the trading posts for existence were prepared to accept the non-Indian missionaries as they did the non-Indian traders (Dyer, 1984).

The missionaries were vehement in their criticisms of the unions, *en facon du pays* (Van Kirk, 1976), between the traders and Indian women. However, they were quick to utilize the labour force provided by the country born and to train them as teachers and ministers. The same opportunities were not extended as readily to the Indians. Some missionaries lived with



the Indian tribes, following the hunters on their trips for buffalo and becoming immersed in the traditional patterns of life. James Evans, a Methodist missionary invented the syllabics writing system, providing printed material to the Cree.

In 1850, a school house was built at Cumberland House, a forerunner of the residential school. When the treaties were contracted in 1871-1877, between the federal government of Canada and the various Indian bands, provisions were made for education. As stated in Treaties six and seven:

Her Majesty agrees to maintain a school on the reserve allotted to each band, as soon as they settle on such reserve and are prepared for a teacher (Morris, 1980, p. 333).

Her Majesty agrees to maintain schools and agrees to pay salaries of such teachers to instruct the children (Hawthorn, 1966, p. 245).

On the basis of the treaties, the federal government assumed the responsibility to provide educational facilities to the Indian people. The government undertook the responsibility under the Indian Act, 1876. This Act set out terms enabling the government to enter into agreements with the provinces, public or

separate school boards, and religious or charitable organizations for the education of Indian children. Hence, Roman Catholic and various Protestant dominations administered schools. Residential schools appeared.

According to a former residential school student, "Indian culture was never accepted by the school as a real, living culture. Rather it was seen as something archaic and undesirable, something to be annihilated" (Haig-Brown, 1988, p. 7). Life at the residence resembled a strict barracks, close confinement, poor quality of food, rigorous discipline and continuous supervision (Ahenakew, 1973). The students received academic training for a portion of the day; the remainder was spent in the acquisition of homemaking, agricultural, and industrial skills. The administration determined the occupations the students should aspire to upon graduation -

... to wean the Indians from the savage and pagan life of their ancestors and to integrate them into the dominant white culture and society. Because of certain characteristics of their aboriginal culture or inherent in their nature, it was assumed that their role in an integrated society

would be humble, indeed a menial one, hopefully in agriculture or as manual labourers, possibly in skilled or semi-skilled trades (Dyer, 1984, p. 160).

The students were trained but were not motivated to succeed. They learned to milk others' cows, plough others' land, raise crops that did not bring in spending money. Reward for working and pride in ownership were noticeably absent (Ramirez, 1984; Frideres, 1974).

He's the product of a boarding school - all show, speaks English like the preacher, writes a better hand than the Agent, figures like a Bay clerk, knows a lot about many things ... he can do anything that an ordinary farmer needs to do. He has a school diploma that says that - but still he does not seem able to go. The boarding school has taken from him all initiative there may be in an Indian. He will work only when he feels like it, he will never take advice from his elders amongst us (Ahenakew, 1973, p. 139).

Even more serious was the fact that the students became institutionalized. Since everything was provided to them, they learned neither the cost nor the value of

anything. They never had to make a decision, they became completely dependent on others: priests, teachers, Indian agents, and mounties. Students attending the residential schools faced a no-win situation. They were educated and trained to live in a non-Indian society. Their skills relegated them to lower class occupations, their Indian characteristics hindered their chances to succeed. Racism and discrimination were rampant. They had lost the use of their native language and were removed from their culture.

As an Indian it has been very difficult for me to begin thinking about my place in society. It's very difficult because I have been told since early childhood by white teachers and clergymen that my background is one where people are stupid. Because learning has been equated with literacy, I have been urged to discard and suppress everything my people have learned during the thousands of generations that they lived on this continent (Frideres, 1974, p. 101).

These individuals were alienated from themselves and others. They could not effectively identify with their Indian heritage, nor could they identify with the non-

Indian society. They became a "nothing" (Bryde, 1966), burdened with an extremely crippling negative self-image.

A minority of individuals possessing positive self-images did emerge from the residential school. Many of these are present day leaders of the Indian/Native quest for local control. A former student credits the school, "in a lot of ways I have this place (residential school) and the people that put me through it to thank for the strength I got ... a lot of strength I got is what made me into the woman I am today" (Haig-Brown, 1988, p. 105).

The students produced counter cultures in their resistance to the oppressive system of the school. Much of this culture was built around opposition to the society of rules and regulations guiding the students' lives. The students developed an intricate process of resistance: passing notes between males and females, meeting at locations deemed out of bounds, stealing food from the kitchen and gardens, wine from the chapel, and creating a barter system of contravene goods. Camaraderie was created by the common involvement in the crime. Each small step out of line was an important one in self-definition (Haig-Brown,

1988). Others, rather than actively resisting the system, chose to work it to their advantage.

Respecting supervisors and working harder led to their being assigned to tasks of more responsibility. In privileged positions these students gained considerable control over their own lives and as a result developed a sense of self-esteem.

Specific roles evolved.

I became a kind of advocate for some of the people who I thought couldn't help themselves. I often became too outspoken in helping a person out of a jam. I tried to rationalize why they did it. So he was punished and I suppose because I challenged the supervisor in front of the whole group, I was punished with him ... after awhile I got my rewards for it, he'd slip me a carrot for a retainer fee (Haig-Brown, 1988, p. 96).

A new role in the sub-culture was defined. Groups of children defined roles, projects and ways of daily life for and with one another. Although other aspects of school also influenced the children's development, these opposition movements are clearly in peoples' memories as times of strength (Haig-Brown, 1988).

To summarize this period of history, the missionaries had been involved in the education of Indian/Native people since the late 1600s. When treaties were contracted between the government and Indian bands education was a provision. The government passed the responsibility to the Churches. The children received a minimum level of education and skill training at the residential school, however few used these skills because the incentive and motivation to succeed had been removed, and jobs in which they could use the skills did not exist. Successes from the school attributed familial advice for their success, while others were motivated to resist and survive the system. The extreme use of force usually results in a high degree of resistance (Owen, 1967).

Occupations chosen during this time period may reflect the arguments proposed in the sociological approach. According to the sociological theorists (Miller, 1951; Caplow, 1954; Blau, 1956), work that individuals entered and the work values that developed were stimulated by the social context in which they grew up. The type of work and its values appeared to be considerably different from one social class to another. For residential school students, their

occupations were selected by the school's administrative body. The administration determined the occupations, usually skilled or semi-skilled trades, as realistic choices and aspirations for students of Indian ancestry.

#### **2.4.4 Occupational Choice During Government Control, 1950**

After World War II, education ideology underwent a transformation. Pressure from non-Indian groups persuaded the federal government to appoint a national superintendent of Indian education. This person was to provide leadership to educators and improve the funding and supervision of education. In 1948, a special joint committee of Senate and House of Commons issued a report recommending that Indian/Native children attend the same schools as their Canadian counterparts. The federal government would pay tuition and other expenses. The Indian/Native people felt this was another attempt designed to adversely affect their dignity, heritage, and a violation of their treaty rights. The goals of education as perceived by the two groups were at extreme ends of the spectrum:



Whites view education as a design for assimilation; the Indians view education as one of the major tools that will help us strike off the shackles of poverty and the tyranny of government direction (Cardinal, 1977, p. 60).

Again, education was operating in isolation from the people. The Indian/Native people were not consulted. The schools may have felt they were providing the students with equality of opportunity; however, treating everyone the same offends the notion of equality. Ignoring differences means ignoring legitimate needs (Saskatchewan Human Rights Commission, 1985). The culture shock first perpetrated in the residential school continued in other forms in the public schools.

From the moment an Indian child starts school his native life and culture is put in question. The only history he studies is the history of the white man. The primary readers are all about white people and white ways ... he must learn the social structure of the white man and learn it to the exclusion of all other social structures. The demands on Indian children are many. The chances of his feeling inferior as a result of the

condemnation by inattention and discrimination are great (Whyte, 1960, p. 27).

The students were unsuccessful, with 96 percent not completing high school (Hawthorn, 1967). The majority of the students dropped out of school between the ages of 13 and 18 (Saskatchewan Newstart, 1975).

For most individuals, the period of adolescence, 13-18, involves a search for an identity; there is pressure from the environment to assume responsibility and make major decisions (Super, 1957; Erikson, 1968). Choice of occupation is the first important decision to be faced, a decision that affects the future. Choosing an occupation is a way of telling the world - this is what I am. Having a job that society values and doing it well enhances self esteem and aids in the development of an increasingly secure, stable sense of identity (Goslen, 1973).

Ginzberg (1951) concluded that children with a good developmental history easily choose an occupation. Indian/Native youth growing up in an alien schooling environment suffered an identity crisis (Erikson, 1968; Zentner, 1973). The question 'who am I?', depends in part upon how one answers the question 'what is this society and this world in which I live?' For

Indian/Native youth, an answer to the question 'who am I?', involves 'where do I belong?'

The pressure to make a choice regarding a vocation comes on the Indian youth just when he is becoming aware that he is more than the child of his parents; he is, inescapably a member of society, but which society, Indian or White? (Castellano, 1970, p. 59).

The adult images which education presented to Indian students bore no relation to what the students perceived themselves to be, and the educators did not have the knowledge nor the power to elicit from the students a dream that could be turned into a reality (Castellano, 1970).

A strong cultural identity was linked to scholastic success (Kidwell, 1986; Huffman, 1986; MacIntosh, 1987). They found that the crucial factor in educational achievement was the retention of the traditional cultural identity and heritage. This factor was instrumental in facilitating a strong sense of personal self-identity and confidence.

What became of the Indian students who opted to leave school? Usually, they became unemployment statistics. Both reserve and urban centers offered few

job openings, the lack of education relegated the individuals to lower class occupations. The unemployment rate of Indian/Native people was in the range of 40 to 90 percent (Indian and Northern Affairs Canada, 1979); 70 percent of the working age Indian/Native people were employed for less than nine months of the year; 76.5 percent of the people living on reserves were on social assistance (Sask. Indian Cultural College, 1985); and the employed tended to be concentrated in lower skill, lower wage employment sectors (Clatworthy, 1983; Brady, 1984). In 1975, one percent of Saskatchewan's Indian population were employed in managerial, professional, technical, clerical, sales and service positions; 19 percent farmers and farm workers; 12 percent loggers; 17 percent fisherman, trappers, hunters; and 18 percent craftsmen and production workers (Statistics Canada, 1978).

The Indian ranks at the bottom of virtually every social statistical indicator. Indian people on the average have the highest infant mortality rate, the lowest level of educational attainment, the lowest per capita income and the poorest housing and transportation in the Nation. The

alarming suicide rate of young Indians is perhaps the most troubling reflection on the conditions of Indian life (Ryan, 1980, p. 507).

Attention was given to the plight of Indian/Natives living in Canada. Indian/Native leaders were vocal in their demands for the betterment of their people. Both Indian/Native and non-Indian groups had to assume the responsibility to improve the educational, economic, and social patterns. A viable economic development program was needed to address the particular difficulties the unemployed confronted in preparing themselves for the workforce.

In 1976, few Indian/Native people owned, managed, or were employed by the businesses on reserves or in surrounding communities. This condition began to change through the Indian Economic Development Fund (IEDF) and the education of Indian/Native people in business practices. The IEDF made direct loans, loan guarantees, and grants to the Indian/Native business community. A volunteer organization of 1500 senior executives and technical specialists was established to assist in getting the businesses started. An increasingly influential middle class began to emerge. These individuals had the skills and experience to work

effectively with governments and corporations alike on behalf of the Indian/Native people.

Government initiatives had begun to influence corporate sectors to find ways to increase the participation of Indian/Native people in the labour force. A number of employment programs were spin-offs (Grant, 1983). In 1977, corporations offered pre-apprenticeship training, academic upgrading, and eventually, full employment. Programs were created for the development of life skills, family counselling, and social and cultural training.

According to Grant (1983), individuals were not hired in an attempt to obtain a percentage of Indian/Native employees on the payroll. "Quota systems that are not performance oriented defeat the purpose for which they were established. Numbers cannot be sustained if individuals are forced to quit because of insufficient job preparation" (Grant, 1983, p. 62). The focus was on the person's ability. The employer tried to match employees, based on their potential, aptitude, vocalized preference to a specific job - allowing for training to maximize their abilities.

Another concerted effort to improve Indian/Natives' socio-economic status took the form of

government-sponsored Indian/Native training programs. During the late 1970's in Saskatchewan, attempts were being made to meet the need for trained professionals on and off reserves through the following programs: Indian Special Constable, Legal Studies for Native People, Native Career Development, Recreation Technology, Dental Therapy, Indian Social Work, Indian Teacher Education, Northern Teacher Education, Urban Native Teacher Education, Native Studies Instructor, Indian Management, and Human Resources Development.

It would appear that during the 1970s and 1980s, government and corporate interventions had begun to improve Indian/Native participation in the labour force. Diminished employment opportunities on reserves had created a migration of people to the cities. Socio-economic indicators portrayed the Indian/Native people as suffering a subsistent level of income, high rates of unemployment, low occupational status, and intensive welfare dependence.

Occupations held during this period had become diverse. The individuals chose the occupation because they possessed the required aptitudes to complete the training and work successfully within the specific occupational field. The design and availability of

training, exclusively for people of Indian/Native ancestry, would be an incentive for the people to enroll. The process of individuals basing their choice of an occupation on the matching of personal aptitudes and abilities with the available choices within the occupational world suggested the approach developed by the trait theorists (Parsons, 1909; Kitson, 1925; Hall, 1928).

#### **2.4.5 Occupational Choice During Local Control**

Tell them to try to climb higher themselves by doing the best that is in them to solve the Indian problem ... by observing the white men as they go about the duties of the land. And tell them to get their children educated, as if life depends on that for it does (Ahenakew, 1973, p. 136).

Indian/Native people view their children as their greatest resource: their future as a nation and as identifiable and distinct people was based on this resource (McCaskell, 1986). Education is viewed as a panacea, the road to a better life (Kirkness, 1983). If the children are to be successful academically, the education system should be controlled by the community which it serves, and should encompass traditional



patterns of learning. The National Indian Brotherhood (1972) presented "Indian Control of Education", a policy paper which emphasized the significance of local control and parental involvement in their children's education. In essence, Indian/Native schools needed a framework consisting of policies and procedures determined by the parents and needs of the community in which the school existed.

Band control schools appeared to be successful. Students were provided with an education enabling them to have greater freedom of choice than they had experienced in the past. For some, this meant staying in their home community; for others, moving elsewhere. Possessing a strong, culturally relevant academic program, the students were in a position to make choices (Wyatt, 1977; Campbell, 1983). For educators, to prepare the students for such a move became one of the most difficult and challenging tasks of education (Sealy, 1974).

Indian/Native people during the 1980s chose from a wide range of occupations: 20 percent in managerial/professional positions; 17 percent construction/trades; 16 percent service; nine percent clerical; five percent machine/fabric; three percent sales; and one percent

fishing/trapping (Statistics Canada/Saskatchewan Census, 1981). A review of the literature supports the view that the majority of Indian/Natives were in people-oriented occupations (Waldram, 1986; Nagler, 1972; Price, 1979; Haig-Brown, 1988). Historical circumstances, provided for in the sociological theory, could explain the preponderance of people in these occupations. The Indian/Native peoples' dependence upon the government, racism and discrimination, and responsibility for their own survival as a people, could promote individuals to choose occupations in which they could alleviate the suffering experienced by their people, and ensure future generations would never be exposed to the same strife. As stated in the quotation at the beginning of this section, their goal was to "solve the Indian problem".

