The Relationship Between Ethnic Identity and Factors of Attrition Among First Nations Students

by

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Abstract

Many First Nations students enroll in post-secondary education, however, a large majority of them fail to graduate. Those who succeed attribute their success to the teachings of family members and community elders, as well as to a connectedness to First Nations' culture. This study examines the relationship between ethnic identity and factors of attrition among First Nations students. In addition, a sample of Black students was utilized as a comparison group to assess whether the pattern of findings were unique to First Nations students or general findings for minority groups. This research found that among the First Nations students ethnic identity was positively correlated with a sense of belonging, ethnic identity was not significantly correlated with attrition, and that ethnic identity was negatively correlated with seeking support. Finally, it was also found that there were some fundamental differences between the First Nations and Black students, suggesting that the findings for First Nations students were unique.
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Introduction

The Relationship Between Ethnic Identity and Factors of Attrition Among First Nations Students

Many First Nations people enroll in post-secondary education, however, a large majority fail to graduate. Those who succeed attribute their academic success to cultural teachings received from family and First Nations community elders, as well as a connectedness to First Nations culture (Garrod & Latimore, 1997). This attribution for success contradicts the historical practices of Canada and the United States of America (U.S.A.), which assumed success meant assimilation. The history of the relationship between First Nations peoples and the education system in Canada and the U.S.A. has been tumultuous (Rodriguez, 1997). Western education was introduced to First Nations peoples as a means to assimilate them to Western society (Tiemey & Wright, 1991). Many First Nations children were forced to attend residential schools up until mid 1970's, with the last federally operated residential school in Canada closing in 1996 (Department of Indian Affairs and Northern Development, 1998). While attending the schools, First Nations children were not allowed to speak their language and express their ethnicity in any manner, including practicing cultural traditions and beliefs. Residential schools promoted attitudes of racial and cultural superiority of white culture, while suppressing the culture and values of the First Nations peoples (Department of Indian Affairs and Northern Development, 1998). It is believed by minorities, including First Nations peoples, that the education systems in both countries continue to promote white middle class values with no regard for other ethnicities (Hookimaw-Witt, 1998; James, 1998; Wright, 1998). Yet, it is also believed that by disregarding the ethnicity of the students it makes it more difficult for ethnic minority students, perhaps particularly First Nations students, to continue in school (Rodriguez, 1997). It has been
suggested that factors, such as alienation and stereotype threat, which promote feelings of not belonging, are associated with minority students and therefore with attrition (James, 1998; Steele, 1997). Furthermore, research on ethnic identity supports the protective value of a strong ethnic identity against discrimination and stereotypes (Martinez & Duke, 1997; Phinney, Chavira, & Tate, 1993). Ethnic identity has been found to be associated with self-confidence and purpose in life (Martinez & Duke, 1997; Phinney & Chavira, 1992). It has been suggested that it is the tradition, culture and history of First Nations peoples that help First Nations students to succeed in higher education (Rodriguez, 1997). First Nations peoples' ethnicity, the very thing that residential schools attempted to suppress, is what many First Nations peoples deem as important in succeeding in western education. This study examines the relationship between ethnic identity and factors of attrition among First Nations students.

The majority of research on the constructs examined within this study has employed samples of ethnic minorities other than First Nations peoples. It is for this reason that it becomes necessary to utilize research on other ethnic groups, especially African Americans, when reviewing the literature. Although First Nations peoples and the comparable groups mentioned in this study are distinctly different in terms of culture, traditions, beliefs, and history, they do share a similar position in Western society as ethnic minorities. In addition, this study utilizes what little research is available on First Nations peoples to show the relevance of the research on the constructs examined using other ethnic minorities.

**First Nations Identity**

First Nations peoples differ from other minorities and are unique in that they did not immigrate to Canada or the United States. They have a tradition, culture, and history in North
America, older than that of either country (Weaver, 1998). First Nations peoples have attempted to maintain and preserve their culture and have done so by remaining separate from the dominant society (Weaver, 1998). In addition, in recent years there has been a resurgence of First Nations identity through an ethnic renewal (Nagel, 1995). This resurgence of First Nations identity has increased positive feelings among many First Nations peoples and has filled a personal void (Diaz & Sawatsky, 1995). For most First Nations peoples it is not enough to simply identify themselves broadly as First Nations, Native Canadian, Native American, American Indian or Aboriginal. Rather First Nations people tend to prefer identifying themselves with their individual nation or tribe (Bowd & Brady, 1998; Weaver, 1998). It has been found that some labels used to identify First Nations peoples tend to have negative associations for people other than First Nations peoples (Donakowski & Esses, 1996). Donakowski and Esses (1996) found that terms such as First Nations and Native Canadians had a negative stereotypical connotations for their subjects, most who self-identified as English Canadians. In contrast, First Nations people tend to have more positive views of labels identifying their ethnic group (Bowd & Brady, 1998).

However, being a member of a First Nation is believed to be more than a label. Being a member of a First Nation is the interaction and connection with the tribe or nation on a personal and community level. It is land base, ceremonies, rituals and all other parts of nation (Diaz & Sawatsky, 1995; McCormick, 1997; Peroff, 1997). As a member of a First Nation, one’s understanding is acquired, defined, and organized in terms of the existing knowledge of the nation (Peroff, 1997). First Nations peoples come to know things in terms of the common experiences shared by members of the nation. This knowledge and experience is what guides and directs the behaviour of First Nations peoples (Peroff, 1997; Wilson, 1996).
Among First Nations people there are many behaviours that conflict and contrast with the dominant Western society. There are cultural conflicts for many First Nations students with respect to behaviours such as competitiveness, personal praise, non-interference, emotional restraint, concept of time, communication (both verbal and nonverbal), eye contact, humility, respect, and generosity (Brant, 1990; Brown, 1995; Nel, 1994; Wilson, 1996). For First Nations people competitiveness, personal praise and eye contact are disrespectful acts (Brant, 1990), yet these behaviours are required in school. Many First Nations students have a difficult time performing these behaviours, yet if they do not they are seen as being disrespectful and unmotivated by individuals within the dominant society (Nel, 1994).

Despite the cultural conflict between First Nations culture and Western culture, First Nations individuals find their ethnic identity to be an important aspect of themselves and openly search for individuals with whom and places where they can express their ethnic identity (Diaz & Sawatzky, 1995). It is suggested by Haig-Brown (1995) that the acknowledgment of cultural differences legitimatizes First Nations students' feelings of discomfort and helps the student recognize that these feelings are acceptable. For those First Nations people who have become separated from their ethnic identity, the re-connection to this part of their identity has been described as "coming home to themselves" (Diaz & Sawatzky, 1995). Rotenberg and Cranwell (1989) found that, compared to their non-Native counterparts, First Nations students demonstrated more emphasis on tradition, cultural customs and beliefs, as well as on family ties, kinship roles, and moral worth. In addition, Dolan (1995) found that First Nations students reported the need for enhanced cultural identity and heritage to be important counselling needs. Students also report a need to strengthen and maintain their identity (Dolan, 1995).
**Ethnic Identity**

First Nations identity is an example of ethnic identity. Ethnic identity is defined as a commitment and sense of belonging to one’s ethnic group (Phinney, 1992; Phinney, 1996). Phinney (1996) has developed a theory that ethnic identity develops in stages. The first stage is a period of unexamined ethnic identity. During this stage an individual’s ethnic identity is not salient. The individual accepts the common beliefs held by those around them about his or her ethnic group (Phinney, 1996). For some, this may mean the acceptance of negative stereotypes about their ethnic group. In addition, there may be an acceptance or preference for Caucasian values (James, 1998; Phinney, 1996). It has been suggested that individuals in this stage are typically children or adolescents. Evidence that First Nations children experience this stage comes from the research by Corenblum and colleagues (Corenblum, 1996; Corenblum & Annis, 1993; Corenblum & Wilson, 1982). In studies looking at race preferences, Native children were more likely to prefer lighter objects than darker objects (Corenblum & Wilson, 1982). In addition, Native children were more likely to choose the white doll as looking more like them than the Native doll (Corenblum & Annis, 1993). There were age developments, with older children showing a preference for pictures of individuals that were of the same race and sex (Corenblum & Annis, 1993). Furthermore, it was found that own group preferences among White students was correlated with self-esteem but was negatively correlated among Native students (Corenblum & Annis, 1993). Corenblum and Annis (1993) stated that Native children have more positive views towards Whites than towards other First Nations people.

The second stage of ethnic identity is believed to be a period of exploration (Phinney, 1996). This stage is signified by an immersion into one’s ethnic culture. The individual attempts
to learn as much about his or her ethnic group history, beliefs and traditions. It is also during this stage that the individual is likely to have an increased awareness of racism and negative stereotypes associated with being a member of one’s ethnic group. Furthermore Phinney and Chavira (1992) suggested that as students move away from high school into post-secondary education, the need for minority youths to explore and understand their ethnic background is stimulated. Diaz and Sawatsky (1995) found that for the First Nations participants in their study there was no conscious decision to seek out knowledge of First Nations culture, instead it began with exposure to the Native world without a commitment to identifying with it. Through exposure to the culture the First Nations individual starts to feel a connectedness to the culture and proceeds to actively seek out information and elders to teach them traditions, beliefs, and the history of their people (Diaz & Sawatsky, 1995).

