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**Biculturalism in Post-Secondary Aboriginal Education:  
An Inuit Example**

**Christopher Fuzessy**

**A Thesis**

**in**

**the Department**

**of**

**Education**

**Presented in Partial Fulfilment of the Requirements  
for the Degree of Master of Arts at  
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## **ABSTRACT**

### **Biculturalism in Post-Secondary Aboriginal Education: An Inuit Example**

**Christopher Fuzessy**

**This study surveys a group of first semester post secondary (CEGEP) Inuit students living and studying outside their home communities in the Montreal area. It sheds light on their social and academic adaptation to Southern Canadian post secondary education and society by addressing their own characteristics at the time of the research. The cultural identity of each student is analyzed and two subgroups of Inuit students are determined (Bicultural & Southern Canadian Mainstream). These two subgroups are compared to each other in terms of their demographic attributes, and social, academic and affective adaptation to Southern life and schooling. A model of the successfully adapted Inuit college student is presented that encompasses the social, academic and affective attributes possessed by this Inuk student. Results of the study argue in favour of the bicultural and bilingual model presented in the literature concerning Native and minority education and practiced by the Kativik School Board's dual mandate.**

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**TO AND FOR THE INUIT STUDENTS WHO HAVE ALL OPENED M Y MIND**

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## Chapter 1

### INTRODUCTION

The affirmation of the minority student's cultural and linguistic identity is a significant educational issue, especially for aboriginal students in the multicultural framework of Canadian society. This process gains in importance with the realization that it is the minority student who faces the biggest challenge in obtaining academic success in our present meritocratic educational and social systems. Many studies have demonstrated the educational and social bias in favour of the dominant and/or mainstream North American culture and how the effects of this bias do not contribute ably to the academic achievement of minority students (Persell, 1977). As a result, the empowerment of minorities such as Native and Inuit students in mainstream Canadian school systems is generating an extensive body of research. This literature identifies several key issues for the success of minority students.

Among these, the theoretical framework advanced by Cummins (1986: 19) states that the solution to effective empowerment and success of minority students lies in four key areas: (1) minority language and culture incorporated into the classroom; (2) minority

community participation in education; (3) pedagogy which stimulates intrinsic motivation to use language as a tool to gain new and relevant knowledge; (4) professional advocates for minority students. Through these means Cummins states that educational success can be made more readily available and attainable to minority students in mainstream classrooms.

In concurrence with this viewpoint is the work of McDermott (1987) and Erickson (1987) who theorize that a need for change exists at the institutional level. They believe that more culturally responsive and relevant pedagogy and curricula should be implemented in schools in order to enhance minority school success. Delpit (1988) takes this position a step further with her argument that minority students should be allowed to be classroom experts of their own cultural ways and rights within a culturally responsive learning environment. Delpit's study gives many examples of both mainstream and minority group teachers allowing their minority students to share and display their cultural knowledge within the classroom. She theorizes that these students gain power and self esteem through this process as they are allowed and encouraged to speak of their sociocultural background and the importance that it

has in their lives. They are thus better equipped to learn the ways and values of the dominant culture as they have a solid and thorough grasp of their own culture to act as a foundation. Barnhardt (1994), Corson (1992), and Barnhardt (1991) document the existence of such positive minority educational experiences in mainstream and indigenous classrooms across many cultural backgrounds worldwide.

There exists an overwhelming accord in the research community that the cultural identity of minority students must be reinforced and strengthened by their educational experiences within the classroom, across instructional levels, and within minority culture and mainstream classrooms (Annahatak, 1985 &1994; Patrick, 1994; Collier, 1993; Leavitt, 1991; Roberts, Clifton, & Wiseman, 1989; Trueba, 1988; Oakes, 1988; Ogbu, 1987; Degen, 1985; John, 1972; Dumont, 1972; Philips, 1972). The issue becomes one of constructing an effective form of bicultural education in which minority students affirm their own cultural identity, and become proficient in the culture of the mainstream society without losing their minority culture identity. It is postulated that minority students can move towards more positive and effective educational experiences in these ways.

One of the most salient elements of cultural identity is language utilization and maintenance by the minority group members. The correlation between language and education is obviously a crucial one. It is through the medium of language itself that students learn all types of subject matter both inside and outside the school setting. In school minority students are faced with the additional task of learning a second language or a dialect different from their own. The connection between language and minority education thus becomes even more significant. From the outset, the research in this area indicates a dichotomy in the results regarding minority language education. This contradiction concerns two broad groups of learners.