In 1985, Saskatchewan Indian/Native women echoed the same sentiment: "Education would enable their youth to become doctors, lawyers, ... and more importantly, come back and help their own people in the future" (Poelzer, 1986, p. 99). The American Employment Research (1974), elaborated on this thought. It discovered that many of the poor and culturally different seem to have an adaptive skill

base most suitable for dealing with people, particularly those people who have similar problems and aspirations. As described, "they both literally and figuratively talk the language of the poor" (American Employment Research, 1974, p. 6).

Sharing, whether it be food, money, advice, or a helping hand, is the foundation of most people oriented occupations. The concept of sharing, as exhibited by many Indian/ Native people through past events and still evident today was examined by researchers who developed trait factor approach.

The significance of sharing food and other goods can be interpreted in different ways, but it seems useful to see it in the present context as the recognition of some band-kinship relation, friendship relation, community of interest or territorial contiguity - between the people sharing (Bernier, 1968, p. 57).

Indian/Native people may have been exhibiting behaviors that reflected the trait approach in their feelings of who should hold certain occupations. American Indians continued to have a very different concept of leader, in contrast to non-Indians (Lewis, 1980). They said:

Person chosen as a leader has the characteristics of a priest, a chief who holds sacred sanctions above secular ones and thus, is a religious as well as a political figure. The leader personifies the elder of the tribe and should represent a father figure (Lewis, 1980, p. 497).

In personal communications with this researcher, individuals have related how family, friends, and/or community members identified a particular inherent trait and continued to encourage and support the development of this ability. Choice of occupation was in deference to the opportunity to utilize this ability. The identification of a specific talent at an early age provided the bearer with a vision, a particular attraction to a calling in life. These individuals did not wrestle with their identity or fret about their future.

Some individuals accept an occupation without regard for ability, aptitude, or desire because they feel this is the most they can expect for themselves, "they rarely aspire to jobs with status. Too many lack the self-confidence to think of themselves as nurses, teachers etc. Nobody ever told them as children to aspire to such roles in life" (Krotz, 1980, p. 101).

Roe (1957) and Holland (1959), the personality theorists, discussed similar situations.

Roe (1957) specifically outlined the early childhood environment as the crucial variable which determined the individual's motivation, and in turn, would raise the occupational level. Early parent-child interactions were the crux in the determination of personality needs in which the individuals would attempt to choose an occupation that could successfully fulfill these needs. The hierarchy of the prescribed occupation would be determined by the environment created by the parents. As suggested - nobody ever told them to aspire to such roles in life.

Holland (1959) did not emphasize the parental role as the determining factor of personality needs or motivation, but described the environment the individual grew up in as dominated by a given type of personality and typified by physical settings posing special problems and stresses. The environment represents a somewhat distinctive lifestyle which is characterized by preferred methods of dealing with daily problems, and includes such variables as values, interests, preference for playing various roles, and avoiding others. The individual undergoes a self-

evaluation of his/her life history comprised of social status, economic conditions, education background, and health. Therefore, the individuals preview their life history and their surrounding environment and determine the occupation. Many rarely aspire to jobs with status because the environment does not offer such examples, and the prevalent attitude is, they could only be successful in opportunities within their environment.

To summarize, local control has prepared Indian/Native people to make decisions regarding locale and choice of occupations. The majority were employed in people-oriented occupations. The sociologists could explain the need to help others as a reflection of historical circumstances. The trait theorists would base their explanation on the concept of sharing and the substantiation that many choose occupations based on the identification of a personal trait. For those individuals who did not choose an occupation, the personality theorists suggested that family interactions or the environment the individuals grew up in, were not conducive to enhancing self-motivation.

It is important to remember that the present way of life of Indian/Native people is not functioning in isolation from the past. The relationship between traditional Indian/Native culture and the contemporary

culture is complex. The past pervades every aspect of the present. The choice of occupation may have been affected by the past. To fully understand why specific people chose a specific occupation, one must be cognizant of historical events that occurred in these people's lives. Aspects of occupational approaches may apply to the explanation of occupational choice.

## **Chapter Three**

### **3. Procedure of the Study**

This chapter outlines the procedures that were followed in organizing and conducting a study of the variables identified by 115 Indian/Native educators as related to their decision to become teachers. The chapter describes research methodology, data collection instrument, sample selection, data collection, sample, statistical hypotheses, and analytical procedures.

#### **3.1 The Research Methodology**

A descriptive survey was used in this study. In descriptive survey research, data specified in the problem are obtained from a clearly defined population to describe the population in terms of the variables studied. Descriptive survey research is characterized by classification of the data relevant to the variables studied. When summaries of such data result in statements or inferences concerning the population, these statements are descriptive generalizations (Englehart, 1976).

For this study, the data were collected through a mail questionnaire sent to 185 Indian/Native teachers.



The variables defined to describe the sample were: age when the questionnaire was completed, age when the decision was made to become a teacher, ethnic identity, type of school attended, and type of funding received while attending a teacher education program. Data from 115 returned questionnaires were compiled and analyzed, and findings and conclusions were reported.

### **3.2 The Data Collection Instrument**

A search of the literature found no instrument that appeared to be directly applicable to the study, therefore, the researcher chose to develop a data collection questionnaire.

The questionnaire was made up of two sections, one comprising five questions, and a second section of 60 statements (see appendix B). In each case, respondents indicated the category which most aptly described them. The first question, 'age when the questionnaire was completed', had three response categories: 19 to 30 years, 31 to 45 years, and 46 years or older. These categories were chosen on the basis of developments within the Indian/Native education process. It was assumed that respondents between the ages of 19 to 30 years had attended a school influenced by the movement

towards Band control and the direction to initiate Indian/Native input. Respondents between the ages of 31 to 45 years would likely have attended school during the time of government control, when the focus was assimilation. The respondents of 46 years or older, would likely have attended mission/government residential schools or provincial schools in which the emphasis was to receive education and skill training to exist in society.

The second question, 'at what age did you decide to become a teacher?', had four categories. These categories were based on the developmental approach to occupational choice (Ginzberg, 1951). Within this approach, the ages 6 to 10 years comprised the fantasy period, 11 to 18 years, the tentative age, and 19 to 25 years, the realistic period. The category, 26 years or older, was included based on the researcher's communication with Indian/Native teachers. Many of the Indian/Native students attending a teacher education program were older than non-Indian education students.

The third question, 'ethnic identity', had five response categories. They were Status Indian with treaty, Status Indian without treaty, Metis, Non-Status Indian and Other. The 'Other' category, was included

to give the respondents an opportunity to disagree with the other four categories.

The fourth question, 'type of school attended for the majority of the schooling years', had five response categories: residential, federal, band control, provincial, and other.

The final question, 'indicate who you received the majority of funding from while attending a teacher education program' had five response categories: Indian and Northern Affairs Canada, province, parents, self, and other. Status Indians with treaty are eligible for funding from Indian and Northern Affairs Canada. Metis may receive funding in the form of Gabriel Dumont bursaries and Northern Teacher Education Program's student allowances. Student loans are available for any student from both levels of government.

The second section of the questionnaire was comprised of sixty statements describing elements which may have helped the respondent decide to become a teacher. Respondents indicated if the statement was 'very important', 'somewhat important', 'uncertain', 'unimportant', or 'very unimportant'. If the respondents thought a statement was 'very important',

they indicated this by circling '5'; 'important' '4'; 'uncertain' '3'; 'unimportant' '2'; and 'very unimportant' '1'.

The sixty statements were divided into six categories, each of which related to one of the five approaches to occupational choice as described in Chapter Two. A final category was developed, addressing educational concerns of Indian/Native people. An assumption of this study was that because of the historical, cultural, and educational events experienced by Indian/Native people, a unique set of Indian/Native concerns may have been related to the decision to become a teacher.

Statements in the first section of this part of the questionnaire were based on the trait factor approach, which suggests that individuals attempt to match interests and abilities with opportunities within the occupational world. Included in this category was the environmental factor, 'knowledge of occupations'.

Statements 12 to 19, made up the second section and were based on the personality approach according to Roe (1957). Here parent-child interaction is thought to be the crucial variable in the development of personality traits which influence later occupational

choice. According to Roe, individuals who chose teaching as an occupation, should have families that make them feel wanted and needed, and motivate them to succeed in their endeavors. Included in this category was the environmental factor, 'family attitudes'.

The third section, statements 20 to 27, was based on the personality approach according to Holland (1959). He emphasized the environment the individual grew up in as dominated by a given type of personality, and typified by physical settings that posed special problems and stresses. The environment represents a distinctive lifestyle characterized by preferred methods of dealing with daily problems, and includes such variables as values, interests, preference for playing various roles, and avoiding others. Individuals review their life history and their surrounding environment and decide upon an occupation.

Statements 28 through to 42, comprised the fourth section, and were based on the developmental approach. Statements described actions discussed within Ginzberg's (1951) three stages of occupational choice, and Super's (1957) hypothesis that a search for a job was a search for an identity. Included within this approach to occupational choice was the identification

with role models. As research studies supported the premise that family role models were the first and foremost influence, statements thirty-eight through to forty-two addressed this issue.

The fifth section, statements 43 to 50, were based on the sociological approach (Miller, 1951; Caplow, 1954; Blau, 1958) which indicated that circumstances beyond the control of the individual, specifically socio-environmental, largely determined occupational choice. Included in this approach was the idea that individuals would choose an occupation that would improve their socio-economic status and lifestyle. Since Indian/Native students are eligible for funding while attending a post-secondary institution, statements were included to determine if funding was important.

The questionnaire concluded with statements 51 to 60, that were deemed to be unique to Indian/Native educators. The section entitled, Occupations of Indian/Natives Historically, as found in Chapter Two, provided the frame of reference for these final statements.

### **3.2.1 Instrument Field Testing**

Before the questionnaire was field tested it was reviewed by seven Indian/Native teachers. An adaptation of a strategy devised by Belson was utilized, "ask respondents to repeat the understanding of the meaning of the question in their own words. Questions can be revised until they are understood by all or most of the pre-test sample" (Belson, 1976, p. 426). The teachers read the sixty statements, indicated which ones they felt were ambiguous, and explained to both the researcher and the other members of the group the manner in which they interpreted the statements. Additionally, this group suggested statements they felt should be included. Once revisions, additions, and deletions were made, the questionnaire was field-tested on a different group of educators. When the need arose, the researcher clarified statements and answered questions. Upon completion, the researcher reviewed the questionnaires, adding statements and categories which the field-test group suggested.

### **3.2.2 Reliability and Validity**

"A test is said to be valid if it measures what it is stipulated to measure. In research, what is stipulated is a variable specified in the statement of the problem. A test does not measure what it is expected to measure unless it does so consistently, that is reliably" (Engelhart, 1972, p. 161). According to this statement, to insure that the data collection instrument designed for this study was reliable and valid, certain expectations were required.

To determine validity, the questionnaire should measure the variables as specified in the statement of the problem. Within this study, each set of items on the questionnaire was constructed in terms of the theories reviewed. According to the requirements of face validity, the questionnaire is assumed to be valid if it appears to be valid. However, this measure of validity is not recognized as a precise measure (Engelhart, 1972). To be valid, the questionnaire would have to meet the requirements of construct validity, correlating the scores of this questionnaire with the scores on other measures already accepted as having construct validity. The questionnaire in this study was not subjected to these requirements,



therefore, it was not validated.

To determine if the questionnaire was reliable, the test-retest method was utilized. This method addresses the issue of reliability by determining how consistently the instrument measures what it purports to measure: if the questionnaire was administered to the same group of respondents a second time, would they indicate the same responses? Would their responses, on the two administrations be consistent? For this study, the questionnaire was field tested on 10 Indian/Native educators. An interval of five weeks passed and the same group completed the questionnaire again. The responses obtained from the two testings were correlated using the Pearson Product Correlation, providing the questionnaire with a coefficient of stability of 98.13 percent.

### **3.3 Sample Selection**

The researcher obtained listings of graduates and their addresses from the three teacher education programs: Indian Teacher Education Program; Northern Teacher Education Program; and Saskatchewan Urban Native Teacher Education Program. The listings were compiled and reviewed to determine which graduates were

employed as teachers within Saskatchewan. The researcher also obtained a listing of federal schools and their staff members from Indian and Northern Affairs Canada. The listing was reviewed to determine if any of the staff members were graduates of the Indian/Native teacher education programs. Of the 457 graduates, 364 were employed as teachers within Saskatchewan schools. However, the researcher was only able to contact 185, as correct addresses could not be located for the remaining 179. Since 179 teachers could not be located, the researcher was unable to assume that the 185 teachers of this study characterized Indian/Native graduates. Therefore, findings from this study are not generalizable to the Indian/Native graduates teaching in Saskatchewan.

### **3.4 Data Collection**

In March 1989, 185 questionnaires with stamped, self addressed envelopes were mailed to Indian/Native teachers employed within Saskatchewan schools. Three weeks later, phone calls were made to the sample group, thanking them if they had returned the questionnaire, reminding them to return it if it had not been mailed, and in some instances determining if they had received

the questionnaire. Fourteen additional questionnaires were sent to individuals who had either misplaced or never received the questionnaire.

Table 1 shows the number and percentage of responses.

**Table 1**

**Study Sample of Indian/Native Teachers**

Questionnaires	Number	Percentage
Sent	185	100%
Returned	117	63
Analyzed	115	62

As shown in Table 1, of the 185 questionnaires sent to Indian/Native educators, 117 or 63 percent were returned. Two of the returned questionnaires were not used in the analysis. One of these was sent by an individual who had left teaching to enroll in a nursing program, the other was filled in incorrectly.

Therefore, the sample for this study was 115 or 62 percent of the number of questionnaires initially sent.

Other studies, (Bachrack, 1967; Eckland, 1965; Erodod, 1957; Levine, 1979, Robin, 1980; Borg, 1983)

found that specific techniques stimulated response rate. They included an initial communication requesting participation, a covering letter with a hand-written signature, stamped self-addressed envelope, and follow-up letter or phone calls. Such action yielded a response rate ranging from 68 to 100 percent with percentages increasing with the number of follow-ups. This study used only one follow-up, which may have contributed to the relatively low response rate of 62 percent.

### **3.5 The Sample**

The sample in this study consisted of 115 Indian/Native teachers. In the following section, the sample is described according to the independent variables: age when the questionnaire was completed; age when the decision was made to become a teacher; ethnic identity; type of school attended; and source of funding received while attending a teacher education program. The section concludes with a description of respondents classified by ethnic identity and independent variables.

### 3.5.1 Age of Respondents

Table 2 lists the respondents based on their age when the questionnaire was completed. The largest group, those 31 to 45 years, contained 61 individuals or 53 percent of the sample. Of those remaining, 41 individuals or 36 percent were between the ages of 19 to 30, with 13 individuals or 11 percent being 46 years or older.

**Table 2**

#### Age of Respondents

Age groups	Number	Percentage
19 to 30 years	41	36%
31 to 45 years	61	53
46 years and older	13	11
Total	115	100

### 3.5.2 Age Decision Made to Become a Teacher

Table 3 lists respondents based on their age when the decision was made to become a teacher. The largest group of 46 individuals or 40 percent made the decision between the ages of 18 to 25, followed by 39 individuals or 34 percent deciding at age 26 years or older. Of those remaining, 25 individuals or 22 percent decided between the ages of 11 to 18, with five individuals or four percent deciding between the ages of six to ten.