The third and final stage is a commitment to the individual’s ethnic group or an “achieved ethnic identity” (Phinney, 1996). This stage is marked by feelings of group membership and belonging. The individual feels secure and confident as a member of his or her ethnic group (Phinney, 1996). The individual has a realistic view of his or her group, accepting both the positive and negative aspects (Phinney, 1996). For First Nations people this is the acceptance of their ethnic group in spite of negative stereotypes, such as the drunken Indian, the plastic shaman, the warrior, the noble savage, the Indian princess, and the wooden Indian. Having an achieved ethnic identity for First Nations people means the rejection of the common falsehoods of both American and Canadian history. For First Nations people to have a realistic view of their ethnic group they need to search deep within the elders of their own community to receive the full picture of their ethnic group (Diaz & Sawatsky, 1995).
Several researchers have stated that an achieved ethnic identity is positively correlated with several factors of well-being. Ethnic identity has been positively correlated with self-confidence and purpose in life (Martinez & Duke, 1997; Phinney, 1996; Phinney & Chavira, 1993). In addition, it has been suggested that an achieved ethnic identity has a blunting effect against racism and stereotypes (Martinez & Duke, 1997; Phinney, 1996; Phinney & Chavira, 1993). Martinez and Duke (1997) did one of the few studies on ethnic identity that utilized a sample containing First Nations people. They found that among the ethnic groups involved in the study (White, Hispanic, Black, and First Nations) First Nations students tended to score lower on ethnic identity and lower on well-being. It was suggested that due to their lack of ethnic identity, First Nations students were not able to use their ethnic identity to blunt the effects of discrimination, thus scoring lower in well-being (Martinez & Duke, 1997).

The general research on ethnic identity in general is supported by research done specifically with First Nations peoples. Thus, the general development and the effects of ethnic identity appear to be relevant to First Nations individuals.

**Attrition**

Unlike the other constructs examined within this study, there is an ample amount of information on the attrition rates of First Nations students. First Nations students are encouraged to attend post-secondary education by family members, elders, and other members of their community (Wright, 1998). Many First Nations people see education as empowering for First Nations peoples as a whole (Danziger, 1996). In Canada the enrolment of First Nations peoples in post-secondary schools has greatly increased (Danziger, 1996; Wright, 1998). In 1987/88 there were 14,242 registered First Nations people enrolled in a post-secondary institution; by
1996/97 the enrolment has almost doubled to 27,484 First Nations peoples (Department of Indian Affairs and Northern Development, 1998). However, in 1995/96 only 3,929 First Nations students graduated from post-secondary institutions in Canada. In the United States it has been found that only 15% of all First Nations Students who attend college actually graduate (Garrod & Latimore, 1997)

“One of the things that an Indian can do is leave, and we do so in droves.” - Billy Bray, Creek (Garrod & Latimore, 1997, p.39).

“Each individual chooses the path to take, the door to enter, or the one to pass by.”
- Gemma Lockhart, Lakota (Garrod & Latimore, 1997, p.87).

The response of most post-secondary institutions to the high attrition rates of First Nations students is to attempt to prepare them for the realities of conventional educational institutions, rather than modifying existing programs to suit the needs of these students (Hookimaw-Witt, 1998; Wright, 1998).

Alienation

One factor associated with attrition of First Nations students has been alienation (Canabal, 1995). Alienation is defined as feelings of powerlessness, meaninglessness, isolation, and, in some definitions self-estrangement (Burbach, 1972; Heaven & Bester, 1986; Steward, Germain, & Jackson, 1992; Steward, Jackson, & Jackson, 1990). Although the majority of research on alienation is not directly related to First Nations students, the findings do echo the experience of many First Nations students within a post-secondary institution (Garrod & Latimore, 1997).

"What can Indians do when the glove [higher education] is tailored to the white hand, and the white hand is already happily inside it?" - Billy Bray, Creek (Garrod & Latimore, 1997, p. 39).

"On a regular basis, I felt as if I and the other students, as well as the
"But I was lonely, even though I was friends with several women in my UGA [undergraduate advisor] group. It was hard for me to relate to them, because I felt they did not know who I was as a Native American and where I was coming from" - Divina Ruth Begaye Two Bears, Navajo (Garrod & Latimore, 1997, p. 54-55).

"Academics and loneliness were not my only struggles; I had trouble connecting with the non-Indian students.... It never occurred to me that this was related to my background, that my upbringing was so radically different from my non-Indian classmates that we shared little common ground" - Lori Arviso Alvord, Navajo (Garrod & Latimore, 1997, p. 217).

The promotion of Western values in higher education is seen as being alienating to First Nations students. Alienation is found to be the cause of attrition in higher education among minority students (Loo & Rolison, 1986; Suen, 1983), including First Nations (Nel, 1994). One of the factors that affects the retention rate of First Nations students in post-secondary education is a sense of isolation (Canabal, 1995). First Nations students experience social isolation while attending predominantly white institutions (Canabal, 1995). Social isolation is one of the dimensions associated with alienation. It has been questioned if all dimensions of alienation are correlated. Travis (1986) found that powerlessness and meaninglessness are negatively correlated. The author suggests that for this reason, general alienation is hard to measure, since individuals will not be scored on all dimensions of alienation. However Long (1983) and Tomlinson-Clarke and Clarke (1998), found that when one dimension was activated the others were quickly engaged as well. The relationship between the dimensions of alienation is supported by studies of minority students which demonstrate that among minority students high loading on one dimension of alienation tended to be correlated with high loading on the other dimensions (James, 1998; Suen, 1983). In addition, it has been found that alienation is positively correlated
with liberal political views (Long, 1983), more positive attitudes towards women, homosexuals, and African Americans (Wells & Daly, 1992), irrational beliefs (Mahoney, 1999), less tendency towards exploratory behaviour (Maddi, Hoover, & Kobasa, 1982), and drug usage (Jones, 1977-78).

Alienation has been found to affect a diverse number of students in higher education settings (Tomlinson-Clarke & Clarke, 1996). Van Atta, Lipson, & Glad (1977) found that many of the psychological discomforts experienced by students, attending the University of Wisconsin-Milwaukee, could be attributed to students feelings of alienation. In an attempt to look at the effects of higher educational institutional setting on alienation, Tomlinson Clarke and Clarke (1996) found that students attending a research university tended to have higher scores on powerlessness than students attending a comprehensive college and a two-year college. In addition, students at the research university also scored higher in meaningfulness than the students at the two-year college. Large group teaching, which is common in research universities, has been found to contribute to feelings of intimidation, inhibition, frustration, isolation, and alienation (Hogan & Kwiatkowski, 1998). Finally, Archer (1994) suggests that academic alienation leads to an academic alienation goal. This goal is defined as the completion of academic tasks with minimal amount of effort. It was found when students exhibited this goal they were less likely to employ learning strategies, positive attitude, and choose a hard task, and more likely to choose an easy task (Archer, 1994).

Examining alienation in general has demonstrated that alienation effects a diverse student population, however, studies have revealed that minority (James, 1998; Steward, Germain, & Jackson, 1992; Steward, Jackson, & Jackson, 1990) and international students (Owie, 1982;
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Schram & Lauver, 1988) score higher on alienation than their white counterparts. It has been found that international students experience greater alienation than the average student does (Owie, 1982; Schram & Lauver, 1988). Schram & Lauver (1988) found international students are less likely to become alienated if they have higher social contact and graduate student status.

Similarly, Loo and Rolison (1986) found that alienation was greater among minority students at a predominantly white university than for the white students attending the same university. Minority students reported greater isolation compared to white students. Both white and minority students reported the belief that minority students faced greater difficulties on campus due to their ethnicity. Two reasons given by the students for the greater difficulties the Black students faced were first that, white middle-class values were dominant on campus, placing pressure on minority students to accept and acquire these values and to reject their own values, and second, minority students were ethnically isolated as a result of being a small portion of the campus population (Loo & Rolison, 1986). As it was explained by Black college students "Caucasian-Americans are not taught to be Black, but African Americans are forced into Caucasian-American situations..." (James, 1998, p. 237). First Nations students can make a similar statement. Finally, Loo and Rolison (1986) found that among white students the major reason for dropping out of school was academic difficulties, yet among minority students the major reason reported was social alienation. Suen (1983) found Black students consistently scored higher in alienation than white students, as well as having higher attrition rates. There was a stronger correlation between alienation and attrition rates among Black college students than among white students. Alienation scores were directly related to attrition rates and negatively correlated to grade point average for Black students, whereas there was no significant relationship
between alienation and attrition rates for white students (Suen, 1983). Canabal (1995) stated that First Nations students experienced social isolation in predominantly white university settings due to a lack of appreciation for diverse ethnic backgrounds. In addition, First Nations people are an extremely small portion of university campus populations, in Canada. In total, only 6.9% of the total population of First Nations people are enrolled in post-secondary education compared to 11% of the total population in Canada (Department of Indian and Northern Development, 1998).

Furthermore, Steward and colleagues (Steward et al, 1990) suggested that successful Black students had a different interactional style when in campus situations which involved predominantly white students than when in situations which involved predominantly Black students. The predominantly White students situations differed from the predominantly Black students situations in terms of increases in both wanted inclusion and emotional involvement (Steward et al., 1990). Steward et al. (1990) suggested that all-White situations were of more importance for academic and professional success, whereas all-minority or Black situations were important for social reasons. It is believed that Black students found it easier to fit in with other Black students. This fits with Loo and Rolison's (1986) findings that minority students tended to consider social contact with other minority students as a "refuge from white dominant culture" (Loo & Rolison, 1986, 69). It was further found that those Black students who wanted emotional involvement in predominantly white student situations was correlated with feeling of alienation among black students (Steward et al., 1990).

Steward and colleagues (Steward et al., 1992) tried to repeat this study with Asian and Hispanic students but failed to replicate the findings of Steward et al. (1990). Steward did not find that Asian or Hispanic students varied their interactional style from one situation to another.
It was suggested that one explanation was that the majority of the students, in this study, came from predominantly white middle-class neighbourhoods (Steward et al., 1992). First Nations students appear to have more in common with Black students, than the other ethnic minorities discussed as far as this issue is concerned. First Nations students, like Black students, tend to come from families with lower economic status, with many First Nations families being unable to provide financial aid (Canabal, 1995). In addition, many First Nations students come from reserves and have had very little contact with White middle class values. It is for these reasons that it appears that the findings associated with Black students would be more relevant to First Nations students than the findings associated with Asian and Hispanic students.