First, there is the case of minority language students who are in no danger of losing their first language to the one taught in school. These students successfully develop functional bilingual status and ability. Second, there also exist minority language students who experience the loss of their first language to the one taught to them in school. These students do not become functionally bilingual. In an effort to come to terms with this discrepancy in research results the following theory has been proposed. The



processes that occur in the former group are deemed as contributing to additive bilingualism, while the latter group is said to develop subtractive bilingualism (Carey, 1991; Lambert in Cummins, 1978).

Additive bilingualism is a process through which minority language learners are able to learn and develop competence in the second language with no detrimental effects to their first or second language abilities. For example, research in Canadian French immersion programs has shown greater mastery of the second language by bilingual students who have been exposed to these immersion programs (Cummins, 1983). Studies in this field actually provide evidence for a positive association between bilingualism and cognitive flexibility. North American research with Spanish students in the United States and French Canadian students in Canada has demonstrated that bilingual students possess among other factors a higher general reasoning and verbal intelligence as a result of their exposure to second language educational programs (Cummins, 1984; Cummins & Gulutsan; Cummins in Clarke & Mackenzie, 1980). Research in the Canadian Native context has shown similar benefits to bilingual students as those cited above (Danesi, 1991).

The research results are reversed within the subtractive bilingualism research realm. Subtractive bilingualism is a phenomenon in which the minority language learner fails to acquire native like competence in the first language and does not develop competency in the second language as a result of exposure to the second language. Early studies conducted in the nineteen sixties within Native Indian communities in the United States corroborate this viewpoint (Dumont, 1972; Philips, 1972; John, 1972). In addition, more recent work within Canadian Native and immigrant education also lends credence to subtractive bilingualism theory (Cummins, 1984; Clarke & Mackenzie, 1980). Clearly, the results of additive and subtractive bilingualism research indicate a need for further research and explanation of these theoretical phenomena.

In response to this need the work of Cummins lends aid and understanding to the issue of minority language acquisition. Cummins utilizes two hypotheses to explain the varying degree of minority language educational success (Cummins, 1984; 1984a; 1978). The first of these is named the interdependence hypothesis. With this theory Cummins posits that the academic proficiency of first and second language abilities are dependent upon one another.

In other words, the development of second language capabilities and fluency is partially contingent upon the established competence of the first language. This position is well documented within the research literature (Cummins, 1981a in Cummins 1984; Skutnabb-Kangas & Toukomaa, 1976 in Cummins 1984). Those students who attain proficiency in their first language and affirmation of the importance of their first language also develop positive educational outcomes in their second language. The question arises, what can be considered proficiency and how can it be accurately measured in order to assure educational successes for minority language students? The second part of Cummins' theoretical framework partly addresses this very question.

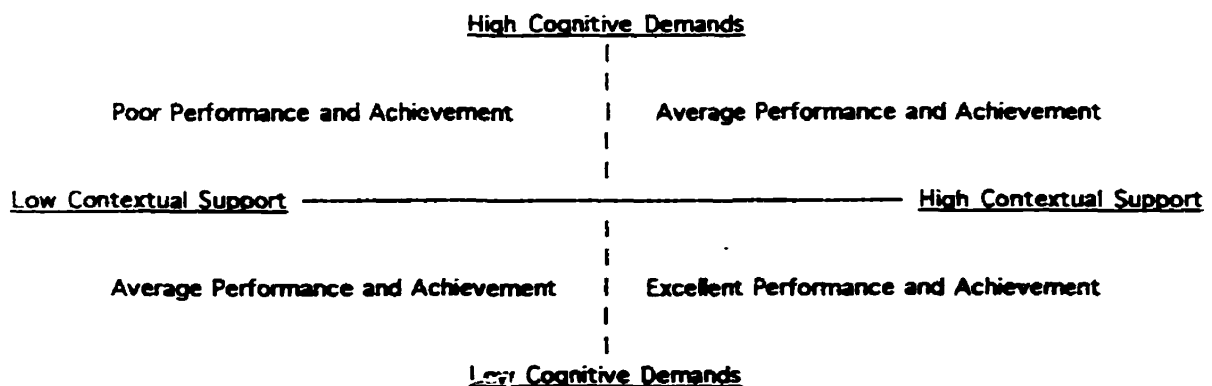
The threshold hypothesis is the second integral part of Cummins' conceptual framework. This theory states that there are two thresholds of linguistic competence to be achieved by minority language learners. A first threshold level of bilingual competence would be sufficient to avoid any negative effects upon either the first or the second language. The attainment of a second higher level of bilingual competence might be necessary to lead to the documented accelerated cognitive growth (Cummins, 1978).