**Table 3**

#### Age Decision Made to Become a Teacher

Age groups	Number	Percentage
6 to 10 years	5	4
11 to 18 years	25	22
19 to 25 years	46	40
26 years or older	39	34
Total	115	100

### 3.5.3 Ethnic Identity

Table 4 shows the respondents based on ethnic identity. The largest group, Status Indian with treaty, included 78 individuals or 68 percent. This was followed by 36 Metis or 31 percent of the group, and one Status Indian without treaty. No respondent identified himself/ herself as a Non-Status Indian.

**Table 4**

#### **Ethnic Identity of Respondents**

Ethnic group	Number	Percentage
Status Indian with treaty	78	68%
Metis	36	31
Status Indian without treaty	1	1
Non-Status Indian	0	0
Total	115	100

### 3.5.4 Type of School Attended

As shown in Table 5, the largest percentage of respondents, 71 individuals or 62 percent, attended a provincial school for the majority of their schooling years. This was followed by 28 individuals or 24 percent who had attended a residential school, and 15 individuals or 13 percent who had attended a federal school. One person checked the 'other' category, indicating attendance at a school outside of Canada. No one in the sample indicated attendance at a Band controlled school.

**Table 5**  
**School Attended**

Type of school	Number	Percentage
Provincial	71	62%
Residential	28	24
Federal	15	13
Other	1	1
Band control	0	0
Total	115	100



### **3.5.5 Source of Funding**

As shown in Table 6, the largest group of respondents, 65 individuals or 57 percent, had received funding from Indian and Northern Affairs Canada (INAC) while attending a teacher education program. The province of Saskatchewan provided funding for 32 individuals or 28 percent. Included in this category were Saskatchewan student loans, Gabriel Dumont bursaries and NORTEP allowances paid to Metis students. Seven individuals or six percent were responsible for their own funding, six individuals or five percent received funding from their parents, and three individuals or four percent indicated 'other', elaborating that they had received funding through Canada Student loans.

**Table 6****Source of Funding**

Type of funding	Number	Percentage
Indian and Northern Affairs Canada	65	57%
Province of Saskatchewan	32	28
Self	7	6
Parents	6	5
Other/Canada Student Loan	5	4
<b>Total</b>	<b>115</b>	<b>100</b>

### **3.5.6 Respondents by Ethnic Identity and Independent Variables**

The sample for this study was composed of 115 Indian/Native educators, employed within Saskatchewan schools. Based on the respondents' perception of their ethnic identity, 78 were Status Indian with treaty, 36 were Metis, and one was Status Indian without treaty.

**Table 7****Respondents By Ethnic Identity and Independent Variables**

Independent variables	Status Indians with treaty		Metis		Status Indian without treaty	
	Number	Percentage	Number	Percentage	Number	Percentage
<b>Age:</b>						
19 to 30 years	25	32%	16	44%	--	--
31 to 45 years	45	58	15	42	1	100%
46 years and older	8	10	5	14	--	--
<b>Total</b>	<b>78</b>		<b>36</b>		<b>1</b>	
<b>Age Decision Made:</b>						
6 to 10 years	0	0%	4	11%	1	100%
11 to 18 years	15	19	10	28	--	--
18 to 25 years	39	50	7	19	--	--
26 years or older	24	31	15	42	--	--
<b>Total</b>	<b>78</b>		<b>36</b>		<b>1</b>	

Table Continues

Independent variables	Status Indians with treaty		Metis		Status Indian without treaty	
	Number	Percentage	Number	Percentage	Number	Percentage
<b>School Attended:</b>						
Federal	15	19%	--	--	--	--
Residential	28	36	--	--	--	--
Provincial	35	45	35	97%	1	100%
Other	--	--	1	3	--	--
<b>Total</b>	<b>78</b>		<b>36</b>		<b>1</b>	
<b>Source of Funding:</b>						
INAC	63	81%	2	6%	--	--
Province of Saskatchewan	10	13	22	61	--	--
Parents	0	0	6	17	--	--
Self	2	3	4	11	1	100%
Other/Canada Student Loans	3	4	2	6	--	--
<b>Total</b>	<b>78</b>		<b>36</b>		<b>1</b>	

As shown in Table 7, of the 78 Status Indians with treaty, 25 or 32 percent were between the ages of 19 to 30 years, 45 or 58 percent between 31 to 45 years, and eight or 10 percent were 46 years or older when the questionnaire was completed. Based on the age when the decision was made to become a teacher, 15 or 19 percent Status Indians with treaty decided between the ages of 11 to 18 years; 39 or 50 percent decided between the ages of 18 to 25 years, and 24 or 31 percent decided at age 26 years or older. Within this same ethnic group, 35 or 45 percent had attended a provincial school for the majority of their schooling years, 28 or 36 percent a residential school, and 15 or 19 percent a federal school. Indian and Northern Affairs Canada funded 63 or 81 percent Status Indians with treaty, ten or 13 percent received funding from the province of Saskatchewan, two or three percent funded themselves and three or four percent received Canada Student Loans. The two who had funded themselves reported they had lost their status but regained it under Bill C31. It was unusual that ten Status Indians received funding from the province because Status Indians are under the auspices of the federal government.

A typical Status Indian teacher in the sample would be between the age of 31 to 45 years, decided to become a teacher between the ages of 18 and 25, attended a provincial school, and received funding from Indian and Northern Affairs Canada. A least typical Status Indian teacher would be 46 years or older, decided to become a teacher between the ages of 11 and 18, attended a federal school, and was self-funded.

The one Status Indian without treaty included in the sample was between the ages of 31 to 45 years when the questionnaire was completed. He/she had decided to become a teacher between the ages of 6 to 10 years, attended a provincial school for the majority of the schooling years, and was responsible for his/her funding while attending a teacher education program.

Of the 36 Metis respondents, 16 or 44 percent were between the ages of 19 to 30 years, 15 or 42 percent between 31 to 45 years, and five or 14 percent were 46 years or older. Of the 36 Metis, four or 11 percent decided to become a teacher between the ages of 6 to 10, ten or 28 percent decided between the ages of 11 to 18, seven or 19 percent decided between ages 18 to 25 years, and 15 or 42 percent decided at ages 26 years or older. All but one of the Metis sample had attended a

provincial school, the one individual had attended a school outside of Canada. Of this ethnic group, two or six percent received funding from Indian and Northern Affairs Canada, 22 or 61 percent received funding from the province of Saskatchewan, six or 17 percent received funding from their parents, four or 11 percent funded themselves, and two or six percent received Canada Student Loans. The two who had received funding from Indian and Northern Affairs Canada indicated they had married Status Indians with treaty. Within the legal definition, these two would be recognized as Status Indians with treaty; however, it seems they still perceived themselves to be Metis.

A typical Metis teacher within this study would be between the age of 19 to 45 years, decided to become a teacher at 26 years or older, attended a provincial school, and received funding from the province of Saskatchewan. A least typical Metis teacher would be 46 years and older, decided to become a teacher between 6 and 10 years, attended a provincial school and received funding through Canada Student Loans or Indian and Northern Affairs Canada.

### **3.6 Statistical Hypotheses**

This study tested the following statistical hypotheses:

1. No statistically significant difference would be found between variables related to the occupational choice of teachers classified on the basis of age when the questionnaire was completed.

2. No statistically significant difference would be found between variables related to the occupational choice of teachers classified on the basis of age when the decision was made to become a teacher.

3. No statistically significant difference would be found between variables related to the occupational choice of teachers classified on the basis of ethnic identity.

4. No statistically significant difference would be found between variables related to the occupational choice of teachers classified on the basis of type of school attended.

5. No statistically significant difference would be found between variables related to the occupational choice of teachers classified on the basis of type of funding received.

When the findings from the statistical analysis resulted in the acceptance of the statistical



hypothesis, the corresponding research hypothesis was rejected. Conversely, when the findings from the statistical hypothesis resulted in the rejection of the statistical hypothesis, the corresponding research hypothesis was accepted.

### **3.7 Data Analysis Procedures**

The first step of the data analysis was to describe respondents based on the independent variables. While these findings were useful in describing the sample, they did not offer an explanation of an emerging response pattern; therefore, the sample was divided on the basis of ethnic identity, i.e., Status Indians and Metis. This division made it possible to test for differences between the two groups, according to the independent variables.

The second step of the analysis was a frequency count of responses to the sixty statements, according to 'very important', 'important', 'uncertain', 'unimportant', and 'very unimportant'.

The third step of analysis was to determine mean scores for the sixty statements related to the importance of specific people, groups, and/or agents in relation to the decision to become a teacher. To

complete this task, a weighted score was applied to each of the response choices. A score of five was allotted to 'very important', four to 'important', three to 'uncertain', two to 'unimportant', and one to 'very unimportant'. The number of responses to each category was multiplied by the score. This total was divided by the number of respondents who answered each statement to arrive at a mean score.

The fourth step of analysis consisted of ranking the sixty statements, from 'very important' to 'very unimportant', in relation to the independent variables. Based on these variables, the first ten ranked statements were categorized according to the theories of occupational choice, providing the researcher with an indication of the similarities and differences amongst the sub-divisions of respondents in the study.

The final step of analysis was to determine if different variables were related to the occupational choice of teachers classified on the basis of the independent variables. To complete this analysis, the Rank Sum test and Kruskal-Wallis test were applied.

### **3.7.1 Validity of Statistical Analysis**

For this study, a method of analysis was required that could statistically treat ranks in a non-

parametric test. Two powerful tests, based on ranks, have been developed and thought to be almost as efficient as the parametric ones (Horowitz, 1974). They are the Rank Sum and Kruskal-Wallis Tests.

The Rank Sum Test was chosen because it is a test which compares two independent groups using rank scores. In this study, the following independent variables were sub-divided into two classifications: age when the questionnaire was completed; ethnic identity; and type of funding received. The Rank Sum Test determined if significant differences existed and which of the six theoretical categories reflected the difference.

Two of the independent variables, age when the decision was made to become a teacher and type of school attended, were sub-divided into more than two groups; therefore, the Rank Sum Test was not applicable. The Kruskal-Wallis Test, a test for any number of independent groups was chosen. Similar to the Rank Sum, this test determined if significant differences existed and which of the six theoretical categories reflected the difference.

## **Chapter Four**

### **4. Presentation of Findings**

In this chapter, the findings from the analysis of the data regarding each hypothesis are presented. This chapter includes a ranking of the top ten 'very important' statements, the ranking of these statements according to the independent variables, and a discussion of specific variables as outlined in the questions for study. The chapter concludes with respondents' comments regarding the questionnaire.

#### **4.1 Question 1**

Were there differences between the variables related to occupational choice of teachers classified on the basis of the following independent variables:

- a) age when the questionnaire was completed
- b) age when the decision was made to become a teacher
- c) ethnic identity
- d) type of school attended
- e) source of funding received

To investigate this question, five research hypotheses were stated and tested in the null form.

The Rank Sum Test and the Kruskal-Wallis Test, with a probability of .05 were used. The dependent variables were grouped according to five occupational choice approaches: trait approach, personality with the family emphasis, personality with the community emphasis, developmental, sociological and an Indian and Native concerns for the purposes of analysis.

#### **4.1.1 Hypothesis 1:**

**No statistically significant difference would be found between the variables related to the occupational choice of teachers classified on the basis of age when the questionnaire was completed.**

The age groups, 31 to 45 years and 46 years and older, were combined creating a new group of 31 years and older. These categories were combined because the number of respondents in the group, 46 years and older, was too small for analysis purposes. The sixty statements were ranked in order of 'very important', classified on the basis of two age groups, and categorized according to the occupational choice approaches. The ranked statements were subjected to the Rank Sum Test, which determined the value of the statistic (W) computed in the test. Dependent on the

number of ranks, tables and limits were compiled which indicated the value of W that was needed to reach significance at different probability levels. The results are shown in Table 8.

**Table 8**

**Rank Sum Test of Variables Related to the Occupational Choice of Teachers Classified on the Basis of Age Groups**

Occupational choice approaches and concerns	<sup>a</sup> W of age groups 19-30 and 31 and older	<sup>a</sup> W to be significant
Trait	108	94 or smaller
Personality with Family Emphasis	46*	49 or smaller
Personality with Community Emphasis	64	49 or smaller
Developmental	168*	168 or smaller
Sociological	63	49 or smaller
Indian/Native Concerns	77	63 or smaller

\*  $p < .05$  two-tailed

<sup>a</sup>W equals value of the statistic computed in the Rank Sum Test

As shown in Table 10, as significant differences were found for two approaches to occupational choice: personality with the family emphasis and developmental, the null hypothesis was not accepted and the alternate hypothesis was accepted. This finding suggested that respondents between the ages of 19 to 30 years, and the group 31 years and older were influenced by different elements in their decision to become a teacher.

As elaborated in Section 4.3 (pages 126-128) the younger age group, 19 to 30 years, indicated statements within the developmental approach as 'very important'. The older age group indicated statements within the personality with the family approach as 'very important'.

#### **4.1.2 Hypothesis 2:**

**No statistically significant difference would be found between the variables related to the occupational choice of teachers classified on the basis of age when the decision was made to become a teacher.**

The age groups, six to 10 years and 11 to 18 years were combined, creating a new group of six to 18 years. These categories were combined because the number of respondents in the group, six to ten years, was too

small for analysis purposes. The sixty statements were ranked in order of 'very important', classified on the basis of the three age groups: six to 18 years, 19 to 25 years, and 26 years and older; and categorized according to the occupational choice approaches. The ranked statements were subjected to the Kruskal-Wallis Test, which determined the means' variability (H), based on a chi-square distribution. The results are shown in Table 9.

**Table 9**

**Kruskal-Wallis Test of Variables Related to the Occupational Choice of Teachers Classified on the Basis of Age When the Decision Was Made to Become a Teacher**

Occupational choice approaches and concerns      <sup>a</sup>H of age groups 6-18, 19-25, and 26 and older

Trait	6.98*
Personality with Family Emphasis	6.95*
Personality with Community Emphasis	4.27
Developmental	7.72*
Sociological	3.52
Indian/Native Concerns	6.58*

\*  $p < .05$  with 2df

<sup>a</sup>H equals means' variability  
 $\chi^2$  with 2df = 5.99



Significant differences were found within four approaches to occupational choice: trait, personality with the family emphasis, developmental, and Indian and Native concerns. The null hypothesis was not accepted and the alternate hypothesis was accepted. This finding suggested that respondents who decided to become a teacher between the ages of six to 18 years, 19 to 25 years, and 26 years and older were influenced by different variables in their decision to become a teacher.

As elaborated in Section 4.3.2 (pages 130-131) the age groups, 6 to 18 years and 19 to 25 years, indicated statements within the personality with the family and developmental approaches as 'very important'. The other age group, 26 years and older, indicated statements within the trait and Indian/Native concerns approaches as 'very important'.