**Stereotype Threat**

Alienation is not the only factor that is believed to be associated with attrition rates. Recent studies have examined the role of stereotype threat on intellectual identity and performance and ultimately the role it plays in attrition rates. Stereotyping is a subtle type of prejudice, which seems to be increasing now that overt types of prejudice are not as acceptable as they once were (Wolfe & Spencer, 1996). It is postulated that this form of prejudice allows the individual to consciously maintain that they do not hold any prejudice values, while unconsciously performing a racist act by believing and promoting a stereotype. Stereotype threat is a situational threat to an individual’s identity within a specific domain. The individual fears that he or she will be judged or evaluated in terms of a stereotypical belief (Steel, 1997; Steele, 1998; Steele & Aronson, 1995). In a stereotype threat paradigm, both the control group and the stereotype threat group are evaluated on a task that is important or has some relevance to the individuals in the experiment. Within the stereotype threat group the individuals’ membership in a particular
social group is made salient prior to performing the task. In addition, there must be an awareness of a negative stereotype associated with both the social group and the task being evaluated. This threat has been demonstrated to effect the intellectual identity and performance of Black students (Steele, 1997; Steele & Aronson, 1995), Asian students (Shih, Pittinsky, & Ambady, 1999), women (Spencer, Steele, & Quinn, 1999), students from low socioeconomic backgrounds (Croizet & Claire, 1998), and even in certain situations white males (Aronson, Lustina, Good, & Keough, 1999). There has been no research on stereotype threat utilizing a sample of First Nations peoples, therefore it is not yet known if First Nations peoples would show similar affects. However, due to the diverse samples utilized to test stereotype threat, it is likely that the effects would generalize to First Nations students.

Steele and Aronson (1995) found that when African American students were presented with a racial cue, which in one study was to simply indicate their race during testing, scored significantly lower on the evaluated task than White students. In addition, it should be noted that the African American students who received no racial cue did not significantly differ on the task from White students. Steele suggests that stereotype threat causes the individual to have negative feelings about the task, which will lead the individual to practices that reduce those feelings, eventually leading to disidentification with the task being evaluated. In the case with African American students, the students would eventually become disidentified with school and as a means to reduce negative feelings associated with school, the student may either decrease the importance of school or drop out (Steele, 1997; Steele, 1998; Steele and Aronson, 1995). For stereotype threat to be a concern for the individual, Steele suggests that the individual does not have to believe in the stereotype, he or she only needs to be aware of it.
Ethnic Identity

Stereotype threat appears to be related to social stigma as a situational construct of self-worth (Crocker, 1999). A stigmatized individual is a person whose social identity causes the person to be seen as devalued, spoiled, or flawed in the eyes of others. Crocker (1999) suggests that stigmatized individuals perceive certain situations as having different meanings as they are related to the stigmatized identity. Thus, stigmatized individuals need not experience prejudiced actions or behaviours to view the situation as such, they only need to feel the situation holds negative stereotypes or discriminates. The stigmatized individuals brings with them the knowledge of the negative stereotypes associated with the stigmatized identity (Crocker, 1999).

It has been suggested by Corenblum and colleagues (Corenblum, 1996; Corenblum & Annis, 1993; Corenblum & Wilson, 1982) that First Nations students have a racial awareness by the age of five and six. Furthermore, it is suggested that First Nations children also become aware of the negative labels associated with their ethnic group from which they attempt to remove themselves (Corenblum & Annis, 1993). Along with this awareness there appears to be a dissonance between the children's ethnic group membership and the values of the predominant society (Corenblum & Annis, 1993). The dissonance is believed to cause First Nations children to show a preference for the majority group (Corenblum & Annis, 1993). This results in First Nations children being confused about their place within their own group and within the dominant culture (Corenblum & Annis, 1993). Thus First Nations peoples are aware of the negative stereotypes that are associated with their ethnicity from an early age and this may have an effect.

Finally, the research of Beiser and colleagues (Beiser, Lancee, Gotowiec, Sack, & Redshirt, 1993; Beiser, Sack, Manson, Redshirt, and Dion, 1998), as well as the research by Rampaul, Singh, & Didyk (1984), demonstrate that First Nations children has a lower self-
perceived competence rating, which have been found to be related to academic achievement. Thus, First Nations children learn that school is a place of failure rather than success (Beiser et al., 1993; Beiser et al., 1998). Therefore, the early awareness of negative stereotypes and the expectation of school failure lead to the hypothesis that stereotype threat is a common reality for First Nations students.

One needs to ask how a strong ethnic identity protect would against this. Niemann, O’Conner and McClorie (1998) presented evidence to support the theory that members of the dominant group have more simplistic stereotypes for minority groups than minority groups themselves. Niemann et al. (1998) found that working class Blacks held more complex stereotypes (both positive and negative) of Black people than did working class whites. This is similar to Bowd and Brady’s (1998) findings that First Nations students held more positive views of their ethnic group than did white students. Both of these studies are supported by the study conducted by Shih, Pittinsky, and Ambady (1999). Shih and colleagues (Shih et al., 1999) demonstrated that test scores were affected by the salience of specific social identities. They found that cueing either the gender identity or racial identity of Asian American women affected their test results. The Asian women who were gender cued did worse on a math test than the Asian women who were race cued. This suggests that performance can be facilitated or debilitated depending upon the salience of different social identities (Shih et al., 1999). When considering these findings as well as the findings of Niemann et al. (1998) and Bowd and Brady (1998) it may be possible to facilitate performance by having minority students focus on more positive stereotypes or on the more positive aspects of their ethnic group.
Social Support

After examining the research on both alienation and stereotype threat one can quickly see how these two constructs may effect First Nations’ sense of belonging within an educational institution. Alienation can cause social isolation separating First Nations students from other students leaving them with feelings of loneliness. In addition, stereotype threat can cause First Nations students to disidentify with their academic programme, and ultimately with school. Many educational institutions have support services to help students with a wide assortment of social and academic problems. Delphin and Rollock (1995) suggest that one’s ethnic identity influences the likelihood of one utilizing on-campus psychological services. Delphin and Rollock (1995) found that among Black college students, those who were in the ethnic developmental stage of immersion/emersion (moratorium or exploration) tended to view psychological services to be unlikely to help. Further, this group found ethnic similarity of the source an important factor for choice of service used. Dolan (1995) found that First Nations students felt the need for counselling services to address cultural needs. This finding suggests that for First Nations students, similar to Black students, that the ethnicity of the counsellor may be important.

Recent research on ethnic identity suggests that it is possible to identify with more than one culture at a time (Weaver, 1996). Several researchers have suggested that various ethnic cultures need not be dichotomous (Berry, 1999; Garret, 1996; Oetting & Beauvais, 1990-91; Schinke et al., 1988; Weaver, 1996). Strength in one’s ethnic identity need not be at the expense of disregarding other ethnic groups and values. This is supported by research concerning First Nations peoples. Young, Lujan, & Dixon (1998) found that it there is a positive correlation between identity integration and psychological health among First Nations peoples. Thus, those
First Nations individuals in their study who had integrated more than one cultural identity reported to have a more universal identity and broader social category of humanity. Young et al. (1998) suggests that with identity integration there is a greater feeling of fairness and acceptance of others. Similarly, Berry (1999) stated biculturation promotes both good mental health and a positive cultural identity among First Nations peoples. Berry suggested that biculturation allows the individual to maintain and achieve a positive orientation towards cultural integrity, as well as movement of the group to become part of the larger society.

This is supported in an educational setting by James (1998), who stated that pride in culture was the bridge between cultural differences and post-secondary education. James (1998) found among Black students, a deep appreciation and understanding of their cultural identities provided Black students the strength to survive and thrive in a post-secondary institution. It is with similar sentiment that Rodriguez (1997) suggests that ethnic identity is important to the academic success of First Nations students.

"However, as I matured and found my voice, others started to view me as a Native American woman. They saw who I was through what I believed." - Marianne Chamberlain, Assiniboin and Sioux (Garrod & Latimore, 1997).

"Standing there alone, standing as Wanbli Wanji, will be a testimony to the struggle of Native people and the individual battle waged within all of us. Stand Proud, Indian people." - Robert Bennett, Lakota Sioux (Garrod & Latimore, 1997).

"...use those things that your parents and family taught you — the things in your "grub box" — because that is your strength' - Vivian Johnson, Yup'ik (Garrod & Latimore, 1997).

**The Present Study**

The present study is concerned with examining the relationship between ethnic identity and factors of attrition among First Nations students. In addition, this study examines possible
differences between First Nations students and Black students, with emphasis on the comparability of these two groups. Although this study is mainly exploratory, there are a few hypotheses that will also be tested. Previous research has suggested that a strong ethnic identity is correlated with self-confidence and purpose in life (Martinez & Duke, 1997; Phinney, 1996; Phinney & Chavira, 1993), as well as protect against discrimination. Thus, it is hypothesized that there is a positive correlation between ethnic identity with a sense of belonging for First Nations students and a negative correlation between ethnic identity and attrition. In addition, Delphin and Rollock (1995) suggested that depending on the ethnic development stage there is a tendency to view the effectiveness of psychological services differently. Thus, it is also hypothesized that ethnic identity is positively correlated with First Nations students seeking support from both campus and First Nations community support services. Finally, a large number of the studies mentioned have been studies completed on Black students. Due to this a group of Black students will be compared to the First Nations students to examine if the findings are patterns that are unique to First Nations students or patterns that apply to minority groups in general.

Methods

Participants

The participants were recruited from the Transitional Year Programme (TYP) at the University of Toronto (U of T). Subjects consisted of 22 First Nations alumni of the TYP, 7 males and 15 female. The mean age of the First Nations participants is 37.55 (STD = 10.15) with a range of 25-57. First Nations female participants had a mean age of 38.50 (STD=11.54) and a range of 25-57. First Nations male participants had a mean age of 35.71 (STD=6.63) and a range of 25-45. In addition, 11 Black alumni participated as a comparison group, 3 males and 8
females. The mean age of the Black participants was 38.8182 (STD=6.4315) with a range of 29-49. Black male participants had a mean age of 36 (STD = 2.65) with a range of 34-39. Black female participants had a mean age of 39.8750 (STD = 7.24) with a range of 29-49.