Cummins (1984) also cautions that minority language students should not be assessed based on their surface fluency within the second language. He states that the surface ability of the second language appears to be more advanced than it is in reality. Surface fluency does not reflect many of the cognitive and academic factors relating to the student's language proficiency. These factors are utilized during reading, writing and comprehension tasks and are slower to develop in the second language learner. Cummins (1984) also proposes that language proficiency be conceptualized along the following two continua .

The first and horizontal continuum relates to the amount of contextual support that is available to the student in a given communicative interaction (see Figure 1. below).

Figure 1.

Cummins' Academic Achievement and Language Proficiency Continua



Thus, the minority language learner will perform well in context embedded situations and poorly in context reduced situations. For example, students will perform well in reading tasks in which there is much repetition, many language cues and many illustrations to guide their understanding of the material. However, the same students will struggle with a text that is clear, concise, technical in nature and accompanied by little cuing and no illustrations. The second continuum is vertical and consists of the cognitive demands placed upon the minority language learner in a given communicative interaction. Cognitively undemanding tasks will be easier to perform than cognitively demanding tasks. Last, it is important to note that Cummins (1984a) firmly believes that the above theories account for all varieties of sociocultural and language backgrounds and situations. Any student, regardless of history and background should be correctly identified in terms of language proficiency using Cummins' conceptualization.

Ideally, the bicultural education of minority students should involve both the affirmation of the minority culture and the minority language since it is one of the most significant elements of that

culture. Moreover, the minority language paves the way to a clearer understanding and comprehension of the second language and culture. The perspectives of the above studies are relevant to North American Inuit students and corresponds to the positions of Kleinfeld (1979) and Barnhardt (1990). These authors studied St-Mary's, a Catholic boarding school in rural Alaska. St-Mary's has had uncanny success in the bicultural education of Yup'ik Eskimo students. In their analysis of St-Mary's the authors point to the prominence given to Yup'ik cultural values that are affirmed throughout the school's curriculum and extra curricular programs. Kleinfeld and Barnhardt note the ways that St-Mary's adapts mainstream educational expectations to the traditional Yup'ik value system. This makes the majority culture's educational expectations more relevant and comprehensible to the students involved.

Yup'ik values are thereby reflected in the school's curriculum and educational practices. Similarly, the Kativik School Board of Nunavik northern Quebec holds a dual operating mandate that supports the premises above. It directs, "...[the school board]... to 'provide a curriculum that embraces Inuit tradition, culture and language' and to 'prepare students for active participation in the

modern world' " (Kativik School Board; 1993: 6). The Kativik School Board goes on to state that all of its activities, services and development are carried out with this mandate in mind.

But we have to ask to what extent? Five studies conducted within three Inuit communities in northern Quebec provide salient and striking answers to this question. Two studies by Crago (1992) and Crago, Annahatak, and Ningiuruvik (1993) base their findings on data gathered during a longitudinal ethnographic study of four children (two with young mothers and two with older mothers) and their families in two small communities in Northern Québec. In Crago's 1992 study communicative interactions within the child-family relationship are examined. They are explored relative to the influence or incongruity they may have in the success of second language acquisition and interaction within the school environment with non-Inuit teachers. The findings indicate differing communicative interaction patterns in the classroom between Inuit children and non-Inuit teachers. Crago suggests that non-Inuit educators should look toward the indigenous patterns of instruction and discourse found in Inuit and Native communities in order to enhance the teaching and learning processes within these societies.

The findings of this study suggests that Inuit interaction patterns be replicated in the classroom in order to obtain Inuit student success.

Crago, Annahatak, and Ningiuruvik (1993) concentrate their efforts on analyzing the verbal and non-verbal communicative interactions within the Inuit families. The patterns are analyzed with reference also to patterns of language use observed in classes attended by the same children. The study reports that language socialization patterns are changing with the passing generations in Inuit society. The younger Inuit mothers are opting to incorporate elements of the dominant 'southern Canadian' interaction patterns into the language interactions with their children, apparently with awareness that such patterns correspond to those the children experience at school as their own education has increased. With the school responding to the community and the community responding to the expectations of the school, a two-way bicultural and bilingual framework can thus be hypothesized to be in operation. Cazden's work as reviewed by Bredo et al. (1990) also lends theoretical credence to this position. Cazden's work was in fact used as part of the basis for Crago and Eriks-Brophy's research. Cazden



concentrates upon the cultural organization of teaching and learning within mainstream classrooms, and illustrates how minority student failure can be related to the incongruence found between the home and school culture.