#### **4.1.3 Hypothesis 3:**

**No statistically significant difference would be found between the variables related to the occupational choice of teachers classified on the basis of ethnic identity.**

The groups, Status Indian with treaty and Status Indian without treaty were combined to form the new

group, Status Indians. These two groups were combined because there was only one Status Indian without treaty in the sample. The sixty statements were ranked in order of 'very important', classified on the basis of the two ethnic groups, Status Indians and Metis; and categorized according to the occupational choice approaches. The ranked statements were subjected to the Rank Sum Test, which determined the value of the statistic ( $W$ ), computed in the test. Dependent on the number of ranks, tables and limits were compiled which indicated the value of  $W$  that was needed to reach significance at different probability levels. The results are shown in Table 10.

Table 10

**Rank Sum Test of Variables Related to the Occupational Choice of Teachers Classified on the Basis of Ethnic Identity**

Occupational choice approaches and concerns	<sup>a</sup> W of ethnic groups Status Indians and Metis	<sup>a</sup> W to be significant
Trait	101	94 or smaller
Personality with Family Emphasis	43*	49 or smaller
Personality with Community Emphasis	73	49 or smaller
Developmental	165*	168 or smaller
Sociological	81	49 or smaller
Indian Native Concerns	67	63 or smaller

\*  $p < .05$  two-tailed

<sup>a</sup>W equals value of the statistic computed in the Rank Sum Test

As shown in Table 10, significant differences were found within two approaches to occupational choice: personality with the family emphasis and developmental. The null hypothesis was not accepted and the alternate hypothesis was accepted. This finding suggested that

the respondents classified as Status Indians and Metis were influenced by different elements in their decision to become a teacher.

As elaborated in Section 4.3.3 (pages 132-133), the Status Indian group indicated statements within the personality with the family approach as 'very important', while the Metis group indicated statements within the developmental approach as 'very important'.

#### **4.1.4 Hypothesis 4:**

**No statistically significant difference would be found between the variables related to occupational choice of teachers classified on the basis of type of school attended.**

The sixty statements were ranked in order of 'very important'; classified on the basis of the three school groups: federal, residential, and provincial; and categorized according to the occupational choice approaches. The ranked statements were subjected to the Kruskal-Wallis Test, which determined the means' variability (H), based on a chi-square distribution. The results are shown in Table 11.

Table 11

**Kruskal-Wallis Test of Variables Related to the**  
**Occupational Choice of Teachers Classified on the Basis**  
**of Type of School Attended**

Occupational choice approaches and concerns	<sup>a</sup> H of school groups provincial, federal, residential
Trait	4.31
Personality with Family Emphasis	5.63
Personality with Community Emphasis	3.12
Developmental	6.21*
Sociological	3.94
Indian/Native Concerns	6.62*

\*  $p < .05$  with 2 df

<sup>a</sup>H equals means' variability  
 $\chi^2$  with 2df = 5.99

Significant differences were found within two approaches to occupational choice: developmental and Indian/Native concerns. The null hypothesis was not accepted and the alternate hypothesis was accepted. This finding suggested that the respondents, who

attended a provincial, federal, or residential school, were influenced by different variables in their decision to become a teacher.

As elaborated in Section 4.3.4 (pages 133-134) the former federal and residential students indicated statements within the Indian/Native concerns approach as 'very important', while the former provincial school students included statements within the developmental approach as 'very important'.

#### **4.1.5 Hypothesis 5:**

**No statistically significant difference would be found between the variables related to occupational choice of teachers classified on the basis of funding received.**

The groups, "parent", "self", and "others" were omitted from this step of analysis as the number of respondents, indicating funding from these groups, was too small for analysis purposes. The two funding groups used in this analysis were Indian and Northern Affairs Canada and the province of Saskatchewan. The sixty statements were ranked in order of 'very important'; classified on the basis of the funding groups; and categorized according to the occupational

choice approaches. The ranks were subjected to the Rank Sum Test. Results are shown in Table 12.

**Table 12**

**Rank Sum Test of Variables Related to the Occupational Choice of Teachers Classified on the Basis of Source of Funding**

Occupational choice approaches and concerns	<sup>a</sup> W of funding groups INAC and province of Saskatchewan	<sup>a</sup> W to be significant
Trait	106	94 or smaller
Personality with Family Emphasis	43*	49 or smaller
Personality with Community Emphasis	54	49 or smaller
Developmental	155*	168 or smaller
Sociological	61	49 or smaller
Indian/Native Concerns	73	63 or smaller

\*  $p < .05$  two-tailed

<sup>a</sup>W equals value of the statistic computed in the Rank Sum Test

As shown in Table 12, significant differences were found in two approaches to occupational choice: personality with the family emphasis, and developmental. The null hypothesis was not accepted and the alternate hypothesis was accepted. This finding suggested that the respondents, classified on the basis of receiving funding from Indian and Northern Affairs Canada or the province of Saskatchewan, were influenced by different variables in their decision to become a teacher.

As elaborated in Section 4.3.5, (pages 134-135), the respondents who received funding from Indian and Northern Affairs Canada indicated statements within the personality with the family approach as 'very important'. The respondents who received funding from the province of Saskatchewan indicated statements within the developmental approach as 'very important'.

## **4.2 Ranking of Statements**

### **4.2.1 Ranking of Ten Very Important Statements**

The sixty statements on the questionnaire were divided into six groups, according to the approaches to occupational choice.



Table 13

Ranking of Ten Very Important Statements

Rank	Statement	Number Indicating	Percentage Very Important	Approach to occupational choice
1	I enjoy working with children/youth	100	87%	Trait
2	Indian/Native teachers were needed in the school	94	82	Indian/Native Concerns
3	I wanted to help my people	85	74	Indian/Native Concerns
4	Indian/Native people are responsible for their own survival as a people	81	70	Indian/Native Concerns
5	I wanted to help Indian/Native people gain control of their education system	76	66	Indian/Native Concerns
6	I enjoy being with people	71	62	Trait
6	When I was growing up, my family valued education	71	62	Personality with family emphasis
8	When I was growing up, my family made sure I attended school regularly	70	61	Personality with family emphasis
9	Becoming a teacher improved my self-esteem	69	60	Developmental
10	When I was growing up, my family's care could be described as loving and protecting	67	58	Personality with family emphasis

As shown in Table 13, the statements receiving the highest response rate, within the 'very important' response group, were ranked and categorized according to their respective approach to occupational choice. Of the ten 'very important' statements, four derived from the category Indian/Native concerns, three from the personality approach with the family emphasis, two from the trait approach, and one from developmental. The remaining two approaches, personality with the community emphasis and sociological concerns were not represented among the top ten ranked statements.

The statement, 'I enjoy working with children/youth' was indicated by 100 individuals or 87 percent as 'very important' in the decision to become a teacher. It appeared that the individuals in the sample chose teaching because it matched their interests and fulfilled some of their personality needs.

The second, third, fourth, and fifth ranked statements derived from the category, Indian/Native concerns, supporting the possibility that Indian/Native people chose teaching for reasons not included in the occupational choice approaches. It appeared that the respondents were aware of the need for Indian/Native

teachers within the school and of the various roles educators could assume to help their own people. The statement: 'Indian/Native teachers were needed in the school' was indicated by 94 individuals or 82 percent; 'I wanted to help my people' indicated by 85 individuals or 74 percent; 'Indian/Native people are responsible for their own survival as a people' indicated by 81 individuals or 70 percent; and 'I wanted to help Indian/Native people gain control of their education system' indicated by 76 individuals or 66 percent as 'very important' in the decision to become a teacher.

For the sixth ranking of 'very important', 'I enjoy being with people', and 'When I was growing up, my family valued education' were each indicated by 71 individuals or 62 percent as very important. The trait approach to occupational choice was reflected in the statement, 'I enjoy being with people', describing the matching of interests and/or personality needs with an occupation. The statement, 'my family valued education', was related to the approach of personality with family emphasis.

Additional information indicated the family as important in the decision to become a teacher. The

following two statements, ranked eighth and tenth described this influence: 'When I was growing up, my family made sure I attended school regularly' indicated by 70 individuals or 61 percent; and 'When I was growing up, my family's care could be described as loving and protecting', indicated by 67 individuals or 58 percent.

Ranked ninth, 'Becoming a teacher improved my self-esteem', was indicated by 69 individuals or 60 percent as 'very important' in the decision to become a teacher. This statement was a reflection of the developmental approach to occupational choice in which the choosing of an occupation was, in effect, choosing a means of improving self-concept.

A ranking of all sixty statements, according to the 'very important' response category, can be found in Appendix C.

**4.3 Ranking of Statements According to  
Independent Variables**

**Table 14**

**Ranking of Ten Very Important Statements According to  
Independent Variables**

Occupational choice Categories	Rankings by age groups	
	19 to 30 years	31 years and older
Trait	1	1,5
Personality/Family	7,10	7,9,10
Personality/Community	--	--
Developmental	3,8,9	--
Sociological	--	--
Indian/Native concerns	2,4,5,6,10	2,3,4,6,8

  

Occupational choice Categories	Rankings by age when decision made		
	6-18 years	19-25 years	26 years & older
Trait	1	1,8	1,5,9,10
Personality/Family	3,4,5	6	--
Personality/Community	--	--	--
Developmental	6	5,9	--
Sociological	--	--	--
Indian/Native concerns	2,7,8,9,10	2,3,4,7,10	2,3,4,6,7,8

Table Continues

Occupational choice Categories	Rankings by cultural identity	
	Status Indians	Metis
Trait	1,10	1,8,10
Personality/Family	5,6,7,9	--
Personality/Community	--	--
Developmental	--	6,7
Sociological	--	--
Indian/Native concerns	2,3,4,8	2,3,4,5,9

Occupational choice Categories	Rankings by type of school attended		
	Residential	Federal	Provincial
Trait	1	1	1,3,9
Personality/Family	9,10	6,7,8,9	6,10
Personality/Community	--	--	--
Developmental	--	--	7,8
Sociological	--	--	--
Indian/Native concerns	2,3,4,5,6,7,8	2,3,4,5,10	2,4,5

Table Continues

Occupational choice categories	Rankings by source of funding	
	Indian and Northern Affairs	Province of Saskatchewan
Trait	1	1,5,7
Personality/Family	5,6,7,8,9,10	--
Personality/Community	--	--
Developmental	--	8,10
Sociological	--	--
Indian/Native concerns	2,3,4	2,3,4,6,9

Table 14 shows the ranking of the ten 'very important' statements as indicated by respondents, classified on the basis of: age when the questionnaire was completed, age when the decision was made to become a teacher, ethnic identity, type of school attended, and source of funding.

#### **4.3.1 Age When Questionnaire Completed**

The age group, 19 to 30 years, gave the first ranking to statement three within the trait approach; second, fourth, fifth, sixth, and tenth ranking to statements 57, 54, 55, 56 and 58 within Indian/Native concerns; third, eighth and ninth ranking to statements

35, 36 and 37 within the developmental approach; and seventh and tenth ranking to statements 16 and 14 within personality with the family emphasis. The age group, 31 years and older, indicated first and fifth rankings to statements three and six within the trait approach; second, third, fourth, sixth and eighth ranking to statements 57, 54, 55, 56 and 50 within Indian/Native concerns; and seventh, ninth, and tenth ranking to statements 17, 13 and 16 within personality with the family emphasis. One difference was evident. The older age group did not include statements within the developmental approach. This may suggest that the age group, 31 years and older, decided to become teachers because of the matching of interests, family influence, and an awareness of the concerns of the Indian/Native people. The younger age group, 19 to 30 years, chose teaching for these reasons, but also included: 'Becoming a teacher improved my self-esteem', 'Becoming a teacher provided me with a sense of identity', and 'I wanted to be a role model to my students'.



#### **4.3.2 Age When Decision Made to Become a Teacher**

In comparing the rankings of statements by respondents, based on age when the decision was made to become a teacher, interesting differences were found. The age groups, 6 to 18 years, and 19 to 25 years appeared more closely matched than those 26 years or older. This was not surprising as the younger age groups may have reflected Ginzberg's (1951) time frame of occupational choice. The age group, 26 years or older did not. According to Ginzberg, the choice of occupation would be made at the latest, by age 25. Individuals selecting an occupation after this age would not reflect Ginzberg's three periods of the occupational choice process.

The group, 6 to 18 years, indicated first ranking to statements three within the trait approach; second, seventh, eighth, ninth, and tenth ranking to statements 57, 55, 60, 54, and 50 within Indian/Native concerns; third, fourth, and fifth ranking to statements 16, 12, and 14 within personality with the family emphasis; and sixth ranking to statement 35 within the developmental approach. It would appear that the younger the age of decision, the more prominent the family influence.

The second age group, 19 to 25 years, indicated first and eighth ranking, to statements three and seven within trait theory; second, third, fourth, seventh, and tenth ranking to statements 57, 55, 54, 56, and 58 within Indian/Native concerns; fifth and ninth ranking to statements 37 and 35 within the developmental theory; and sixth ranking to statement 17 within the personality with the family emphasis. Family influence was not as keenly evident as it was for the younger age group.

The final age group, 26 years or older, primarily chose teaching because of the matching of personal interests with the requirements of a teacher, and because of Indian/Native concerns. This group indicated first, fifth, ninth, and tenth rankings to statements three, six, one, and seven, within the trait approach; second, third, fourth, sixth, seventh, and eighth rankings to statements 57, 54, 56, 50, 58, and 55 within Indian/Native concerns. Rankings suggested that individuals who decided to become teachers when they were older were aware of the job requirements of a teacher, and of the manner in which they could, as teachers, address the needs of their people.

### **4.3.3 Ethnic Identity**

Status Indians gave first and tenth rankings to statements three and six within the trait approach; second, third, fourth, and eighth rankings to statements 57, 54, 55, and 56 within Indian/Native concerns; and fifth, sixth, seventh, and ninth ranking to statements 13, 14, 17, and 16 within family emphasis. The Metis indicated first, eighth, and tenth ranking to statements three, six, and seven within the trait approach; second, third, fourth, fifth, and ninth ranking to statements 57, 54, 56, 58, and 55 within Indian/Native concerns; and sixth and seventh ranking to statements 35 and 36 within the developmental approach. The Status Indians were more influenced by family, than were the Metis. The Metis were more influenced by the opportunity to improve self-esteem and achieve a sense of identity than were the Status Indians.

The Metis sample had attended a provincial school system where ethnic differences may not have been acknowledged and they may have felt 'lost' in determining who they were. Additionally, historical events experienced by the Metis may purport to the loss of identity. Possibly, some Metis may have felt they

did not belong or were accepted in either of their ethnic backgrounds - Indian or non-Indian, and may have continued to search for an identity. Ironically, many books and articles have discussed the 'Indian identity crisis', however, this topic does not appear to be supported within this study.

#### **4.3.4 Type of School Attended**

The differences between the Metis and Status Indians was reflected in the rankings of the statements by respondents, classified on the basis of school attended, and source of funding. The Status Indians, who had attended residential and federal schools, indicated their first ranking to statement three within the trait approach; second, third, fourth and fifth rankings to statements 57, 55, 56, and 54 within the Indian/Native concerns. The residential school respondents indicated second, third, fourth, fifth, sixth, seventh, and eighth rankings to statements 54, 57, 50, 56, 53, 55, and 51 within Indian/Native concerns, the federal respondents indicated rankings sixth, seventh, and eighth to statements 14, 12, and 13 within the personality with the family emphasis. The federal school students would be more partial to family

influence because they lived at home, while the residential school students were removed from their home environment and family influence.