TYP is a university access program for adults who may not have the educational background to qualify for university admission (University of Toronto, 1999). This programme is aimed at adults who may not otherwise have access to higher education due to not completing secondary school. TYP takes into consideration the individuals inability to complete secondary school due to financial problems, family difficulties, or other circumstances beyond their control. The programme has its roots in the Black community of Toronto but, has since expanded and actively encourages applications from other minorities with low representation at the U of T, including First Nations (University of Toronto, 1999).

The TYP alumni were chosen due to similarities, such as being mature students returning to school. In addition, it is believed that by completing the programme that the students would be better prepared for university. This preparatory course was developed to give students an equal footing in university that would give them the opportunity to succeed in a university setting (University of Toronto, 1999). By completing this programme, First Nations students entering post-secondary institutions would be better prepared academically. It is believed that those differences between First Nations students would then therefore be the result of individual personal differences and the university setting, rather than due to differences in university preparation.

Materials

The data for this study was gathered in conjunction with the TYP Alumni Survey.
Participants completed some demographic questions, such as age, sex, years of residence in Canada, and other background questions related to ethnicity, social class, years of schooling and occupation of themselves, parents, and significant other. In addition, participants completed open-ended questions about their experiences during various levels of education (elementary, secondary, and TYP), activities since TYP, and support systems available to them during and after TYP.

Open-ended questions were utilized instead of alienation scales, such as the Contextual Alienation Scale (Burbach, 1972), due to the sample available. It was unknown from the beginning of the study whether all participants would choose to continue in school. The study was designed to include as many of the alumni as possible, thus, the study asked the participants to reflect on their educational experiences, especially experiences during TYP. Finally, the study was not concerned with alienation but, rather, with participants' sense of belonging which is believed to be associated with both alienation and stereotype threat, as well as examining the support services available to the participants while attending school. It is for these reasons that open-ended questions were used rather than a specific scale.

Finally, participants were asked to complete the Collective Self-Esteem Scale (Luhtanen & Crocker, 1992). The scale was designed to assess individual differences in identification with ascribed social groups (such as race, ethnic group, gender, religion, and socioeconomic class) and the value placed upon these groups. The Collective Self-Esteem scale consists of 16 items. The individual is asked to read each statement and asked to rank each statement on a 7-point Likert scale, with 1=strongly disagree, 2=disagree, 3=disagree somewhat, 4=neutral, 5=agree somewhat, 6=agree, 7=strongly agree. The total score is obtained by reversing negatively scored items and
summing all statements. Each sub-scale score is obtained by summing statements that are associated with the sub-scale. Reliability for the total scale is .85, with the sub-scales ranging from .73 to .80 (Luhtanen & Crocker, 1992). The Collective Self-Esteem was found to be moderately correlated with the Rosenberg Self-Esteem scale, the Coopersmith Self-Esteem scale, and the Janis-Field Feelings of Inadequacy scale (Luhtanen & Crocker, 1992). The moderate correlation with the personal self-esteem scales suggests that collective self-esteem is related to, yet relatively distinct from personal self-esteem, which is in line with social identity theory (Luhtanen & Crocker, 1992). In addition, the Collective Self-Esteem scale has been found to be negatively correlated with one's belief in discrimination and found not to be correlated with the Marlowe-Crowne Social scale (Luhtanen & Crocker, 1992). Thus, the Collective Self-Esteem appears not to be related to the tendency to make one appear in favorable terms (Luhtanen & Crocker, 1992).

The scale includes four sub-scales of items, each assessing different aspects of collective self-esteem (Luhtanen & Crocker, 1992). The four aspects assessed are membership, private, public and identity self-esteem. Membership self-esteem questions examine the individuals' judgement of their worth as members of their group. The private self-esteem questions examine judgements of the social group, such as how the individual feels about the group. The public self-esteem questions examine the individuals' judgements of how others view their group. Finally, the identity items examine the importance of one's social group to the individual's self-concept (Luhtanen & Crocker, 1992). This scale was chosen due to its ability to assess total collective self-esteem, as well as give scores for the sub-scales. It is believed that sub-scales will be informative when assessing patterns of identification and importance of the social group in
question (ethnicity).

A complete questionnaire package, including the Collective Self-Esteem scale, is attached (Appendix B).

**Procedures**

The First Nations participants were first contacted by phone by one of two interviewers, both of whom were First Nations. The Black alumni were contacted by phone by two other researchers, who were hired to collect to complete the TYP alumni survey. They were informed of the study and asked if they would be willing to participate. If they agreed to participate, an interview was scheduled. The interviewer who made the initial phone call typically completed the interview. Once the participant arrived for the interview a information sheet was given to him or her to read, as well as an informed consent form (Appendix A). The participant was informed that participation was completely voluntary and all information was confidential. Once the consent form was read and signed the interview proceeded. The open-ended section was analyzed using qualitative analysis statistical computer program, NUD*IST. The rest of the information was analyzed using SPSS 9.0. As this is an exploratory study, all variables that were considered to be of importance to the hypotheses stated were analyzed, with ethnic identity being an essential variable.

**Results**

**First Nations Alumni**

Among the First Nations alumni, the majority of the alumni stated their marital status as single. A large percentage of alumni grew up in households with low socio-economical status, lived on a First Nations reserve for less than 5 years and lived in Canada for their entire lives. In
addition, the majority of First Nations alumni have completed some formal education other than university. Table 1 presents a list of percentages for all the above mentioned demographics.

Within the First Nations alumni, 4.5% had completed their masters, 27.3% had completed university, and 68.2% had some university. Of the First Nations alumni that were interviewed 73% were satisfied with their current situation and 27% were dissatisfied. This may be an indication of the success of the TYP. It was also found that satisfaction with current situation was significantly correlated with the completion of secondary school ($r=0.450$, $p=0.035$). It is the participants varied experiences that is utilized to test the hypotheses. In addition, this was an exploratory study. Correlations were run between variables that were considered important to the hypotheses. Only those correlations that were significant will be mentioned.

*The Collective Self-Esteem Scale (CSE-scale)*

The mean scores of the CSE-scales and sub-scales for the participants can be found in Table 2. Further, it has been found that some of the sub-scales correlated with each other. As can be seen from Table 3, the highest correlation is between membership and private sub-scales ($r=0.758$, $p<.01$). The only other correlation found is between membership and identity ($r=0.424$, $p<0.05$). This is similar to the finding of Luhtanen and Crocker (1992) when testing the scale. Luhtanen and Crocker (1992) found the highest correlation to be between membership and private sub-scales, as in this study. Further Luhtanen and Crocker (1992) found correlation between all sub-scales. However, this study contained fewer participants.

Upon examining the responses to the open-ended questions, one theme that became prevalent as an indicator of a sense of belonging, or in this case a lack of belonging was reported incidents of experiencing racism. Some examples to the types of statements made by the First
Nations alumni when speaking of the racism they experienced are:

"It was very hard, Whites were prejudice. They assumed we lived in teepees and that we weren't modern."

"During kindergarten to grade 4, teacher forced me and other children who spoke Ojibwe, to wash our mouths out with soap, to get rid of our language. We got periodic beating and whippings from principal for not understanding the English language well enough to communicate."

"The worst thing was the racism and the tolerance that the teachers displayed."

'The worst thing was I learned how to fight because I was Native. I was called "a dirty, no-good Indian." I would ask them who taught you how to say that to me and they would reply – "my Dad". Then we would fight.'

Analysis revealed correlations between the CSE total score and sub-scores with reported racism in elementary and secondary school. Among the First Nations alumni 50% reported incidents of experiencing racism during elementary school and 45% reported experiencing racism during secondary school. The correlations between reported racism and CSE total score and sub-scores can be found in Table 4. Reported racism in elementary school is negatively related to the total score on the CSE-scale and is related specifically to lower scores in membership and private subscales. Lower scores on the membership sub-scale suggest that the individuals see themselves as less worthy members of their ethnic group, in this case First Nations peoples. Similarly, a lower score on the private sub-score suggest the individuals see their ethnic group, First Nations people, as less positive. Experiencing racism in secondary school is negatively related to the total CSE score and specifically the public sub-scale. Those individuals who reported experiencing racism during secondary school tended to see other people evaluating First Nations peoples less positively. Thus, these correlations support the hypothesis that ethnic identity is positively correlated to a sense of belonging.
Contrary to the hypothesis that ethnic identity was positively correlated with accessing support, there was a negative correlation between the public sub-scale and accessing supports in program \((r = -0.458, p = .032)\) and specifically accessing supports for personal problems \((r = -0.434, p = .043)\). Those individuals who accessed a greater number of supports in the program tended to score lower in the public sub-scale. This suggests that those who accessed more supports in the program tended to see other people evaluating First Nations peoples less positively.

**Attrition**

The hypothesis that ethnic identity is negatively correlated with attrition was not supported. Instead, it was found that there was a correlation between attrition and reported experience of racism. Among the First Nations alumni 5% had no secondary school experience, 64% did not complete secondary school, and 32% completed secondary school. Analysis reveal, reported experience of racism in elementary school is negatively correlated with the completion of secondary school \((r = -0.709, p = .001)\). Thus, attrition is negatively correlated with a sense of belonging, which supports other research completed on attrition.

Furthermore, the completion of secondary school was negatively correlated with other formal education \((r = -0.491, p = .020)\). Among the alumni, those who sought other formal education, such as certificate programs and apprenticeships, tended not to have completed secondary school.