Eriks-Brophy (1992) and Eriks-Brophy and Crago (in review, in press, 1994) drew upon longitudinal ethnographic data of grade 1 and kindergarten classes in Nunavik to develop a framework for culturally relevant and appropriate educational interaction patterns in Inuit classrooms. They found that the Inuit classrooms' communicative interaction patterns differ from the mainstream model of teacher-student classroom interaction patterns in culturally predictable ways. They found a match between Inuit cultural values and the discourse patterns within Inuit classrooms as well as the existence of an Inuit constructed pedagogy which parallels those found in similar studies concerning other minority group classrooms.

The findings of Eriks-Brophy and Crago are corroborated by Corson (1992), Stairs' (1994; 1988) and Lipka (1991). In classrooms taught by non-Inuit teachers, interaction patterns violate Inuit norms and sensitivities. This is particularly true in reference to the

teacher's authority and capacity to denigrate and embarrass students in front of the whole class. This teaching or classroom management technique does not occur in Inuit classrooms. This is congruent with the Inuit cultural values of treating everyone equally, sharing, treating others with respect, cooperation, and avoiding conflict, as cited in Eriks-Brophy (1992) and Crago (1988).

These examples from Northern Quebec suggest that particular cultural values have a profound effect on the education of Inuit and minority students. Teacher-student classroom interaction patterns that are congruent with the values of the minority culture greatly enhance the educational experience of minority students. Such interaction patterns also act to solidify cultural identity by affirming the value base of the culture in question. It can be surmised that an incongruence of cultural values and communicative interaction patterns would necessarily reduce Inuit and other minority students' access to meaningful learning experiences. A majority of the research reported above is situated in primary and kindergarten level classrooms. The findings of these studies are indeed fascinating, but the whole scope of bicultural and bilingual education has not yet fully been realized by the students who

participated in these research projects. The question this thesis explores centres on whether these findings can apply to the post-secondary educational experiences of Inuit students.

First, the educational experiences of post-secondary Inuit students largely take place in Southern Canadian colleges and universities where one cannot expect significant adaptation of the school system to Inuit cultural patterns. This is all the more so since post-secondary classes are completely conducted by non-Inuit teachers with little or no knowledge of Inuit culture at the outset of their teaching assignments. These classes are also conducted wholly in the second language of the Inuit students. These students will likely not receive the affirmation of their Inuit cultural identity within these classrooms as their teachers are probably not concerned with the cultural backgrounds of their students. All of these factors could lead them to have less positive and productive educational experiences and outcomes at the post-secondary level. However, as discussed by Patrick (1994), present day Inuit students from Northern Quebec have spent much of their educational lives being taught by non-Inuit teachers in a second language while in their home communities. They have also been educated in the spirit

of the KAtivik School Board's dual mandate that reinforces their primary language and culture in the classroom. Therefore, by the time Inuit students reach the post-secondary levels of education they may have adapted in part or in whole to the school practices and expectations of non-Inuit teachers and administrators. They have possibly become functionally bicultural and bilingual. In addition, the conclusions of Crago, Annahatak, and Ningiuruvik (1993), point to the changing language socialization patterns in some Inuit homes. This leads to a possible reduction of cultural incongruence in classrooms lead by non-Inuit teachers in the North and in the South. The question of the social and academic adjustment or acculturation processes that post secondary Inuit students may experience when they attend southern colleges and universities is thereby in need of further study.

The literature on acculturation and cross cultural adaptation discusses the theory of culture shock as central to this issue. Culture shock or adaptation is theorized as a process that the visiting individual or sojourner experiences when living in a new cultural environment. It is characterized by a 'U' shaped curve that begins with initial excitement and high spirits, tumbles into