The individuals who had attended a provincial school indicated first, third, and ninth rankings to statements three, six, and seven within the trait approach; second, fourth, and fifth ranking to statements 57, 54, and 55 within Indian/Native concerns; seventh and eighth ranking to statements 35 and 36 within the developmental approach; and sixth and tenth ranking to statements 16 and 15 within personality with the family emphasis. Seventh and eighth rankings were awarded the statements, 'Becoming a teacher improved my self-esteem', and 'Becoming a teacher provided me with a sense of identity'.

#### **4.3.5 Source of Funding**

Respondents, who had received funding from Indian and Northern Affairs Canada indicated their first ranking to statement three within the trait approach; second, third, and fourth ranking to statements 57, 54, and 56 within Indian/Native concerns; and the remaining six rankings to statements 12, 13, 14, 16, 17, and 15 within the personality approach with the family

emphasis. The respondents who had received provincial funding indicated first, fifth and seventh rankings to statements three, six, and seven with the trait approach; second, third, fourth, sixth and ninth ranking to statements 57, 54, 58, 55, and 56 within Indian/Native concerns; and eighth and tenth ranking to statements 36 and 35 within the developmental approach.

To summarize, the statements ranked first and second consistently by the total sample were: 'I enjoy working with children/youth' found within the trait approach, and 'Indian/Native teachers were needed in the school,' an Indian/Native concern. The category, Indian/Native concerns received the majority of the ten highest rankings, regardless of the way in which respondents were classified.

Status Indians indicated influence from family as 'very important' in the decision to become a teacher. The Metis representatives did not indicate family influence, however, improving self-esteem and determining self-identity were deemed 'very important'.

A written description of the statements, rankings, and classification of the sample can be found in the appendix D.

#### 4.4 Question 2

To what extent were each of the following people important in relation to the decision to become a teacher:

- a) family
- b) community
- c) mother
- d) father
- e) grandfather
- f) grandmother
- g) elder(s)
- h) teacher

**Table 15**

#### Importance of Groups of People in the Decision to Become a Teacher

Specific people	5		4		3		2		1	
	N	%	N	%	N	%	N	%	N	%
Family	61	53.8	21	16.7	15	13.2	7	6.5	11	9.6
Mother	35	31.0	18	15.9	31	27.4	10	8.8	21	18.0
Teacher	31	27.4	19	16.9	25	22.1	30	26.0	10	9.0
Father	30	27.0	11	9.9	32	28.8	9	8.0	33	29.7
Community	23	19.9	20	17.9	37	32.5	17	15.4	18	16.0
Elder(s)	20	17.9	14	12.4	27	23.9	5	4.0	49	49.3
Grandmother	20	17.9	10	8.9	29	25.9	10	9.0	46	41.0
Grandfather	19	17.7	9	8.1	25	22.5	15	13.0	47	42.3

Note 5 Very important  
 4 Important  
 3 Uncertain  
 2 Unimportant  
 1 Very unimportant

Results shown in Table 15 show the relative importance of each person or group on the decision to become a teacher.

Influence of family was comprised of the following statements:

- 12 - When I was growing up, my family made me feel wanted and needed.
- 13 - When I was growing up, my family motivated me to do well.
- 14 - When I was growing up, my family encouraged me to strive for a better life.
- 15 - When I was growing up, my family's care of me could be described as loving and protecting.
- 16 - When I was growing up, my family made sure I attended school regularly.
- 17 - When I was growing up, my family valued education.
- 18 - When I was growing up, my family was interested in my school work.
- 19 - When I was growing up, my family wanted me to become a professional.

The number of respondents who rated each of the eight family statements as 'very important', 'important', 'uncertain', 'unimportant', or 'very unimportant' were tallied. Next, this total was



divided by eight, the number of statements directly related to the idea of family. This computation determined that family was regarded by 61 individuals or 53.8 percent as 'very important' in the decision to become a teacher. Another 21 respondents or 16.7 percent rated family as 'important'. Only 18 respondents or 16.1 percent rated family in the 'unimportant' or 'very unimportant' categories.

Importance of community was comprised of the following statements:

- 20 - In the community where I grew up, most people helped each other.
- 21 - In the community where I grew up, teachers were respected.
- 22 - In the community where I grew up, people discussed and solved their problems with others.
- 23 - In the community where I grew up, most people were employed, full or part-time.
- 24 - In the community where I grew up, the people did not want to depend on outside agencies.
- 25 - In the community where I grew up, individuals were encouraged to become successful.

26 - In the community where I grew up, most people chose occupations which would allow them to help others.

27 - In the community where I grew up, individuals helped me prepare myself to become a teacher.

The number of respondents who rated each of the eight community statements determined the following distribution: 23 or 19.9 percent, 'very important'; 20 or 17.9 percent, 'important'; 37 or 32.5 percent, 'uncertain'; and 33 or 31.4 percent, 'unimportant' or 'very unimportant'.

Influence of teacher was comprised of the following statements:

33 - When I was growing up, I wanted to be like a teacher that taught me.

34 - A teacher helped me turn my dream for my life into a reality.

The number of respondents and their ratings were tallied. This total was divided by two, the number of statements directly related to the concept of teacher. The influence of a teacher was regarded by 31 individuals or 27.4 percent as 'very important' in the decision to become a teacher. Another 19 respondents or 16.9 percent rated teacher as 'important'. For 40

respondents or 35.0 percent, teacher was either 'unimportant' or 'very unimportant'.

The importance of mother was determined by the following statement.

38 - My mother influenced me in my decisions.

The number of respondents who rated this statement as very 'important', 'important', 'uncertain', 'unimportant', and 'very unimportant' were tallied. This computation determined the following distribution of respondents and percentages: 35 or 31.0 percent 'very important'; 18 or 15.9 percent 'important'; 31 or 27.4 percent 'uncertain'; and 31 or 26.8 percent 'unimportant' or 'very unimportant'.

Influence of father was determined by the following statement:

39 - My father influenced me in my decisions.

Respondents' ratings determined the following distribution: 30 or 27.0 percent 'very important'; 11 or 9.9 percent 'important', 32 or 28.8 percent 'uncertain'; and 42 or 37.7 percent 'unimportant' or 'very unimportant'.

Influence of grandmother was determined by the following statement:

40 - My grandmother influenced me in my decisions.

Respondents' ratings determined the following distribution: 20 or 17.9 percent 'very important'; 10 or 8.9 percent 'important'; 29 or 25.9 percent 'uncertain'; and 56 or 50.0 percent 'unimportant' or 'very unimportant'.

Influence of grandfather was determined by the following statement:

41 - My grandfather influenced me in my decisions.

Respondents' ratings determined the following distribution: 19 or 17.7 percent 'very important'; 9 or 8.1 percent 'important'; 25 or 22.5 percent 'uncertain'; and 62 or 57.3 percent 'unimportant' or 'very unimportant'.

Influence of an elder(s) was determined by the following statement:

42 - Elder(s) influenced me in my decisions.

Respondents' ratings determined the following distribution: 20 or 17.9 percent 'very important', 14 or 12.4 percent 'important'; 27 or 23.9 percent 'uncertain'; 54 or 47.3 percent 'unimportant' or 'very unimportant'.

It is interesting to note that the number of individuals, 61, indicating that family was 'very important' was substantially higher than the number

indicating other groups of people as 'very important'. Members of a family, 'mother, father, and grandparents' were not regarded as important as was 'family'. The family was important in relation to monitoring attendance at school and motivation for scholastic performance.

The respondents saw the influence of grandmother, grandfather, and elder(s) as 'very unimportant' in the decision to become a teacher. Considering that the majority of the respondents had attended a provincial school, the influence of the older generation may not have been as keenly felt. Provincial schools may have been perceived as non-Indian institutions, following a structure and curriculum that was alien to the Indian way of life. While Indian families valued and respected the older generation, a conflict could occur between the information gathering process exhibited within the school and the traditional way of deriving advice from elder(s).

#### **4.4.1 Mean Scores**

To confirm the importance of specific people or groups in the decision to become a teacher, mean scores were computed, as shown in Table 16. To complete this

task, a weighted score was applied to each of the five responses. A score of five was applied to 'very important', four to 'important', three to 'uncertain', two to 'unimportant', and one to 'very unimportant'. The number of responses to each category was multiplied by the score. This new total was divided by 115, the number of responses to each of the statements.

**Table 16**

**Mean Scores of Specific People and Groups in the Decision to Become a Teacher**

Specific People or Groups	Mean score	Specific People or Groups	Mean score
Family	3.99	Father	2.97
Mother	3.49	Elder(s)	2.57
Teacher	3.27	Grandmother	2.55
Community	3.11	Grandfather	2.46

Family received a mean score of 3.99; mother, 3.49; teacher, 3.27; and community, 3.11; putting these four groups of people into the 'uncertain' category. Father received a mean score of 2.97; elder(s), 2.57; grandmother, 2.55; and grandfather, 2.46; putting these

remaining persons in the 'unimportant' category. On the basis of mean scores it appeared that these groups had minimal influence on the decision to become a teacher.

#### **4.5 Question 3**

To what extent were each of the following internal agents important variables related to the decision to become a teacher:

- a) interests
- b) abilities
- c) identification with a role model
- d) desire to improve socio-economic status
- e) personality

Results shown in Table 17 indicate the importance of each in the decision to become a teacher.

Table 17

**Importance of Internal Agents in the Decision to Become a Teacher**

Internal Agents	5		4		3		2		1	
	N	%	N	%	N	%	N	%	N	%
Personality	71	62.3	35	30.7	6	5.3	0	0	3	3.0
Interests	55	48.7	36	31.0	19	16.8	2	1.8	3	3.0
Identification with a role model	51	44.3	19	16.5	29	25.2	4	3.5	12	10.4
Abilities	50	44.2	39	34.5	18	15.9	6	5.0	2	1.8
Desire to improve socio-economic status	46	40.7	32	28.3	27	23.9	2	1.8	8	7.0

Note 5 Very important

4 Important

3 Uncertain

2 Unimportant

1 Very unimportant

The importance of personal interests was determined from the following statement:

1 - My interests matched those required for teaching.



Personal interests was regarded by 55 individuals or 48.7 percent as 'very important' in the decision to become a teacher. Another 36 respondents or 31.0 percent rated interests as 'important'. Only five respondents or 4.8 percent rated interests in the 'unimportant' or 'very unimportant' categories.

Influence of abilities was determined by the following statement:

2 - My abilities matched those required for teaching.

Personal abilities was regarded by 50 individuals or 44.2 percent as 'very important' in the decision to become a teacher. Another 39 respondents or 34.5 percent rated abilities as 'important'. Only 8 respondents or 6.8 percent rated abilities in the 'unimportant' or 'very unimportant' categories.

Influence of identification with a role model was determined by the following statement:

31 - When I was growing up, I identified with an adult I wanted to be like.

Identification with a role model was regarded by 51 individuals or 44.3 percent as 'very important' in the decision to become a teacher. Another 19 respondents or 16.5 percent rated identification with a role model as 'important'. Only 16 respondents or 13.9

percent rated identification with a role model in the 'unimportant' or 'very unimportant' categories.

Influence of desire to improve socio-economic status was determined by the following statement:

45 - I was able to improve my socio-economic status as a teacher.

The desire to improve socio-economic status was regarded by 46 individuals or 40.7 percent as 'very important' in the decision to become a teacher. Another 32 respondents or 28.3 percent rated this desire as 'important'. Only 10 respondents or 8.8 percent rated the desire to improve socio-economic status in the 'unimportant' or 'very unimportant' categories.

Influence of personality was determined by the following statement:

6 - I enjoy being with people.

Personality was regarded by 71 individuals or 62.3 percent as 'very important' in the decision to become a teacher. Another 35 respondents or 30.7 percent rated personality as 'important'. Only 3 respondents or 3.0 percent rated personality in the 'unimportant' or 'very unimportant' categories.

Personality, indicated by 71 or 62.3 percent of the respondents, far surpassed the other internal agents as being 'very important'. The personality statement - I enjoy being with people, was very important in the decision to become a teacher. This supports that the fulfillment of personality needs was considered to be more important than the matching of interests and abilities with the requirements of teaching.

When the 'very important' and 'important' scores and percentages were combined, the ranking of statements became: personality, interests, abilities, desire to improve socio-economic status, and identification with a role model.

#### **4.5.1 Mean Scores**

To confirm the important of internal agents in influencing the decision to become a teacher mean scores were computed. To complete this task, a weighted score was applied to each of the five responses. A score of five was applied to 'very important', four to 'important', three to 'uncertain', two to 'unimportant', and one to 'very unimportant'. The number of responses to each categories was

multiplied by the score. This new total was divided by 115, the number of respondents who offered responses to the specific statements. This computation provided the mean score, as shown in Table 18.

**Table 18**

**Mean Scores of the Importance of Internal Agents  
in the Decision to Become a Teacher**

Internal Agents	Mean score
Personality	4.49
Interests	4.20
Abilities	4.12
Desire to improve socio-economic status	3.92
Identification with a role model	3.81

Personality received a mean score of 4.49; interests, 4.20; and abilities, 4.12; putting these three internal agents in the 'important' category. The desire to improve socio-economic status received a mean score of 3.92; and identification with a role model, 3.81; putting these two agents in the uncertain category. It appears that the matching of personality

needs, interests, and abilities were important agents in the decision to become a teacher.

#### **4.6 Question 4**

To what extent were each of the concerns of Indian/Native people important variables related to the decision to become a teacher:

- a) demand for Indian/Native teachers
- b) desire to help Indian/Native people
- c) local control of the education system
- d) desire to attend an Indian/Native training program
- e) desire to receive funding

Results shown in Table 19 indicate the degree of importance of the Indian/Native concerns in the decision to become a teacher.

Table 19

**Relationship of Indian/Native Concerns to the Decision to Become a Teacher**

Indian/Native concerns	5		4		3		2		1	
	N	%	N	%	N	%	N	%	N	%
Demand for Indian/Native teachers	94	81.7	13	11.3	4	3.5	0	0.0	4	3.5
Desire to help Indian/Native people	85	73.9	17	14.8	6	5.2	0	0.0	7	6.1
Local control of education system	76	66.1	16	13.9	12	10.4	0	0.0	11	9.6
Desire to attend Indian/Native training program	50	43.5	20	17.4	21	18.3	8	7.0	16	13.9
Desire to receive funding	34	30.1	37	32.7	22	19.5	6	5.3	16	13.9

Note 5 Very important

4 Important

3 Uncertain

2 Unimportant

1 Very unimportant

The demand for Indian/Native teachers was determined from questionnaire statement: "57 - Indian/Native teachers were needed in the school." Frequency of response showed that the demand for Indian/Native teachers was regarded by 94 individuals or 81.7 percent as 'very important' in the decision to become a teacher. Another 13 respondents or 11.3 percent rated it as 'important'. Only four respondents or 3.5 percent rated the need for teachers as 'very unimportant'.

Importance of the desire to help Indian/Native people was determined from statement 54 - "I wanted to help my people." Response frequencies showed that the desire to help Indian/Native people was regarded by 85 individuals or 73.9 percent as 'very important'. Another 17 respondents or 14.8 percent rated it as 'important'. Only 7 respondents or 6.1 percent rated the wish to help people as 'very unimportant'.

Importance of Band control of the education system was determined from statement 56 - "I wanted to help Indian/ Native people gain control of their education system." Band control was regarded by 76 individuals or 66.1 percent as 'very important' in the decision to become a teacher. Another 16 respondents or 13.9

percent indicated Band control as 'important'. Only 11 respondents or 9.6 percent rated local control in the very 'unimportant' category.