**Supports**

Among the First Nations alumni the majority of the alumni sought some type of help within the transitional year programme. The different types of help offered were academic, financial, personal, and other (other contained any type of support offered that did not fit into any
of the other categories). Table 5 contains the percentages of the alumni that sought help within the programme and the percentages of the alumni that accessed each type of support within the programme. As mentioned earlier, contrary to one of the hypothesis in this study, there was a negative correlation between accessing supports within the program and CSE-public sub-score and a negative correlation between seeking personal support and the CSE-public sub-scale. In addition, there was a negative correlation between academic support and level of schooling completed. This suggests that those alumni that sought academic support tended not to go as far in school. Finally, Table 6 contains a list of percentages of the alumni that sought support outside of the program and the percentages of the type of support accessed.

**Black Alumni**

Similar to the First Nations alumni, among the Black alumni the majority listed their marital status as single. A large percentage of the Black alumni grew up in households with a low middle socio-economic status and had lived in Canada for 20-25 years. The majority of the Black alumni moved to Canada from Jamaica and are of Jamaican decent. There was also a majority that had some formal education other than university. (A complete list of the percentages of the above mentioned demographics can be found in Table 1.) A comparison between the socio-economic background of the First Nations alumni and the Black alumni was found to be significant ($x^2=15.934, p=.014$). Thus, First Nations alumni tended to come from families with a lower socio-economic background.

Similar to the First Nations alumni, all of the Black alumni who participated in the study had chosen to continue their post-secondary education after TYP. Among the Black alumni who participated, 45.5% had completed university and 54.5% had some university. Furthermore,
64% of the Black alumni are satisfied with their current situation and 36% are dissatisfied.

*The Collective Self-Esteem Scale (CSE-scale)*

The mean scores of the CSE-scale and sub-scales of the Black alumni can be found in Table 2. Table 3 (above the diagonal) contains the correlations between the CSE-scale and sub-scales. As can be seen from the table, CSE total score is highly correlated with the CSE-private and CSE-public sub-scales. In addition, CSE-public sub-scale is positively correlated with the CSE-private sub-scale. A comparison of CSE total and CSE sub-scores means revealed significant differences between First Nations and Black alumni on the equality of means of CSE-private sub-scores ($t=2.118$, $p=.043$) and CSE-public sub-scores ($t=2.282$, $p=.030$). In both of these sub-scores the means of the First Nations alumni tended to be higher than the means of the Black alumni. This suggests that the First Nations alumni tended to evaluate their ethnic group more positively and viewed other people as judging their ethnic group more positively.

Unlike the First Nations alumni, CSE total scores were positively correlated with experiencing racism in elementary school ($r=.605$, $p=.049$). In addition, experiencing racism in elementary school is positively correlated with CSE-public sub-scale ($r=.641$, $p=.034$). This suggests that experiencing racism in elementary school among Black alumni, makes it more likely that the individual will identify more with their ethnic group and, surprisingly, more likely to see other people evaluating their ethnic group more positively. The later finding seems to contradict what would be expected when racism is experienced. This data should be considered cautiously, due to the small number of Black alumni who participated and that only 9% of the Black alumni reported experiencing racism in elementary school. Furthermore, unlike the First Nations alumni, there were no reported incidents of experiencing racism during secondary school among the Black
alumni.

Attrition

Similar to the First Nations alumni, the majority of the Black alumni did not complete secondary school. Among the Black alumni, 27% had completed secondary school and 73% did not complete secondary school. There were no significant correlations between the completion of secondary school and any of the other variables that were looked at within this study. Further, 45.5% of the Black alumni had not completed any other type of formal education. However, completion of other formal education was negatively correlated with satisfaction of choice \( (r=-.812, p=.002) \). Thus, those who had completed other types of formal education tended to be less satisfied with their current situation.

In addition, the level of schooling was positively correlated with CSE total score \( (r=.663, p=.026) \) and CSE-public sub-scale \( (r=.639, p=.034) \). Thus, those who scored higher on CSE total and CSE-public sub-score tended to have completed a higher level of schooling. This is consistent with the hypothesis that ethnic identity is negatively correlated with attrition for the Black alumni but, this was not found for the First Nations alumni.

Supports

Similar to the First Nations Alumni, a majority of the Black alumni sought some type of help within the transitional year programme. Table 5 contains the percentages of the Black alumni that sought help within the programme and the percentages of Black alumni that accessed each of the types of supports in the programme. Among the Black alumni there was a negative correlation between CSE-total and accessing supports in the program \( (r=-.605, p=.049) \). This suggests that those among the Black alumni that accessed support within the programme tended to have lower CSE total scores. This is similar to the finding for the First Nations alumni, except
that the for the First Nations alumni support within the programme was negatively correlated with CSE private and CSE public sub-scales.

In addition, when examining the pattern of accessing support within the programme (Table 5). The pattern for the different types of support accessed looks similar for both the First Nations and Black alumni. However, when looking at the number of supports accessed the pattern varies between the two groups. Among the First Nations alumni 18.1% accessed no supports or only one type of support, whereas among the Black alumni all accessed at least two types of support.

Finally, Table 6 contains the percentages of Black alumni that sought supports outside the programme and the percentages of Black alumni that accessed different types of supports outside the program. When comparing the percentages of First Nations and Black alumni, there appears to be differences in the type of support accessed outside the programme. The First Nations alumni accessed more community support than did the Black alumni. Further, there also appears to be differences in the number of types of support accessed. The majority of the First Nations alumni accessed 2 types of support, whereas the Black alumni was more evenly spread out among the number of supports accessed.
Table 1: Demographic Information for First Nations and Black Alumni

<table>
<thead>
<tr>
<th>Variable</th>
<th>%</th>
<th>First Nations Alumni</th>
<th>Black Alumni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio-economical status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lower class</td>
<td>40.9</td>
<td>18.2</td>
<td></td>
</tr>
<tr>
<td>low middle class</td>
<td>13.6</td>
<td>63.6</td>
<td></td>
</tr>
<tr>
<td>middle class</td>
<td>27.3</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>upper middle class</td>
<td>18.2</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>Number of years living on reserve</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>never</td>
<td>9.1</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>less than 5 years</td>
<td>63.6</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>5-10 years</td>
<td>9.1</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>10-15 years</td>
<td>4.5</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>15-20 years</td>
<td>4.5</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>20-25 years</td>
<td>4.5</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>more than 25 years</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>entire life</td>
<td>4.5</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>Number of years living in Canada</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>less than 5 years</td>
<td>4.5</td>
<td>0.0</td>
<td></td>
</tr>
<tr>
<td>5-10 years</td>
<td>0.0</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>10-15 years</td>
<td>0.0</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>15-20 years</td>
<td>0.0</td>
<td>18.2</td>
<td></td>
</tr>
<tr>
<td>20-25 years</td>
<td>0.0</td>
<td>27.3</td>
<td></td>
</tr>
<tr>
<td>more than 25 years</td>
<td>13.6</td>
<td>18.2</td>
<td></td>
</tr>
<tr>
<td>entire life</td>
<td>81.8</td>
<td>18.2</td>
<td></td>
</tr>
<tr>
<td>Marital status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>single</td>
<td>45.5</td>
<td>64.0</td>
<td></td>
</tr>
<tr>
<td>married</td>
<td>9.1</td>
<td>0.0</td>
<td></td>
</tr>
<tr>
<td>common law</td>
<td>9.1</td>
<td>0.0</td>
<td></td>
</tr>
<tr>
<td>divorced</td>
<td>13.6</td>
<td>36.0</td>
<td></td>
</tr>
<tr>
<td>separated</td>
<td>13.6</td>
<td>0.0</td>
<td></td>
</tr>
<tr>
<td>widow/widower</td>
<td>9.1</td>
<td>0.0</td>
<td></td>
</tr>
<tr>
<td>Other formal education</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>none</td>
<td>36.4</td>
<td>45.5</td>
<td></td>
</tr>
<tr>
<td>certificate programme</td>
<td>45.5</td>
<td>27.3</td>
<td></td>
</tr>
<tr>
<td>apprenticeship programme</td>
<td>4.5</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>other types of programmes</td>
<td>4.5</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>more than one type</td>
<td>9.1</td>
<td>9.1</td>
<td></td>
</tr>
</tbody>
</table>

Note: n=22 for the First Nations alumni and n=11 for the Black alumni. The number of years on reserve is not applicable for the Black alumni.
Table 2: CSE-Scale and Sub-Scales Means for First Nations and Black Alumni

<table>
<thead>
<tr>
<th>Variable</th>
<th>First Nations Alumni</th>
<th>Black Alumni</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Std</td>
</tr>
<tr>
<td>CSE total score</td>
<td>85.45</td>
<td>11.45</td>
</tr>
<tr>
<td>CSE membership sub-score</td>
<td>24.36</td>
<td>3.46</td>
</tr>
<tr>
<td>CSE private sub-score</td>
<td>24.77</td>
<td>3.32</td>
</tr>
<tr>
<td>CSE public sub-score</td>
<td>18.73</td>
<td>4.49</td>
</tr>
<tr>
<td>CSE identity sub-score</td>
<td>17.59</td>
<td>5.10</td>
</tr>
</tbody>
</table>

Note: n=22 for the First Nations alumni and n=11 for Black alumni.
Table 3: Correlational Matrix of CSE Scale and Sub-scales for the First Nations and Black Alumni

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>CSE total</td>
<td>1.000</td>
<td>0.516</td>
<td>0.877***</td>
<td>0.816**</td>
</tr>
<tr>
<td>2.</td>
<td>CSE membership</td>
<td>0.849***</td>
<td>1.000</td>
<td>0.593</td>
<td>0.233</td>
</tr>
<tr>
<td>3.</td>
<td>CSE private</td>
<td>0.770***</td>
<td>0.758***</td>
<td>1.000</td>
<td>0.700*</td>
</tr>
<tr>
<td>4.</td>
<td>CSE public</td>
<td>0.544**</td>
<td>0.350</td>
<td>0.177</td>
<td>1.000</td>
</tr>
<tr>
<td>5.</td>
<td>CSE identity</td>
<td>0.687***</td>
<td>0.424*</td>
<td>0.407</td>
<td>-0.013</td>
</tr>
</tbody>
</table>

Note: Correlations for the Black alumni are above the diagonal.
*** = p<0.001, ** = p<0.01, * = p<0.05
Table 4: Correlations between the CSE Scale and Sub-scales with Reported Incidents of Experiencing Racism for First Nations and Black Alumni.