depression, and rises to adaptation in the end (Zimmerman, 1995; Winkelman, 1994; Zapf, 1993; Furnham, 1988; Berry et al., 1988; Coelho, 1981; Hull, 1981). The research in this area also points to several predictor variables that are important in determining the successful resolution of adaptation and acculturation issues. These variables include time spent with other-culture students, time spent with other-culture teachers, time spent with same-culture students, openness to other-culture experiences, and flexibility shown towards the other culture. The level of language proficiency in the language of the other-culture and comfort with other culture classroom activities and teaching styles are also seen as key to successful adaptation. There is also the question of the emotional well being of the student vis a vis the above variables. The amount of social and academic contact the sojourner has with individuals within the other culture is therefore deemed as highly significant. Accordingly, the Inuit student should be better prepared to succeed in the adaptation and acculturation process depending on his or her level of achieved biculturalism. However, Henze and Vannett (1993) caution against placing expectations too high regarding

biculturalism and its benefits to the individual. They stipulate that the metaphor of walking in two worlds is perhaps too demanding.

Nevertheless, we may ask to what extent do Inuit students at the late secondary and post-secondary levels exhibit a degree of biculturalism, attributable presumably to the affirmation of their primary culture and language, their long-term exposure to non-Inuit values, westernized schooling and the interaction patterns associated with that? To what extent may we surmise that the homes of these Inuit students also exhibit features of the southern culture, at least in the way parents relate to their children? Speculation aside, our interest is in the ways that Inuit students adapt to the post-secondary educational and social milieu when they come 'south' to study.

#### Importance of the Study

The importance of the study lies in its ability to draw a picture of the successfully adapted post secondary Inuit student and to inform educators and planners as to the reality of preparing these students for post secondary education. The present literature makes a case for the above statement, yet only in theory. Research of this nature remains focussed only on the kindergarten and primary levels

of education in which the processes of socialization are still in their infancy and remain ongoing for years to come. There is a marked absence of research conducted with minority students at the post secondary level of education (this absence is even more significant with aboriginal students) where identity and values are more firmly established within the individual. This study is exploratory in nature and its conclusions will be tentative and act to delineate future research directions. A study of this nature contributes to the research literature that supports or rejects the theoretical framework cited above. In either case, the problem of minority and aboriginal school success at the post secondary level of education is addressed in a constructive fashion.

## Chapter 2

### METHOD

The following two hypotheses form the basis of this study.

(1) Based on prior studies in this area and on this student's professional experience it was expected that a group of first semester post-secondary Inuit students from Nunavik northern Quebec would demonstrate differences in their individual cultural identities including traditional Inuit students, bicultural Inuit students, and mainstream Inuit students. (2) Secondly, it was expected that the bicultural first semester post-secondary Inuit students would be found to be more successful in their academic, social and affective adaptation to southern college life than their peers who were identified as traditional Inuit or mainstream Inuit. In order to gather data on the above two questions the following procedures were used.



## **Methodology**

**First, it is critical to determine the post secondary Inuit students' relationship to the Inuit culture and its values, traditions, and language at the outset of their post secondary studies. Second, it is imperative to situate these students in relation to the larger southern Canadian culture and its influences upon them at the beginning of their college education. Post secondary Inuit students can then be assessed regarding their attitudes toward each culture and hence their level of biculturalism at the outset of their college studies. The third area in which these students need to be evaluated is in relation to their actual level of academic, social and affective adjustment and success at college.**

**This study employs a three part questionnaire (see Appendix A) with one sample of Inuit students and follows this one group over the course of one academic semester. The sample population is drawn from the first year college (CEGEP) level. Two related subgroups within the Inuit population form the sample. The first group comprises first year post-secondary Inuit students studying at John Abbott College in the English language. The second group is made up of first year post-secondary Inuit students studying at**

Marie Victorin College in the French language. It is important to note the following factors: (1) All of the Inuit students in the sample are enrolled in the Social Science program at either college; (2) all of these students are sponsored by the Kativik School Board of Nunavik, Northern Québec and are members of the Inuit population of Nunavik; (3) all of these students have been exposed to a similar culture; (4) the entire first year Inuit post secondary sample is presented with the opportunity to be involved in the study; (5) all of the students within this sample have experienced the bicultural education processes that the Kativik School Board mandates in Nunavik. Both of the above mentioned Inuit subgroups yield a sample of approximately twenty to fifty students at the outset of the research.

The measurement instrument is comprised of a three part questionnaire. The first section of the questionnaire is administered only once at the beginning of the research in mid August 1996. This section has two parts. The first of these provides demographic information that pertains to the student population. The second provides data regarding the cultural identity of the individual members of the post secondary Inuit student

sample. It acts to differentiate those students who possess a strong sense of primary culture Inuit identity from those who possess strong mainstream Canadian identity. Students who fall between the two extremes are considered to possess a bicultural identity for the purposes of this study. The possibility exists to distinguish three subgroups from the student sample: Traditional Inuit, bicultural and mainstream Canadian. The information gathered from this first portion of the research instrument also serves as the baseline data for the remainder of the study.