Importance of the desire to attend an Indian/Native training program was determined by statement 53 - "I wanted to attend an Indian/Native training program." Response frequencies showed that the desire to attend an Indian/Native training program was regarded by 50 respondents or 43.5 percent as 'very important' in the decision to become a teacher. Another 20 respondents or 17.4 percent indicated this statement as 'important'. Only 24 respondents or 20.9 percent rated it as 'unimportant' or 'very unimportant'.

Importance of the desire to receive funding was determined from statement 47 - "I wanted to receive funding while attending a training program." The desire to receive funding was regarded by 34 individuals or 30.1 percent as 'very important'. Another 37 respondents or 32.7 percent rated it as 'important'. Only 22 respondents or 19.2 percent rated funding in the 'unimportant' or 'very unimportant' categories.



In the past, it was thought that Indian/Native teachers would help their people succeed and assist in the quest to gain control of the education system. These issues appeared to be influential in the decisions of the respondents in this study. It is interesting to note that the three concerns that received the highest rating: 'demand for Indian/Native teachers', 'desire to help Indian/Native people', and 'local control of the education system' are concerns that affect the Indian/Native people as a group. The two remaining concerns: 'desire to attend an Indian/Native training program' and 'desire to receive funding' would affect only one person, the respondent. It appears from the findings in this study that an orientation towards concerns for Indian people as a group was more important than fulfilling personal preferences on the decision to become a teacher.

An assumption that was verbalized to the researcher numerous times prior to the study was that Indian/Native people chose a special training program because it gave them the opportunity to receive funding and to study within an exclusive Indian/Native program. Questionnaire responses showed this assumption to be largely unfounded, at least for this particular group

of teachers.

#### **4.6.1 Mean Scores**

To confirm the importance of Indian/Native concerns in influencing the decision to become a teacher, mean scores were computed and reported in Table 20. To complete this task, a weighted score was applied to each of the five responses. A score of five was applied to 'very important', four to 'important', three to 'uncertain', two to 'unimportant', and one to 'very unimportant'. The number of responses to each category was multiplied by the score. This new total was divided by 115, the number of respondents offering responses to the specific statements.

**Table 20**

**Mean Scores of Indian/Native Concerns in the Decision to Become a Teacher**

Indian/Native concerns	Mean score
Demand for Indian/Native teachers	4.68
Desire to help Indian/Native people	4.50
Local control of education system	4.27
Desire to attend an Indian/Native training program	3.70
Desire to receive funding	3.58

The demand for Indian/Native teachers received a mean score of 4.68; desire to help Indian/Native people, 4.50; and local control of the education system, 4.27; putting these three elements of influence in the 'important' category. The desire to attend an Indian/Native training program received a mean score of 3.70, and desire to receive funding, 3.58; putting these two remaining influences in the 'uncertain' category.

#### 4.7 Summary of Mean Scores

**Table 21**

##### Summary of Mean Scores

Variables	Mean score	Category
1. Demand for Indian/Native teachers	4.68	Important
2. Desire to help Indian/Native people	4.50	
3. Personality	4.49	
4. Local control of education system	4.27	
5. Interests	4.20	
6. Abilities	4.12	
7. Family influence	3.99	Uncertain
8. Desire to improve socio-economic status	3.92	
9. Identification with a role model	3.81	
10. Desire to attend an Indian/Native training program	3.70	
11. Desire to receive funding	3.58	
12. Mother influence	3.49	
13. Teacher influence	3.27	
14. Community influence	3.11	
15. Father influence	2.97	Unimportant
16. Elder(s) influence	2.57	
17. Grandmother influence	2.55	
18. Grandfather influence	2.46	

As shown in Table 21, three of the Indian/Native concerns: demand for Indian/Native teachers, desire to help Indian/Native people, and local control of the education system; and three of the internal agents: personality, interests, and abilities were categorized, according to their mean scores as important variables relating to the decision to become a teacher.

Within the uncertain category were four of the groups of people, two of the internal agents, and two of the Indian/Native concerns. The people groups included family, mother, teacher, and community. The two internal agents were the desire to improve socio-economic status and identification with a role model. The Indian/Native concerns were the desires to attend an Indian/Native training program and receive funding.

#### **4.8 Respondent's Comments**

Some of the respondents included the following comments with their returned questionnaires.

1. "People growing up in alcoholic homes tend to choose jobs in which they can help others.

Teachers, nurses, social workers choose these jobs because of their home environment; 90 percent of Natives are growing up in alcoholic homes - they

- choose jobs as a result of this."
2. "Parents' leadership reigns for numerous generations - it continues today. Indian leadership is a heritage, children are born into it."
  3. "I wanted to have the ability to make something of myself and others. Not just a teacher but other skills, and learn to recognize the abilities of others is important to me."
  4. "I don't believe many Native people (older ones) are aware of the importance of having an education."
  5. "My answers are clouded by the influence of nuns and priests, but my home life was very positive which I think helped my way of life now."
  6. "I was so young when I decided to be a teacher, it was difficult answering these questions from a viewpoint of a young child."
  7. "I was raised by my grandparents until I was seven, then moved off the reserve to live with my mother. So the community questions, 20 to 27, were difficult to answer because I didn't know which community - the Indian or white?"

8. "It was difficult to answer the questions regarding the community - do I apply it to my years in a residential school or life on the reserve?"
9. "Regarding the statement - 'In Indian/Native culture, a teacher is viewed as a figure of authority', this is becoming less true, although at one time they usually were."
10. "Statement 51, 'education is valued by Indian/Native people', life experience is important. Book learning is little without wisdom years to enforce it."

## **Chapter Five**

### **5.0 Summary, Conclusions, and Recommendations**

This chapter presents a summary of the study. Included within the summary is an outline of the sample and data collection procedures. The findings related to each of the five hypotheses, specific agents of influence, and ranking of statements are reported and discussed. Conclusions are stated and recommendations are made.

### **5.1 Summary of Study**

This study identified and described the variables related to the occupational choice of 115 Indian/Native teachers in Saskatchewan in 1988. A review of previous research studies concerning occupational choice found few that were applicable to Indian/Native people and their occupational choices. Subsequently, the researcher utilized aspects of occupational choice approaches developed with non-Indian samples and investigated their applicability to Indian/Native people.

According to the relevant literature, there are four approaches to occupational choice: first, the



trait approach in which individuals attempt to match interests and abilities with opportunities within the occupational world; second, the personality approach where occupations fulfill some of the personality needs which were determined by early parent-child interactions or observations of the surrounding environment in which one lived; third, the developmental approach in which the choice of an occupation is a means of implementing a self concept. The preferred occupation allows the individuals to become the kind of people they view themselves as being. Finally, according to the sociological approach the deciding factor in the determination of the occupations of most workers is the accident of birth which established family, race, social class, residential district, educational, and occupational opportunity. The occupation individuals choose is largely determined by the status expectations of the social class to which they belong.

Building from the variables identified in the occupational choice approaches, a questionnaire was designed for this study. The questionnaire was made up of two sections, one of five questions and a second section of 60 statements. The first five questions

sought demographic data from each respondent. The second section required response on a five-point Likert scale of 'very important', 'important', 'uncertain', 'unimportant', and 'very unimportant' in reaction to statements. The 60 statements were designed to reflect six categories, one for each occupational choice approach, and a final category of Indian/Native concerns.

Names and addresses of graduates from the Indian Teacher Education Program, Saskatchewan Urban Native Teacher Education Program, and Northern Teacher Education Program were compiled. Of the 457 graduates, 364 were employed as teachers within Saskatchewan schools. The researcher was able to contact 185, as correct addresses could not be located for the remaining 179. In March 1988, 185 questionnaires were mailed. The return of 117 questionnaires or 63 percent was reduced to a study sample of 115 or 62 percent as one respondent was no longer employed as a teacher and the other questionnaire incorrectly completed.

Analysis of the data was completed through a five step procedure. First, a description of the respondents based on the independent variables was completed. Second, a frequency count was completed of

responses to the 60 statements according to the five point response scale. Third, mean scores were computed for responses to statements related to the importance of specific people, groups, and/or agents related to the decision to become a teacher. Fourth, the 60 statements were ranked in order from very important to very unimportant on the basis of the independent variables. The final step determined if significant differences existed among the variables related to the occupational choice of teachers classified on the basis of the independent variables. The Rank Sum and Kruskal-Wallis Tests were used to test the hypothesis.

## **5.2 Summary of Findings Related to the Hypotheses**

Research findings are summarized on the basis of the rejection or acceptance of the null and research hypotheses.

### **5.2.1 Hypothesis 1**

In this study, it was hypothesized that variables related to occupational choice would differentiate among Indian/Native teachers classified on the basis of age.

The Rank Sum Test found significant differences between younger and older respondents on variables related to the personality with the family emphasis and developmental approaches to occupational choice. Therefore, the research hypothesis was accepted.

Respondents, 19 to 30 years and 31 years and older, indicated statements within the trait approach and Indian/Native concerns approaches as very important in their decision to become a teacher. The group 19 to 30 years old, identified statements within the developmental approach as very important, while the older group, 31 years and older, identified statements within the personality with the family approach. Significant differences were found within these same two approaches.

### **5.2.2 Hypothesis 2**

In this study, it was hypothesized that variables related to occupational choice would differentiate among Indian/Native teachers classified on the basis of age when the decision was made to become a teacher.

The Kruskal-Wallis Test found significant differences among respondents who chose to become teachers at different ages. The differences fell

within the trait, personality with the family emphasis and developmental approaches and within Indian/Native concerns related to occupational choice. Therefore, the research hypothesis was accepted.

Respondents who decided to become teachers between the ages of six to 18 years and 19 to 25 years, indicated statements within the trait, personality with the family emphasis, developmental, and Indian/Native concerns approaches as very important on the decision to become a teacher. Family influence appeared most important for the younger age group, six to 18 years.

Respondents who decided at age 26 years or older to become teachers, indicated statements within the trait approach and Indian/Native concerns as very important. They did not identify family or developmental statements as important.

### **5.2.3 Hypothesis 3**

In this study, it was hypothesized that variables related to occupational choice would differentiate among Indian/Native teachers classified on the basis of ethnic identity.

The Rank Sum Test found significant differences between Status Indian and Metis respondents. The

differences fell within the personality with the family emphasis and developmental approaches to occupational choice. Therefore, the research hypothesis was accepted.

Both the Status Indian and Metis respondents indicated statements within the trait and Indian/Native concerns approaches as very important in the decision to become a teacher. The Status Indian sample included personality with the family emphasis in their selection of very important statements. The Metis sample did not include family but selected statements from the developmental approach.

#### **5.2.4 Hypothesis 4**

In this study, it was hypothesized that variables related to occupational choice would differentiate among Indian/Native teachers classified on the basis of type of school attended.

The Kruskal-Wallis Test found significant differences among respondents who attended a provincial, federal, or residential school. The differences fell within the developmental and Indian/Native concerns approaches to occupational choice. Therefore, the research hypothesis was

accepted.

Teachers who attended either a federal, residential, or provincial school indicated statements within the trait, personality with the family emphasis, and Indian/Native concerns as very important in the decision to become a teacher. The former federal school students were more partial to family influence than the other two school categories. The respondents who attended the residential school indicated Indian/Native concerns as a priority. The individuals who attended the provincial school identified statements within the developmental approach as very important.

#### **5.2.5 Hypothesis 5**

In this study, it was hypothesized that variables related to occupational choice would differentiate among Indian/Native teachers classified on the basis of funding received.

The Rank Sum Test found significant differences between respondents receiving funding from Indian and Northern Affairs Canada and the province of Saskatchewan on variables related to the personality with the family emphasis and developmental approaches

of occupational choice. Therefore, the research hypothesis was accepted.

The respondents who received funding from Indian and Northern Affairs Canada and the province of Saskatchewan indicated statements within the trait and Indian/Native concerns approaches as very important in the decision to become a teacher. In addition, individuals who received funding from Indian and Northern Affairs Canada indicated statements from the personality with the family emphasis as very important, while those receiving funding from the province indicated statements within the developmental approach.

### **5.3 Summary of Findings Related to Groups of People and Internal Agents**

Research findings are summarized on the basis of the importance of the relationship of different persons or internal agents to the decision to become a teacher. To determine importance, statements were rank ordered according to 'very important' responses. The findings were re-tested by computing mean scores.



### **5.3.1 Specific Peoples' Influence**

The questionnaire's 60 statements were ranked in order of very important. Three statements from within the personality with the family approach were ranked sixth, eighth, and tenth, indicating family as very important. When the 60 statements were ranked and classified on the basis of ethnic identity, the Status Indian group placed four statements from the family approach in the top 10 rankings. The Metis group did not include statements referring to family in their selection of the top 10.

Indian/Native traditions supported the identification of family being influential. Traditionally, the adult members of an Indian tribe were responsible for the education of the young, preparing them for whatever way of life they were to lead. Grandparent(s) and elder(s) were noted as being extremely influential (Dyer, 1984).

The importance of family was investigated in previous research studies related to occupational choice. Parental encouragement was stressed as a necessary condition for the continuation of education beyond the high school level. Parents were described as setting goals for their children to attain, pressing

their children to attend school, and being interested in their children's school performance (Kahl, 1957; Kupferer, 1962; Henderson, 1967; Dole, 1973; Rosen, 1978). According to Roe (1957), early parent-child interactions specified the personality needs which might encourage an individual to choose an occupation that would successfully fulfill these needs. Parents of children selecting a people-oriented occupation were described as loving and protecting.

In this study, the family was recognized as providing support, encouragement, and motivation. The ranking of 10 'very important' statements included, 'When I was growing up, my family valued education', 'When I was growing up, my family made sure I attended school regularly', and 'When I was growing up, my family's care could be described as loving and protecting'.

Based on mean scores, it was found that the family, mother, teacher, community, and father were of minor importance; and elder(s), grandmother, and grandfather were unimportant. The levelling effect of mean scores compared to ranked responses would account for this difference.

### **5.3.2 Internal Agents' Influence**

When the 60 statements were ranked according to the 'very important' category, two statements - 'I enjoy working with children/youth', and 'I enjoy being with people', were ranked first and sixth respectively. When the respondents were classified on the basis of the independent variables, the statement - 'I enjoy working with children/youth', was ranked first by all sub-groups. The statements - 'My interests matched those required for teaching' and 'My abilities matched those required for teaching' were ranked twenty-first and twenty-eighth respectively.

According to the trait theorists (Parsons, 1909; Kitson, 1925; Hall, 1928), individuals selected an occupation on the basis of matching their interests and abilities with the prescribed requirements and opportunities of different occupations. Indian/Native teachers may have reflected aspects of this theory as two of the statements from the trait approach were included in the top 10 ranking.

Based on mean scores, it was found that personality, interests, and abilities were indicated as important; the desire to improve socio-economic status

and identification with a role model as of minor importance.

### **5.3.3 Indian/Native Concerns' Influence**

When the sixty statements were ranked according to the 'very important' response, four Indian/Native concerns were second, third, fourth and fifth. They were: 'Indian/Native teachers were needed in the school; 'I wanted to help my people'; 'Indian/Native people are responsible for their own survival as a people', and 'I wanted to help Indian/Native people gain control of their education system'. When respondents were classified on the basis of the independent variables, the demand for Indian/Native teachers was second for all groups except those who had attended a residential school for which it was ranked third. The desire to help own people and the wish to gain control of the education system were included in the top 10 ranks by all groups, except those who had chosen to become teachers when they were very young. This age group ranked, 'I wanted to help my people' ninth and did not include local control of education.