<table>
<thead>
<tr>
<th>Variables</th>
<th>First Nations Alumni</th>
<th>Black Alumni</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Elementary School</td>
<td>Secondary School</td>
</tr>
<tr>
<td>CSE total</td>
<td>-0.504*</td>
<td>-0.434*</td>
</tr>
<tr>
<td>CSE membership</td>
<td>-0.484*</td>
<td>-0.124</td>
</tr>
<tr>
<td>CSE private</td>
<td>-0.490*</td>
<td>-0.156</td>
</tr>
<tr>
<td>CSE public</td>
<td>-0.393</td>
<td>-0.432*</td>
</tr>
<tr>
<td>CSE identity</td>
<td>-0.137</td>
<td>-0.407</td>
</tr>
</tbody>
</table>

Note: Among the Black alumni there were no reported incidents of experiencing racism in secondary school.

n=22 for the First Nations alumni and n=11 for the Black alumni.

*=p<0.05
Table 5: Percentages of Supports Accessed Within the Programme by First Nations and Black Alumni.

<table>
<thead>
<tr>
<th>Variable</th>
<th>First Nations Alumni</th>
<th>Black Alumni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic</td>
<td>35.8</td>
<td>33.3</td>
</tr>
<tr>
<td>Financial</td>
<td>30.2</td>
<td>27.3</td>
</tr>
<tr>
<td>Personal</td>
<td>26.4</td>
<td>27.3</td>
</tr>
<tr>
<td>Other</td>
<td>7.5</td>
<td>12.1</td>
</tr>
<tr>
<td>Accessed no supports</td>
<td>4.5</td>
<td>0.0</td>
</tr>
<tr>
<td>Accessed 1 type</td>
<td>13.6</td>
<td>0.0</td>
</tr>
<tr>
<td>Accessed 2 types</td>
<td>27.3</td>
<td>18.2</td>
</tr>
<tr>
<td>Accessed 3 types</td>
<td>45.5</td>
<td>63.6</td>
</tr>
<tr>
<td>Accessed 4 types</td>
<td>9.1</td>
<td>18.2</td>
</tr>
</tbody>
</table>

Note: n=22 for First Nations alumni and n=11 for Black alumni.
Table 6: Percentages of Supports Accessed Outside of the Programme by First Nations and Black Alumni.

<table>
<thead>
<tr>
<th>Variable</th>
<th>First Nations Alumni</th>
<th>Black Alumni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>30.0</td>
<td>33.3</td>
</tr>
<tr>
<td>Friends</td>
<td>40.0</td>
<td>50.0</td>
</tr>
<tr>
<td>Community Services</td>
<td>30.0</td>
<td>16.7</td>
</tr>
<tr>
<td>Accessed no supports</td>
<td>4.5</td>
<td>9.1</td>
</tr>
<tr>
<td>Accessed 1 type</td>
<td>18.2</td>
<td>36.4</td>
</tr>
<tr>
<td>Accessed 2 types</td>
<td>68.2</td>
<td>36.4</td>
</tr>
<tr>
<td>Accessed 3 types</td>
<td>9.1</td>
<td>18.2</td>
</tr>
</tbody>
</table>

Note: n=22 for First Nations alumni and n=11 for Black alumni.
Discussion

In the present study, the sample utilized is biased. All who were interviewed had succeeded in TYP, continued on in post-secondary school, and had completed an undergraduate degree or were in the process of completing their degree. This may be an indication of the success of TYP. It may be the sample is also self-selective. It seems reasonable to assume that those who enjoyed TYP and had completed the programme are more likely to stay in touch with the alumni committee. For this reason these findings should be considered cautiously. In addition, the sample used in this study was small and past experiences had to be relied upon. Despite the shortcomings regarding the sample, the current study revealed some interesting findings.

When comparing the participants of this study with the participants of Luhtanen and Crocker (1992), it appears the ethnic groups in this study had similar scores to the White participants of the other study. In Luhtanen and Crocker (1992), results reported in study 1, show mean scores for White (86.25) participants are significantly different from the Black (79.90) and Asian (82.71) participants. In the current study the means scores for both the First Nations and the Black alumni are 85.4545 and 82.4545, respectively. It is interesting to note that both ethnic groups in this study reported higher means in total collected self-esteem scores than the Black students in the Luhtanen and Crocker (1992) study.

When analyzing the open-ended questions, one theme that became prevalent among the First Nations alumni as an indicator of a sense of belonging, or in this case a lack of belonging was a reported incident of racism. Among the First Nations, alumni 50% reported experiencing racism in elementary school and 45% reported experiencing racism in secondary school.
Furthermore, among the First Nations alumni it was found that CSE total, as well as the private and public sub-scales, were related to reported incidents of racism. This supports the hypothesis that ethnic identity is positively correlated with a sense of belonging. It is possible that strong ethnic identity has some blunting effects against racism as suggested by Martinez and Duke (1997). However, there is no way of knowing whether racism causes lower ethnic identity or if a high ethnic identity causes racism to be less effective in lowering a sense of belonging among First Nations students. It may also be that a strong ethnic identity allows First Nations students to able to see past cultural differences and find a place for themselves within an educational setting as was suggested by James (1998). Either way a strong ethnic identity has a positive relationship to a sense of belonging in an education setting for this group of First Nations students.

In addition, there was no support for the hypothesis that ethnic identity is negatively correlated with attrition in secondary school among First Nations students. However, a sense of belonging was found to be related to attrition in secondary school. Among the First Nations alumni that were interviewed, those who had experienced racism in elementary school were less likely to complete secondary school. Further, the level of post-secondary schooling among the First Nations alumni was not significantly correlated with CSE total or any of the sub-scales. This lends support to statements made by Canabal (1995) and research completed by Loo and Robinson (1986) and Suen (1983).

It should be noted that this hypothesis was supported among the Black alumni. It was found that among the Black alumni interviewed, the higher the CSE total the more likely they were to complete a higher level of schooling at the post-secondary level. James (1998) stated that among Black students a deep appreciation of their culture allows Black students to thrive in
educational institutions. It is possible that ethnic identity plays a direct role in attrition for Black students but, an indirect role in attrition for First Nations students. However, this remains unclear due to the sample having decided to continue in post-secondary school and there appears to have been no attrition among the alumni once they have entered the post-secondary school setting.

Moreover, the hypothesis that ethnic identity is positively correlated with seeking support was not supported. In fact, the opposite was found. Among the First Nations alumni, accessing support within the programme was negatively correlated with both the private and public sub-scales. A similar pattern was found among the Black alumni. This hypothesis may not have been supported due to the measure used to assess ethnic identity. In previous a study that looked at utilizing on campus psychological services, the ethnic identity scale used distinguished between the three stages of ethnic identity development individuals were in the process of completing (Delphin & Rollock, 1995). Delphin and Rollock (1995) found that views on the effectiveness and accessing on campus services was related to which stage of ethnic development (unexamined, exploration, or achieved ethnic identity) the individual was currently experiencing. It is possible that the lack of support for this hypothesis is due to the CSE's inability to distinguish between these stages. The CSE was developed to measure individuals' identification with their social groups (Luhtanen & Crocker, 1992). There is no mention or attempt to identify the stages of ethnic identity development within the CSE scale.

Further, although there were some similarities among the two groups, there were different patterns of findings among the First Nations and Black alumni. It was found that First Nations alumni came from households that had a lower socio-economic status than the Black alumni. In addition, the First Nations alumni scored significantly higher than the Black alumni on both the
private and public sub-scales. This suggests that there are differences between the way they identify with their ethnic group, especially the way they evaluated their ethnic group and the way they see other people evaluated their group. First Nations alumni tended to view their ethnic group more positively and tended to view other people as evaluating their ethnic group more positively than the Black alumni. One of the interesting differences between the two groups is the correlation between reported incidents of racism and ethnic identity. Among the First Nations alumni, it was found that those who reported racism tended to have lower CSE scores, while for the Black alumni the reported incidents of racism tend to have higher CSE scores. This suggests for the Black alumni, those experiencing racism tended to score higher on the CSE scale suggesting that they tended to identify with their ethnic group more.

In contrast, among First Nations alumni, those experiencing racism tended to score lower on CSE total and some of the sub-scales, suggesting that they tended to identify less with their ethnic group. The response of the First Nations alumni may be the result of the individuals wanting to distance themselves from the racism associated with belonging to their ethnic group. Whereas the response among the Black alumni may be the result of the belief that experiencing racism is part of their ethnic identity. It should be noted that a very small percentage among the Black alumni mentioned experiencing racism and these results should be considered cautiously.

Similarly, there were differences in the role that ethnic identity played in attrition. For the First Nations alumni, ethnic identity was not significantly correlated with attrition. It was found that a sense of belonging was a better predictor for attrition among First Nations alumni. However, ethnic identity was found to be related to attrition of Black alumni. There does appear to be some difference in the role that ethnic identity plays in the role of attrition between these
two groups.

Finally, there were also differences between the pattern of supports accessed between the two groups. While examining the types of supports accessed within the program the two groups look similar, however, when looking at the percentages of the number of supports accessed there appears to be differences. Among the First Nations alumni there were students that accessed no supports or only one support, where as among the Black alumni all students accessed at least two supports within the program. It appears that First Nations alumni tended to be less likely to access help than were Black alumni. Yet, the relationship between accessing help and ethnic identity appears to be the same for both groups. For both the First Nations and Black alumni, those that tended to access help within the programme tended to score lower on the CSE total or one of the CSE sub-scales. In addition, it was appears that First Nations alumni accessed more community supports than did the Black alumni. This may be the result of First Nations alumni having more supports available to them, such as Friendship centres and other First Nations specific community services.

Thus, there appears to be some fundamental differences between these two groups. It is therefore, not wise to consider the two groups as truly comparable. The experiences of the First Nations alumni and the way these experiences are perceived are similar in some ways but different and even opposite in some cases, than those of the Black alumni. The responses of First Nations people appear to be unique to Black peoples and possibly unique to any other ethnic minority.

As with all studies, this study should be replicated to confirm the findings. However, future research may want to consider utilizing a larger sample, as well as examining similar relationships among First Nations peoples and other minorities current university experiences.
This may difficult considering the percentage of First Nations students attending university, but would allow one to compare First Nations people to other ethnic minorities. Future research may also want to consider utilizing more than one measure of ethnic identity. This study utilized the Collective Self-Esteem scale by Luhtanen and Crocker (1992). Although this scale has good psychometric properties, it was not able to distinguish between the different stages of ethnic identity development. The ability to distinguish between these stages may have proven useful examining the differences in accessing supports, as well as some of the other variables utilized in this study.

Therefore, this research has shown that among the First Nations alumni; there is a positive relationship between ethnic identity and a sense of belonging in an educational setting, a sense of belonging has a negative relationship with attrition, and accessing supports within a university programme is negatively related with ethnic identity. Furthermore, this research has shown that there are fundamental differences between the First Nations and Black alumni. This suggests that when considering First Nation ethnic identity and attrition, research conducted on other minorities may not be comparable. Thus, research on these constructs should be completed utilizing a First Nations sample to get a better understanding of the similarities and differences between ethnic groups and to more fully understand the constructs in relation to First Nations peoples.
References


Steele, C. M. (1997). A threat in the air: How stereotypes shape intellectual identity and


Appendix A

Information Sheet and Consent Form
Information form: TYP First Nations Alumni

This study has several objectives. The major objective of the Transitional Year Programme at the University of Toronto is to provide opportunities for mature students from backgrounds of social and financial inequity with access to a university education.

We know that the programme works well for many students, but not for everyone. We would like to document and understand the experience that students have had and find out what happens to students after TYP. We expect to use this information in several ways. We think it would be valuable for current students to know more about the “after TYP” experience. We are often asked questions by people at the University or others interested in the programme about what happens to our students after they leave TYP. In addition we think that your experiences may be of general interest to people involved in adult education and we hope to share what we find out with the education community.

While we are interested in all TYP alumni, part of the study will have a particular focus on First Nations alumni. Professor Eileen Antone, a TYP faculty member and Kim Fraser, a Masters Student in Psychology supervised by Professor Rona Abramovitch, the director of TYP, are interested in exploring the educational experiences of First Nations students. Eileen and Kim are both Onkwehonwe, First Nations Peoples of North America. They want to identify the barriers and supports experienced by First Nations students in the formal education system and determine the role played by TYP.

In order to achieve these goals we would like to interview TYP First Nations alumni. We expect the interview will take about an hour and a half. We would be asking you to tell us about your educational and work experiences both before and after TYP. We will be asking about reasons for deciding to come to TYP, your expectations and experience of the programme, to whom you go to for support or help when you need it, and some questions about who you are (e.g., your age, place of birth, whether you have dependents, etc.). We will also be asking you to indicate your agreement with a series of statements about group membership and social identity. In addition to the general objectives listed above we are also interested in the ways in which group membership and social identity are important factors for people’s TYP and other educational experiences. We are planning only one interview at this point in time. However, we will be asking whether you would be willing to be contacted should we decide to do subsequent interviews.

None of the questions we will be asking have a right or wrong answers. We are interested in trying to understand your experience of the educational system and of TYP in particular.

Participation in this study is entirely voluntary. In addition to participation in the study being entirely voluntary, you can decide which part of the interview you do or do not want to answer. When we start the interview we will remind you that you are free to stop at any time.
and free to choose not to answer any particular question or questions.

No one in TYP, expect those directly involved in the study, will know whether or not you have participated in the study or whether you withdrew your participation at any point.

It is very important to us that you participate only if you truly want to. It is very important to us that no one feels in any way pressured to participate.

All of the information collected in this study will be completely anonymous. The only persons who will know whether or not you have agreed to participate in any part of the study are the persons actually conducting the study.

If you agree to participate you will be assigned a participation number. Only that number will appear on any of the interviews you do. For the duration of the study only the persons actually conducting the study will know which names go with which numbers. At the end of the study the list linking names and numbers will be destroyed.

The persons conducting the study are bound not to reveal any information about you or your participation to ANYONE, including TYP or other university students, staff and faculty.

We do not think that there are any real risks or potential harm that would come from your participation in this study. The interview will take approximately an hour and half of your time. Thus one of the "costs" of you participation is your time. It is possible that some of the questions we ask may make you uncomfortable or cause you to reflect on experiences you would rather forget. You do not, of course, have to answer these questions and you can always stop the interview.

There will not be any direct benefit to you coming from your participation in this study. We hope that information from the study will be of use to those involved in university education and particularly to those interested in university access programmes. We also hope that information from this study will aid TYP faculty to serve students' needs.

We will share what we find out in this study with you. When we have completed the interviews we will have a written report which we will send to anyone who is interested. Please note that any information sessions or written accounts, there will be NO information disclosed which could in any way be linked to a particular individual who participated in the study – the guarantee of strict anonymity applies completely to the reporting of results. For example, if we use any quotations we would ensure that there would be no way to identify the speaker. However, anyone who participated in the study will have access to their own individual information.

If you are interested in participating in this study or want more information about it, please contact Eileen Antone by e-mail at eileen.antone@utoronto.ca or Kim Fraser at
kim.fraser@sympatico.ca.

In addition, you can contact Rona Abramovitch (978-6777) if you have any questions or concerns about the study.
Consent Form: TYP Alumni

I have read the information form describing this study.

I understand that the study involves being interviewed with respect to my educational and work experiences both before and after TYP; my reasons for deciding to come to TYP, my expectations and experience of the programme; to whom I go to for support or help when I need it; and some questions about my background.

I understand that the study will involve one interview lasting approximately an hour and a half (or less than one hour if the interview is conducted over the telephone).

I understand that the study is completely voluntary. I can refuse to answer any questions and I can stop my participation at any time.

I understand that everything related to the study will be completely anonymous. This means that NO ONE except for the persons conducting the study will know whether or not I participate, or anything about my participation.

I agree to participate in the interview.

Signature ____________________________________________

Date ____________________________________________
Appendix B

Questionnaire Package
Interview Code - First Nations

Date of birth ____________________________

1. How many years have you lived in Canada?
   ○ less than 5 years
   ○ 5 - 10 years
   ○ 10 - 15 years
   ○ 15 - 20 years
   ○ 20 - 25 years
   ○ more than 25 years
   ○ entire life

2. What language(s) did you speak as a child?
   ○ English
   ○ French
   ○ Spanish
   ○ Mohawk
   ○ Oneida
   ○ Onondaga
   ○ Cayuga
   ○ Seneca
   ○ Tuscarora
   ○ Ojibway
   ○ Cree
   ○ Oji-Cree
   ○ other ____________________________

3. What language(s) do you speak now?
   ○ English
   ○ French
   ○ Spanish
   ○ Mohawk
   ○ Oneida
   ○ Onondaga
   ○ Cayuga
   ○ Seneca
   ○ Tuscarora
   ○ Ojibway
   ○ Cree
   ○ Oji-Cree
   ○ other ____________________________

Sex:  Male  Female

4. What is your highest level of schooling?
   ○ elementary school
   ○ some high school
   ○ high school
   ○ some college
   ○ college
   ○ some university
   ○ university
   ○ masters
   ○ doctorate

5. Have you had any other formal education?
   ○ apprenticeships
   ○ certificate programs
   ○ other ____________________________

6. Apart from household duties are you employed?
   ○ full-time
   ○ part-time
   ○ not at all

7. What is your current occupation?
   ○ food and beverage services
   ○ clerical services
   ○ transportation
   ○ sales
   ○ education services
   ○ social services
   ○ manufacturing
   ○ construction
   ○ general labour
   ○ other ____________________________
8. What social class would you say you belonged to when growing up?
   ○ lower class
   ○ low middle class
   ○ middle class
   ○ upper middle class
   ○ upper class

9. What is the highest level of schooling your parents obtained?
   ○ elementary school
   ○ some high school
   ○ high school
   ○ some college
   ○ college
   ○ some university
   ○ university
   ○ masters
   ○ doctorate

10. What were your parents specific occupations when you were growing up?
    Mother ________________________________________________
    Father ________________________________________________
   ○ food and beverage services
   ○ clerical services
   ○ manager, supervisor
   ○ transportation
   ○ sales
   ○ education services
   ○ health services
   ○ social services
   ○ manufacturing
   ○ construction
   ○ general labour
   ○ customer services
   ○ other ________________________________________________

11. What is your current status in terms of a significant relationship?
   ○ single
   ○ married

12. What is the highest level of schooling your partner/spouse has obtained?
    ○ elementary school
    ○ some high school
    ○ high school
    ○ some college
    ○ college
    ○ some university
    ○ university
    ○ masters
    ○ doctorate

13. Apart from household duties is your partner/spouse employed
    ○ full-time
    ○ part-time
    ○ not at all

14. What is your partner/spouse’s occupation?
    ________________________________________________
   ○ food and beverage services
   ○ clerical services
   ○ manager, supervisor
   ○ transportation
   ○ sales
   ○ education services
   ○ health services
   ○ social services
   ○ manufacturing
   ○ construction
   ○ general labour
   ○ customer services
   ○ other ________________________________________________
15. In your household are there any....
   - infants - #
   - preschool children - #
   - children in school (include children over 16) - #
   - adults (excluding you and your partner/spouse) - #

16. What was your situation with respect to work, partner, children (questions 11-15) when you were a student at TYP?

What was the personal significance of your status at that time?