The importance placed upon helping their own people is not a new concept but was exhibited by many

Indian/Native people through all past events and is evident today. Indian/Native elder(s) stressed the importance for Indian/Native youth to become educated, then choose occupations that would enable them to help their own people (Ahenakew, 1973; Poelzer, 1986).

Based on mean scores, it was found that the demand for Indian/Native teachers, the desire to help Indian/Native people, and the need for local control of the education system were important. The desire to attend an Indian/Native training program and desire to receive funding while attending a training program were of minor importance in the decision to become a teacher.

#### **5.4 Summary of Findings**

Through this study, it was found that Indian/Native teachers considered Indian/Native concerns of primary importance in the decision to become a teacher. When all 60 statements were rank ordered, Indian/Native concerns were ranked second, third, fourth, and fifth.

Family influence was found to be very important. Individual family members were of minor importance. The influence of family appeared of greater importance

for the Status Indians than the Metis. The Metis indicated that teaching was viewed as an opportunity to improve self-esteem and develop a sense of identity.

The fulfillment of personality needs with the requirements of teaching appeared to be very important to all respondents. The statement 'I enjoy working with children/youth', was the most popular response given.

Significant differences were found among respondents: of different ages; of different ages when the decision was made to become a teacher; of different ethnic identities; of different types of school attended; and of different types of funding received. Significant differences were found with respect to developmental approach for all five demographic variables, and within the personality with the family approach for four variables.

Interests and abilities were identified as an important influence in the decision to become a teacher.

While the family was recognized as very important in providing encouragement and motivation to achieve in school and strive for a better life, specific family members were not recognized as an important influence

in the decision to become a teacher.

The desire to improve socio-economic status, attend an Indian/Native training program, receive funding while attending a program, and identify with a role model were minor factors.

Statements from the personality (community) and sociological approaches were not included in the top ten very important statements.

### **5.5 Discussion of Findings**

The purpose of this exploratory descriptive study was to identify variables related to the occupational choice of Indian/Native teachers. When the questionnaire's 60 statements were ranked in order of 'very important', 'I enjoy working with children/youth' received the top ranking. This response was similar to that of non-Indian teachers in other studies who indicated - 'I like youngsters and want to help them', 'love of children', and 'genuine interest in children and young people' as the most popular response.

It appears that the respondents in this study were aware of the need for Indian/Native teachers within the education system, and that Indian/Native teachers had a

significant role to play in helping their own people. The statements ranked second, third, fourth, and fifth were: 'Indian/Native teachers were needed in the schools', 'I wanted to help my people', 'Indian/Native people are responsible for their own survival as a people', and 'I wanted to help Indian/Native people gain control of their education system'.

Differences were found in the variables of choice between younger and older teachers, among those who had decided to become teachers at different points in their lives, and between Status Indian and Metis teachers. The teachers who were 19 to 30 years old when the questionnaire was completed differed from older teachers in their search for improved self identity, the opportunity to be a role model, and a desire to work against discrimination in schools. The teachers who were above the age of 30 were more influenced by positive family support, need to be with people, and the desire for better living conditions.

The respondents who decided to become teachers between the ages of 6 and 18 indicated the importance of having a supportive family, the desire to develop a positive self image, and the opportunity to gain professional recognition. Those who made the choice



between the age of 19 and 25 also pointed out self-image needs and family influence, but to a lesser degree. Those who decided at a later age, 26 years or older, wished to work with people and thought that teaching matched their interests.

For the Status Indian respondents who had attended a federal or residential school, and received funding from Indian and Northern Affairs Canada, the family influence appeared strong. This group also indicated a desire to attend an Indian training program and achieve a better standard of living. The Metis respondents who attended a provincial school and received funding from the province of Saskatchewan were strongly influenced by personal concerns for identity and independence.

Historical events experienced by the Metis allude to the loss of identity. Some Metis feel that they are not accepted in either of their ethnic backgrounds - Indian or non-Indian and have continued to search for an identity. Also, the Metis sample attended a provincial schooling system where ethnic differences were not always acknowledged; therefore, they may have little support in determining who they were. The Status Indians did not indicate the search for an identity as important. Many of the respondents within

this group attended a federal or residential school in which all of their fellow students would be Indian. This may have provided them with a reinforcement of their Indian ancestry and a sense of belonging.

In sum, the Indian/Native teachers in this study were similar to teachers in general, in their indication that working with children and/or youth was the most important reason in the decision to become a teacher. The Indian/Native teachers chose teaching as an occupation for reasons primarily related to ethnic concerns. Important differences were found in the variables related to the career decisions of Status Indian and Metis teachers, younger and older teachers, and those who decided to become teachers at different points in their lives.

## **5.6 Conclusions**

1. Indian/Native teachers decided to become teachers because the occupation fulfilled some of their personality needs. The matching of personal interests and abilities with the requirements of teaching, as described within the trait approach, were indicated as an important influence in the decision to become a teacher.

2. Indian/Native teachers considered Indian/Native concerns as very important in their decision to become a teacher.

3. Differences were found in the variables of choice between Status Indian and Metis; younger and older teachers; and respondents who decided at different ages to become teachers.

4. The influence of family was indicated as very important; however, the family influence appeared of greater importance for the respondents classified as Status Indians than the Metis.

5. The influence of developmental statements, search for an identity and self-esteem, appeared of greater importance for the Metis than the Status Indian respondents.

6. Younger teachers indicated the search for an identity and the opportunity to be a role model as very important; while the older teachers indicated family support and fulfillment of personality needs.

7. Teachers who decided between the ages of 6 and 25 indicated family support and self-image needs as very important; teachers who decided at age 26 years or older indicated the matching of personality needs and interests with those required within teaching.

## **5.7 Recommendations**

On the basis of the data in the study and the conclusions, the following recommendations are made.

1. Indian/Native career education programs be developed for prospective teacher trainees. Within this career education program, a description of teaching should include:

a) the manner in which teachers could help the Indian/Native people as a group.

b) statistics based on the representation of Indian/Native people employed within teaching.

c) the personality needs that could be fulfilled by engaging in teaching.

d) preferred interests and abilities to match teaching requirements.

2. Indian/Native teacher education programs develop a profile of teaching, utilizing the format in recommendation 1, and present this information during recruitment sessions.

3. Instructors and presenters of occupational information and career education programs be aware that not all Indian/Native individuals utilize the same preferences in choosing teaching as an occupation.

4. Indian/Native families be informed of their importance in the development of their children's personality, motivation, and scholastic performance.

5. Indian/Native families be informed of career education programs, invited to attend and organize school career education seminars, and offer input on their children's career decisions.

6. Further research be conducted within the area of Indian/Native occupational choice. Research should include:

a) a comparative study among Status Indian, Metis and non-Indian people, in order to identify detailed differences and similarities among the variables related to occupational choice.

b) a study of Indian/Native people in occupations other than teaching, to determine if the same variables related to their career choices.

c) a study of the variables related to occupational choice of Indian/Native people using both questionnaires and interviews to collect data.

d) a study in which the questionnaire used in this study could be validated.

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**Appendix A**

**Appendix A****Letter to Respondents**

54 Dumont Crescent  
Saskatoon, Saskatchewan.  
S7J 2X1  
March 8, 1989.

Indian/Native people have long been recognized as the natural candidates for teachers of their children. This concept is now recognized by many school boards and divisions. In 1989, there are approximately 400 Indian/Native teachers teaching within Saskatchewan schools. More are needed.

As a student with the University of Saskatchewan's Indian and Northern Education Program, I have undertaken a research project to identify the factors that influenced Indian/Native people to enter the teaching profession. Once the factors are identified, implications will be made for career education programs to utilize this information. The Indian/Native children will ultimately benefit from an increased number of individuals entering the education field, who

will lessen the gap between what is taught in the school and what is learned in the community.

Please take 10 minutes out of today's schedule to fill out the attached questionnaire, and return it to me in the stamped, self-addressed envelope. If you have additional comments to share, please add them to the questionnaire.

I appreciate the effort you have taken to assist me in completing this research project, and the concern you have shown to assist others to enter the teaching profession.

Sincerely,

Mary Ellen Campbell

**Appendix B**

**Appendix B**  
**Questionnaire**

Please indicate the category which most closely applies to you with a "X" or "√".

1. Age \_\_\_\_\_ 19 - 30 years  
          \_\_\_\_\_ 31 - 45 years  
          \_\_\_\_\_ 46 years or older
2. At what age did you decide to become a teacher?  
\_\_\_\_\_ 6 - 10 years  
\_\_\_\_\_ 11 - 18 years  
\_\_\_\_\_ 19 - 25 years  
\_\_\_\_\_ 26 years or older
3. Ethnic Identity  
\_\_\_\_\_ Status Indian with treaty  
\_\_\_\_\_ Status Indian without treaty  
\_\_\_\_\_ Metis  
\_\_\_\_\_ Non-Status Indian  
\_\_\_\_\_ other, please explain \_\_\_\_\_  
\_\_\_\_\_

4. Indicate the type of school you attended for the majority of your schooling years. Select one only

\_\_\_\_\_ residential  
\_\_\_\_\_ federal  
\_\_\_\_\_ band control  
\_\_\_\_\_ provincial  
\_\_\_\_\_ other, please explain \_\_\_\_\_  
\_\_\_\_\_

5. Indicate who you received the majority of funding from while attending a teacher education program. Select one only

\_\_\_\_\_ Indian and Northern Affairs Canada  
\_\_\_\_\_ Province  
\_\_\_\_\_ Parents  
\_\_\_\_\_ Self  
\_\_\_\_\_ Other, please explain \_\_\_\_\_  
\_\_\_\_\_

The following statements indicate things which may have helped you decide to become a teacher.

Circle "5" if it was VERY IMPORTANT

Circle "4" if it was SOMEWHAT IMPORTANT

Circle "3" if you FEEL UNCERTAIN

Circle "2" if it was UNIMPORTANT

Circle "1" if it was VERY UNIMPORTANT

- |    |   |   |   |   |   |   |
|----|---|---|---|---|---|---|
| 1. | My interests matched those<br>required for teaching.                                | 5 | 4 | 3 | 2 | 1 |
| 2. | My abilities matched those<br>required for teaching.                                | 5 | 4 | 3 | 2 | 1 |
| 3. | I enjoy working with children/<br>youth.  | 5 | 4 | 3 | 2 | 1 |
| 4. | I always enjoyed school.  | 5 | 4 | 3 | 2 | 1 |
| 5. | I always did well in school.  | 5 | 4 | 3 | 2 | 1 |
| 6. | I enjoy being with people.  | 5 | 4 | 3 | 2 | 1 |
| 7. | Teaching allows me to do the<br>things I like to do.                                | 5 | 4 | 3 | 2 | 1 |
| 8. | I was aware of many occupations<br>when I made the decision to<br>become a teacher. | 5 | 4 | 3 | 2 | 1 |
| 9. | Teacher training was the only<br>program open to me.                                | 5 | 4 | 3 | 2 | 1 |

10. An aptitude test indicated that  
I become a teacher. 5 4 3 2 1
11. The job requirements of a teacher  
were important to me. 5 4 3 2 1
12. When I was growing up, my family  
made me feel wanted and needed. 5 4 3 2 1
13. When I was growing up, my family  
motivated me to do well. 5 4 3 2 1
14. When I was growing up, my family  
encouraged me to strive for a  
better life. 5 4 3 2 1
15. When I was growing up, my family's  
care of me could be described  
as loving and protecting. 5 4 3 2 1
16. When I was growing up, my family  
made sure I attended school  
regularly. 5 4 3 2 1
17. When I was growing up, my family  
valued education. 5 4 3 2 1
18. When I was growing up, my family  
was interested in my school work. 5 4 3 2 1
19. When I was growing up, my family  
wanted me to become a professional. 5 4 3 2 1



20. In the community where I grew up,  
most people helped each other. 5 4 3 2 1
21. In the community where I grew up,  
teachers were respected. 5 4 3 2 1
22. In the community where I grew up,  
people discussed and solved their  
problems with others. 5 4 3 2 1
23. In the community where I grew up,  
most people were employed, full  
or part-time. 5 4 3 2 1
24. In the community where I grew up,  
the people did not want to depend  
on outside agencies. 5 4 3 2 1
25. In the community where I grew up,  
individuals were encouraged to  
become successful. 5 4 3 2 1
26. In the community where I grew up,  
most people chose occupations  
which would allow them to help  
others. 5 4 3 2 1
27. In the community where I grew up,  
individuals helped me prepare  
myself to become a teacher. 5 4 3 2 1

28. When I was young and playing  
with others, we would play "make  
believe" school. 5 4 3 2 1
29. When I was young, I would  
pretend I was the teacher. 5 4 3 2 1
30. When I was young, I was concerned  
with the feeling of others. 5 4 3 2 1
31. When I was growing up, I  
identified with an adult I  
wanted to be like. 5 4 3 2 1
32. When I was growing up, I was  
thinking about different jobs. 5 4 3 2 1
33. When I was growing up, I wanted  
to be like a teacher that  
taught me. 5 4 3 2 1
34. A teacher helped me turn my  
dream for my life into a  
reality. 5 4 3 2 1
35. Becoming a teacher improved my  
self-esteem. 5 4 3 2 1
36. Becoming a teacher provided me  
with a sense of identity. 5 4 3 2 1

37. I decided to become a teacher because I wanted to be a role model to my students. 5 4 3 2 1
38. My mother influenced me in my decisions. 5 4 3 2 1
39. My father influenced me in my decisions. 5 4 3 2 1
40. My grandmother influenced me in my decisions. 5 4 3 2 1
41. My grandfather influenced me in my decisions. 5 4 3 2 1
42. Elder(s) influenced me in my decisions. 5 4 3 2 1
43. Personal events occurring in my life promoted entry to a teacher training program. 5 4 3 2 1
44. Circumstances controlled by fate influenced my decision. 5 4 3 2 1
45. I was able to improve my socio-economic status as a teacher. 5 4 3 2 1
46. I can have financial security as a teacher. 5 4 3 2 1

47. I wanted to receive funding while attending a training program. 5 4 3 2 1
48. Teacher training was the only program for which I could get funding. 5 4 3 2 1
49. The opportunity to have a better job than my parents did was possible in teaching. 5 4 3 2 1
50. I am able as a teacher to provide my family with a better standard of living than I had while growing up. 5 4 3 2 1
51. Education is valued by Indian/ Native people. 5 4 3 2 1
52. A dream/vision influenced me to become a teacher. 5 4 3 2 1
53. I wanted to attend an Indian/ Native training program. 5 4 3 2 1
54. I wanted to help my people. 5 4 3 2 1
55. Indian/Native people are responsible for their own survival as a people. 5 4 3 2 1

56. I wanted to help Indian/Native people gain control of their education system. 5 4 3 2 1
57. Indian/Native teachers were needed in the schools. 5 4 3 2 1
58. Discrimination existing within schools. 5 4 3 2 1
59. In Indian/Native culture, a teacher is viewed as a figure of authority. 5 4 3 2 1
60. I wanted to be recognized by the non-Indian society as a professional. 5 4 3 2 1

**Appendix C**

**Appendix C**  
**Ranking of Sixty Statements in Order**  
**of Very Important**

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Rank	Statement Number	Very N	Important %
1	3	100	87.0
2	57	94	81.7
3	54	85	73.9
4	55	81	70.4
5	56	76	66.1
6	6	71	62.3
7	17	71	61.7
8	16	70	60.9
9	35	69	60.0
10	15	67	58.3
11	13	66	57.4
12	14	66	57.4
13	36	66	57.4
14	12	65	56.5
15	50	65	57.0
16	58	65	57.5
17	30	63	54.8

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Rank	Statement Number	Very N	Important %
18	37	63	54.8
19	51	63	54.8
20	7	62	53.9
21	1	55	48.7
22	4	55	47.8
23	18	53	46.1
24	60	53	46.5
25	43	52	45.6
26	46	52	46.0
27	31	51	44.3
28	2	50	44.2
29	29	50	43.9
30	53	50	43.5
31	8	48	42.1
32	21	48	42.1
33	28	46	40.4
34	45	46	40.7
35	5	44	38.3
36	11	44	38.6
37	33	39	33.9
38	19	37	32.2

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Rank	Statement Number	Very N	Important %
39	32	37	32.5
40	49	36	31.6
41	38	35	31.0
42	47	34	30.1
43	39	30	27.0
44	59	30	26.1
45	25	28	24.3
46	24	27	23.5
47	20	26	22.6
48	44	26	23.0
49	34	24	20.9
50	52	22	19.3
51	40	20	17.9
52	42	20	17.7
53	41	19	17.1
54	23	16	13.9
55	9	15	13.5
56	22	13	11.4
57	26	12	10.7
58	27	12	10.7
59	48	12	10.6
60	10	3	2.7

**Appendix D**

## Appendix D

### Ranking of Ten Very Important Statements Classified on the Basis of the Independent Variables

#### Age When Questionnaire Completed

##### 19-30 years

Rank	Questionnaire Statement Number and Statement
1	3 I enjoy working with children/youth.
2	57 Indian/Native teachers were needed in the school.
3	35 Becoming a teacher improved my self-esteem.
4	54 I wanted to help my people.
5	55 Indian/Native people are responsible for their own survival.
6	56 I wanted to help Indian/Native people gain control of their education system.
7	16 When I was growing up, my family made sure I attended school regularly.
8	36 Becoming a teacher provided me with a sense of identity.
9	37 I decided to become a teacher because I wanted to be a role model to my students.
10	58 Discrimination existing within schools.

- 10 14 When I was growing up, my family encouraged me to strive for a better life.

**31 years and older**

- | <b>Rank</b> | <b>Questionnaire Statement Number and Statement</b>                              |
|-------------|--|
| 1           | 3 I enjoy working with children/youth.   |
| 2           | 57 Indian/Native teachers were needed in the school.                             |
| 3           | 54 I wanted to help my people.   |
| 4           | 55 Indian/Native people are responsible for their own survival.                  |
| 5           | 6 I enjoy being with people.   |
| 6           | 56 I wanted to help Indian/Native people gain control of their education system. |
| 7           | 17 When I was growing up, my family valued education.                            |
| 8           | 50 I am able as a teacher to provide my family with a better standard of living. |
| 9           | 13 When I was growing up, my family motivated me to do well.                     |
| 10          | 16 When I was growing up, my family made sure I attended school regularly.       |

**Age When Decision Was Made To Become a Teacher****6-18 years****Rank Questionnaire Statement Number and Statement**

- |    |    |   |
|----|----|---|
| 1  | 3  | I enjoy working with children/youth.  |
| 2  | 57 | Indian/Native teachers were needed in the school.                           |
| 3  | 16 | When I was growing up, my family made sure I attended school regularly.     |
| 4  | 12 | When I was growing up, my family made me feel wanted and needed.            |
| 5  | 14 | When I was growing up, my family encouraged me to strive for a better life. |
| 6  | 35 | Becoming a teacher improved my self-esteem.                                 |
| 7  | 55 | Indian/Native people are responsible for their own survival.                |
| 8  | 60 | I wanted to be recognized by the non-Indian society as a professional.      |
| 9  | 54 | I wanted to help my people.   |
| 10 | 50 | I am able to provide my family with a better standard of living.            |

**19-25 years**

<b>Rank</b>	<b>Questionnaire Statement Number and Statement</b>
1	3 I enjoy working with children/youth.
2	57 Indian/Native teachers were needed in the school.
3	55 Indian/Native people are responsible for their own survival.
4	54 I wanted to help my people.
5	37 I decided to become a teacher because I wanted to be a role model to my students.
6	17 When I was growing up, my family valued education.
7	56 I wanted to help Indian/Native people gain control of their education system.
8	7 Teaching allows me to do the things I like to do.
9	35 Becoming a teacher improved my self-esteem.
10	58 Discrimination existing within schools.

**26 years and older**

<b>Rank</b>	<b>Questionnaire Statement Number and Statement</b>
1	3 I enjoy working with children/youth.
2	57 Indian/Native teachers were needed in the school.

- 3      54    I wanted to help my people.
- 4      56    I wanted to help Indian/Native people gain  
control of their education system.
- 5      6      I enjoy being with people.
- 6      50    I am able as a teacher to provide my family  
with a better standard of living.
- 7      58    Discrimination existing within schools.
- 8      55    Indian/Native people are responsible for  
their own survival.
- 9      1      My interests matched those required for  
teaching.
- 10     7      Teaching allows me to do the things I like to  
do.

### **Cultural Identity**

#### **Status Indian**

##### **Rank    Questionnaire Statement Number and Statement**

- 1      3      I enjoy working with children/youth.
- 2      57    Indian/Native teachers were needed in the  
school.
- 3      54    I wanted to help my people.
- 4      55    Indian/Native people are responsible for  
their own survival.

- 5      13    When I was growing up, my family motivated me  
         to do well.
- 6      14    When I was growing up, my family encouraged  
         me to strive for a better life.
- 7      17    When I was growing up, my family valued  
         education.
- 8      56    I wanted to help Indian/Native people gain  
         control of their education system.
- 9      16    When I was growing up, my family made sure I  
         attended school regularly.
- 10     6     I enjoy being with people.

### **Metis**

#### **Rank    Questionnaire Statement Number and Statement**

- 1      3     I enjoy working with children/youth.
- 2      57    Indian/Native teachers were needed in the  
         school.
- 3      54    I wanted to help my people.
- 4      56    I wanted to help Indian/Native people gain  
         control of their education system.
- 5      58    Discrimination existing within schools.
- 6      35    Becoming a teacher improved my self-esteem.
- 7      36    Becoming a teacher provided me with a sense  
         of identity.



- 8        6    I enjoy being with people.
- 9        55   Indian/Native people are responsible for  
              their own survival.
- 10       7    Teaching allows me to do the things I like to  
              do.

### **School Attended**

#### **Federal**

#### **Rank    Questionnaire Statement Number and Statement**

- 1        3    I enjoy working with children/youth.
- 2        57   Indian/Native teachers were needed in the  
              school.
- 3        55   Indian/Native people are responsible for  
              their own survival.
- 4        56   I wanted to help Indian/Native people gain  
              control of their education system.
- 5        54   I wanted to help my people.
- 6        14   When I was growing up, my family encouraged  
              me to strive for a better life.
- 7        12   When I was growing up, my family made me feel  
              wanted and needed.
- 8        13   When I was growing up, my family motivated me  
              to do well.

- 9      17    When I was growing up, my family valued  
          education.
- 10     58    Discrimination existing within schools.

### **Residential**

#### **Rank    Questionnaire Statement Number and Statement**

- 1      3    I enjoy working with children/youth.
- 2      54   I wanted to help my people.
- 3      57   Indian/Native teachers were needed in the  
          schools.
- 4      50   I am able to provide my family with a better  
          standard of living.
- 5      56   I wanted to help Indian/Native people gain  
          control of their education system.
- 6      53   I wanted to attend an Indian/Native training  
          program.
- 7      55   Indian/Native people are responsible for  
          their own survival.
- 8      51   Education is valued by Indian/Native people.
- 9      13   When I was growing up, my family motivated me  
          to do well.
- 10     14   When I was growing up, my family encouraged  
          me to strive for a better life.

**Provincial**

<b>Rank</b>	<b>Questionnaire Statement Number and Statement</b>
1	3 I enjoy working with children/youth.
2	57 Indian/Native teachers were needed in the schools.
3	6 I enjoy being with people.
4	54 I wanted to help my people.
5	55 Indian/Native people are responsible for their own survival.
6	16 When I was growing up, my family made sure I attended school regularly.
7	35 Becoming a teacher improved my self-esteem.
8	36 Becoming a teacher provided me with a sense of identity.
9	7 Teaching allows me to do the things I like to do.
10	15 When I was growing up, my family's care could be described as loving and protecting.

**Source of Funding****Indian and Northern Affairs Canada**

<b>Rank</b>	<b>Questionnaire Statement Number and Statement</b>
1	3 I enjoy working with children/youth.

- 2      57    Indian/Native teachers were needed in the school.
- 3      54    I wanted to help my people.
- 4      56    I wanted to help Indian/Native people gain control of their education system.
- 5      12    When I was growing up, my family made me feel wanted and needed.
- 6      13    When I was growing up, my family motivated me to do well.
- 7      14    When I was growing up, my family encouraged me to strive for a better life.
- 8      16    When I was growing up, my family made sure I attended school regularly.
- 9      17    When I was growing up, my family valued education.
- 10     15    When I was growing up, my family's care could be described as loving and protecting.

### Province of Saskatchewan

- | Rank | Questionnaire Statement Number and Statement          |
|------|---|
| 1    | 3 I enjoy working with children/youth.                |
| 2    | 57 Indian/Native teachers were needed in the schools. |
| 3    | 54 I wanted to help my people.                        |

- 4 58 Discrimination existing within schools.
- 5 6 I enjoy being with people.
- 6 55 Indian/Native people are responsible for  
their own survival.
- 7 7 Teaching allows me to do the things I like to  
do.
- 8 36 Becoming a teacher provided me with a sense  
of identity.
- 9 56 I wanted to help Indian/Native people gain  
control of their education system.
- 10 35 Becoming a teacher improved my self-esteem.

**Appendix E**

## Appendix E

Sixty Statements Sorted by Response Scores

Statement Number	Very Important		Somewhat Important		Uncertain		Unimportant		Very Unimportant	
	N	%	N	%	N	%	N	%	N	%
1	55	48.7	35	31.0	19	16.8	2	1.8	3	3.0
2	50	44.2	39	34.5	18	15.9	6	5.0	2	1.8
3	100	87.0	11	9.6	2	1.7	0	0.0	2	1.7
4	55	47.8	40	34.8	14	12.2	2	1.7	4	3.5
5	44	38.3	41	35.7	22	19.1	3	2.6	5	4.3
6	71	62.3	35	30.7	6	5.3	0	0.0	3	3.0
7	62	53.9	36	31.3	13	11.3	2	1.7	2	1.7
8	48	42.1	26	22.8	22	19.3	8	7.0	10	8.8
9	15	13.5	11	9.9	27	24.3	18	16.2	40	36.0
10	3	2.7	9	8.2	18	16.4	24	21.8	56	50.9
11	44	38.6	32	28.1	21	18.4	3	2.6	14	12.3
12	65	56.5	18	15.7	14	12.2	5	4.3	13	11.3
13	66	57.4	20	17.4	12	10.4	7	6.1	10	8.7
14	66	57.4	21	18.3	13	11.3	5	4.3	10	8.7
15	67	58.3	22	19.1	6	5.2	10	8.7	10	8.7
16	70	60.9	20	17.4	12	10.4	5	4.3	8	7.0
17	71	61.7	14	12.2	16	13.9	4	3.5	10	8.7
18	53	46.1	20	17.4	16	13.9	12	10.4	14	12.2

Statement Number	Very Important		Somewhat Important		Uncertain		Unimportant		Very Unimportant	
	N	%	N	%	N	%	N	%	N	%
19	37	32.2	19	16.5	33	28.7	12	10.4	14	12.2
20	26	22.6	27	23.5	43	37.4	11	9.6	8	7.0
21	48	42.1	43	37.7	15	13.2	4	3.5	4	3.5
22	13	11.4	21	18.4	45	39.5	20	17.5	15	13.2
23	16	13.9	11	9.6	32	27.8	26	22.6	30	26.1
24	27	23.5	17	14.8	38	33.0	19	16.5	14	12.2
25	28	24.3	11	9.6	50	43.5	17	14.8	9	7.8
26	12	10.7	16	14.3	47	42.0	19	17.0	18	16.1
27	12	10.7	17	15.2	26	23.2	24	21.4	33	29.5
28	46	40.4	20	17.5	20	17.5	10	8.8	18	15.8
29	50	43.9	17	14.9	12	10.5	13	11.4	22	19.3
30	63	54.8	34	29.6	13	11.3	0	0.0	5	4.3
31	51	44.3	19	16.5	29	25.2	4	3.5	12	10.4
32	37	32.5	38	33.3	22	19.3	8	7.0	9	7.9
33	39	33.9	16	13.9	32	27.8	16	13.9	12	10.4
34	24	20.9	23	20.0	19	16.5	24	20.9	25	21.7
35	69	60.0	21	18.3	16	13.9	5	4.3	4	3.5
36	66	57.4	21	18.3	18	15.7	6	5.2	4	3.5
37	63	54.8	29	25.2	13	11.3	3	2.6	7	6.1
38	35	31.0	18	15.9	31	27.4	10	8.8	21	18.0
39	30	27.0	11	9.9	32	28.8	9	8.0	33	29.7



Statement Number	Very Important		Somewhat Important		Uncertain		Unimportant		Very Unimportant	
	N	%	N	%	N	%	N	%	N	%
40	20	17.9	10	8.9	29	25.9	10	9.0	46	41.1
41	19	17.1	9	8.1	25	22.5	15	13.0	47	42.3
42	20	17.7	14	12.4	27	23.9	5	4.0	49	43.4
43	52	45.6	30	26.3	21	18.4	3	2.6	8	7.0
44	26	23.0	19	16.8	36	31.9	12	10.6	20	17.7
45	46	40.7	32	28.3	27	23.9	2	1.8	8	7.0
46	52	46.0	31	27.4	20	17.7	6	5.3	4	3.5
47	34	30.1	37	32.7	22	19.5	6	5.3	16	13.9
48	12	10.6	5	4.4	33	29.2	13	11.5	50	44.2
49	36	31.6	16	14.0	31	27.2	7	6.1	24	21.1
50	65	57.0	13	11.4	7	6.1	9	7.9	20	17.5
51	63	54.8	28	24.3	11	9.6	5	4.3	8	7.0
52	22	19.3	15	13.2	29	25.4	7	6.1	41	36.0
53	50	43.5	20	17.4	21	18.3	8	7.0	16	13.9
54	85	73.9	17	14.8	6	5.2	0	0.0	7	6.1
55	81	70.4	20	17.4	8	7.0	1	0.9	5	4.3
56	76	66.1	16	13.9	12	10.4	0	0.0	11	9.6
57	94	81.7	13	11.3	4	3.5	0	0.0	4	3.5
58	65	57.5	14	12.4	23	20.4	2	1.8	9	8.0
59	30	26.1	25	21.7	37	32.2	9	7.8	14	12.2
60	53	46.5	13	11.4	16	14.0	13	11.4	19	16.7