17. What, if any, is your religious affiliation?
   - traditional First Nations’ spirituality
   - Protestant
   - Catholic
   - Anglican
   - none

18. To which ethnic or cultural group(s) did your recent ancestors belong?
   - First Nations
   - Canadian
   - African/Jamaican/Black
   - Chinese/Japanese/Asian

19. To which ethnic or cultural group(s), if any, do you belong?
   - First Nations
   - Canadian
   - African/Jamaican/Black
   - Chinese/Japanese/Asian
   - South Asian
   - French
   - British
   - other

In what ways do your activities or feelings connect you to this group?

Are there any other social groups with whom you identify with?
The following information will be obtained only for First Nations students:

<table>
<thead>
<tr>
<th>Nation</th>
<th>Language spoken:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohawk</td>
<td>Mohawk</td>
</tr>
<tr>
<td>Oneida</td>
<td>Oneida</td>
</tr>
<tr>
<td>Onondaga</td>
<td>Onondaga</td>
</tr>
<tr>
<td>Cayuga</td>
<td>Cayuga</td>
</tr>
<tr>
<td>Seneca</td>
<td>Seneca</td>
</tr>
<tr>
<td>Tuscarora</td>
<td>Tuscarora</td>
</tr>
<tr>
<td>Ojibway</td>
<td>Ojibway</td>
</tr>
<tr>
<td>Cree</td>
<td>Cree</td>
</tr>
<tr>
<td>Oji-Cree</td>
<td>Oji-Cree</td>
</tr>
<tr>
<td>other</td>
<td>other</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Clan</th>
<th>Length of residence on reserve:</th>
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</thead>
<tbody>
<tr>
<td>bear</td>
<td>less than 5 years</td>
</tr>
<tr>
<td>wolf</td>
<td>5 - 10 years</td>
</tr>
<tr>
<td>turtle</td>
<td>10 - 15 years</td>
</tr>
<tr>
<td>eel</td>
<td>15 - 20 years</td>
</tr>
<tr>
<td>snipe</td>
<td>20 - 25 years</td>
</tr>
<tr>
<td>deer</td>
<td>more than 25 years</td>
</tr>
<tr>
<td>hawk</td>
<td>entire life</td>
</tr>
<tr>
<td>other</td>
<td>other</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Reserve</th>
<th>With whom do you associate in your community?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akwesasne</td>
<td>First Nations people</td>
</tr>
<tr>
<td>Cape Crocker</td>
<td>Caucasian</td>
</tr>
<tr>
<td>Chippewas of the Thames</td>
<td>Asian</td>
</tr>
<tr>
<td>Christian Island</td>
<td>South Asian</td>
</tr>
<tr>
<td>Curve Lake</td>
<td>others</td>
</tr>
<tr>
<td>Kettle Point</td>
<td></td>
</tr>
<tr>
<td>Megnetawan</td>
<td></td>
</tr>
<tr>
<td>New Credit</td>
<td></td>
</tr>
<tr>
<td>Oneida</td>
<td></td>
</tr>
<tr>
<td>Rama</td>
<td></td>
</tr>
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<td>Six Nations</td>
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</tr>
<tr>
<td>Tyendinaga</td>
<td></td>
</tr>
<tr>
<td>Wahta</td>
<td></td>
</tr>
<tr>
<td>Walpole</td>
<td></td>
</tr>
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<td>Whitefish Bay</td>
<td></td>
</tr>
<tr>
<td>Wikwemikong</td>
<td></td>
</tr>
<tr>
<td>other</td>
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<table>
<thead>
<tr>
<th>Do you access any of the First Nations organizations within the community?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Friendship Centres</td>
</tr>
<tr>
<td>Native Job Finding Centres</td>
</tr>
<tr>
<td>First Nations Crisis Centres</td>
</tr>
<tr>
<td>Native shelters</td>
</tr>
<tr>
<td>Native housing</td>
</tr>
<tr>
<td>other</td>
</tr>
</tbody>
</table>
TYP Alumni Interview: Open-ended Questions

1. Tell me about your elementary school experience. ____________________________________________
   ____________________________________________
   Where did you go to school? ____________________________________________________________
   ____________________________________________
   How old were you when you started? ______________________________________________________
   What were some of the best things about the experience? _________________________________
   ____________________________________________
   ____________________________________________
   ____________________________________________
   What were some of the worst things? _____________________________________________________
   ____________________________________________
   ____________________________________________
   ____________________________________________

2. Tell me about your secondary school experience. __________________________________________
   ____________________________________________
   ____________________________________________
   What courses did you take? ______________________________________________________________
   ____________________________________________
   How long did you stay in school? __________________________________________________________
   What were some of the best things about the experience? _________________________________
   ____________________________________________
   ____________________________________________
   ____________________________________________
   What were some of the worst things? _____________________________________________________
   ____________________________________________
   ____________________________________________
   ____________________________________________
3. How long were you out of school? What did you do?

4. Tell me about your experience concerning the Transitional Year Programme.

What made you decide to go back to school?

How did you find out about TYP?

What made you decide to come to TYP in particular?

5. How did TYP work for you?

What were the best things about TYP?

The worst?
6. What did you do after TYP? ________________________________________________

_______________________________________________________________

What influenced your choice of what to do after TYP? _________________________

_______________________________________________________________

Do you think you made the right choice? ________________________________

_______________________________________________________________

How satisfied were you with respect to your choice? _______________________

_______________________________________________________________

7. What are you doing now? ____________________________________________

_______________________________________________________________

How satisfied are you with your current situation? _________________________

_______________________________________________________________

What role, if any, do you think TYP has played in getting you into your current situation?

_______________________________________________________________
8. If you have children, what role, if any, do you think TYP has played in their education and in your participation in their education? ________________________________

______________________________________________________________

______________________________________________________________

9. What supports and help, if any, did you have in the programme (faculty, other students, university services) when you were at TYP? For example, to whom did you go to if you were experiencing difficulties?

Academic ______________________________________________________

______________________________________________________________

Financial ______________________________________________________

______________________________________________________________

Personal ______________________________________________________

______________________________________________________________

Other difficulties ______________________________________________

______________________________________________________________

10. What supports and help, if any, did you have outside the programme when you were at TYP?

Family _______________________________________________________

______________________________________________________________

Friends _______________________________________________________

______________________________________________________________
Community services ____________________________________________________________

___________________________________________________________________________

other _______________________________________________________________________

11. What supports, if any, do you have now? ____________________________________

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

12. What are your plans for the future? _________________________________________

___________________________________________________________________________

___________________________________________________________________________

___________________________________________________________________________

Hand-out the Collective Self-Esteem Scale at this point. I would like to ask you to fill-
out the following scale in relation to being a First Nations individual.

I would now like to ask you about learning that takes place outside of school. Please
answer the following questions about things you have learned in your everyday life. This
could be anything you’ve learned by asking other people, listening, reading, practicing,
watching television or other methods of learning. It could be either learning on your own,
with someone helping you, or something you’ve learned with family, friends or other people
you know.
1. For each activity, indicate if you learned anything similar OUTSIDE of a formal class, in the past year:

Health (for example: fitness, alternative therapies, etc.)

Computers (for example: learning a new program or writing a web pages, etc.)

Finances (for example: investing, mutual funds, tax shelters, etc.)

Public and political issues? (for example: government policies, new laws, etc.)

2. EXCLUDING courses, training programs or organized school classes of any kind, HOW MANY HOURS in a typical week do you spend learning ANYTHING related to your paid work, housework, community activities or just general interest to you?

(Give it your best guess):
# ___________ hours per week

Note: This is a reminder to ask the participant if we can contact them again if another study should arise in the future and if they know of any other Native students at the U of T who may not have participated in the TYP programme who may be willing to participate in future studies.
We are all members of different social groups or social categories pertain to gender, race, religion, nationality, ethnicity, and socioeconomic class. We would like you to consider your memberships in those particular groups or categories, and respond to the following statements on the basis of how you feel about those groups and your memberships in them. There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions. Please read each statement carefully, and respond by using the following scale:

<table>
<thead>
<tr>
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<th>7</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>strongly disagree</td>
<td>disagree</td>
<td>disagree</td>
<td>neutral</td>
<td>agree</td>
<td>agree</td>
<td>strongly agree</td>
</tr>
<tr>
<td>1.</td>
<td>I am a worthy member of the social groups I belong to.</td>
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<tr>
<td>2.</td>
<td>I often regret that I belong to some of the social groups I belong to.</td>
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<td>3.</td>
<td>Overall, my social groups are considered good by others.</td>
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<td>4.</td>
<td>Overall, my group memberships have very little to do with how I feel about myself.</td>
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<td>5.</td>
<td>I feel I don’t have much to offer to the social groups I belong to.</td>
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<td>6.</td>
<td>In general, I’m glad to be a member of the social groups I belong to.</td>
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<td>7.</td>
<td>Most people consider my social groups, on the average, to be more ineffective than other social groups.</td>
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<td>8.</td>
<td>The social groups I belong to are an important reflection of who I am.</td>
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<td>9.</td>
<td>I am a cooperative participant in the social groups I belong to.</td>
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<td>10.</td>
<td>Overall, I often feel that the social groups of which I am a member are not worthwhile.</td>
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<td>11.</td>
<td>In general, others respect the social groups that I am a member of.</td>
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<td>12.</td>
<td>The social groups I belong to are unimportant to my sense of what kind of a person I am.</td>
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<td>13.</td>
<td>I often feel I’m a useless member of my social groups.</td>
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<td>14.</td>
<td>I feel good about the social groups I belong to.</td>
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<td>15.</td>
<td>In general, others think that the social groups I am a member of are unworthy.</td>
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<td>16.</td>
<td>In general, belonging to social groups is an important part of my self-image.</td>
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