The second section of the questionnaire assesses the social and academic characteristics of the student sample according to those characteristics that are present on the questionnaire. It gauges the participants' level of acculturation and/or adaptation to southern Canadian social and academic life. It serves to denote the academic and social adaptation characteristics that students possess. This is accomplished over a period of four tests and retests on the same instrument. The first testing takes place upon the students' arrival in Montreal in early to mid August. The second testing occurs just before the college drop deadline in mid September. The third testing occurs in mid October, and the fourth

and final testing session takes place in late November or early December. As such, this instrument follows the students' progression through the course of one academic semester at college and gauges their adaptation to this new academic and social lifestyle over this time frame. It is important to note that those students who discontinue their college education during the course of the above testing period unfortunately no longer contribute to the data set after their departure. This potential data is important as it speaks of the characteristics of the 'non adapters', yet it is unavailable. However, the information gathered prior to their departure still remains pertinent and useful to this study.

The third section of the measurement instrument probes the affective side of the students and their college experience. It gauges their emotional state throughout their first semester at college according to the emotions and feelings probed by the questionnaire. This section of the questionnaire is administered along with the second section and thereby follows the same schedule.

By coupling the information in the first part of the measurement instrument with that gathered by the second and third

portions of the test a clear picture emerges. This sketch shows whether or not there exist subgroups of Inuit students in terms of their cultural identity as determined by the research questionnaire. It also denotes the social and academic adaptation characteristics and the affective situation of Inuit students at the college level through the course of the first semester of studies. The hypothesis of this study can thus be confirmed or denied by the data it yields.

The measurement instrument is devised and created by the researcher and its reliability and validity are thus statistically questionable. However, the results remain important due to the exploratory nature of this study. Tests of face validity are conducted by the researcher with the academic and social counsellors who work with post secondary Inuit students in order to attempt to refine the measurement instrument. Many of the questions within the instrument are based on existing research and literature in this area. Pre-tests of the instrument were conducted on a group of second and third year Inuit college students in order to garner their impressions of the instrument and fine tune its reliability and validity. The measurement instrument is made up of a number of ten point rating scales, with the exception of the hard

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differences are also probed and discussed by the researcher using professional experience and research literature as a guide.

The third section probes the social and academic adaptation of the student sample at specific instances in time as well as over time. First, a general analysis of the group characteristics is provided for each of the four testings. This is done by calculating a mean score for each rating scale (fifteen pertain to academic adaptation questions and fifteen concern social adaptation questions). These mean scores are then ranked and discussed in terms of their implications to the sample's social and academic adaptation as probed in this study. Next, any statistically significant differences that exist over time for each sample are also presented. Each rating scale's mean score for each of the four tests is also calculated. A oneway Anova is intended to determine any significant differences over time for each of these scales. These differences or lack of differences are probed and discussed in terms of possible reasons for their existence based on the research literature as well as the experience of the researcher. The fourth section explores the affective situation of the student sample using the same procedures outlined above for the third section.

Conclusions are drawn from this data set pertaining to the research hypothesis stated above.

### Procedures

The first testing took place in the month of August 1996 on two separate occasions, in two separate locations, within a twelve day period from each other. This was done in order to incorporate the responses from both the French taught students studying at College Marie-Victorin in the East end of Montreal as well as the English taught students studying at John Abbott College on the Western tip of the island of Montreal. The English sector test saw 20 volunteers of a total of 21 possible respondents complete the questionnaire. The French sector saw a total of 10 volunteers from a total of a possible 17 respondents complete the questionnaire. The first sample encompasses 30 volunteer respondents of a possible 38 respondents.

The second, third and fourth testings also took place in two separate locations and on two separate occasions. The second testing took place in the month of September 1996 and the two sectors completed the questionnaires within a seven day period from each other. On this occasion 14 of the 15 anglophone and 5 of the 7



francophone students volunteered to complete the questionnaire. A total of 19 of a possible 22 students participated in the second testing.

The third testing took place in the month of October 1996 and both groups completed the questionnaire within a twelve day period of each other. In this instance 13 of the possible 14 English taught students and 5 of the possible 7 French taught students completed the questionnaire. Therefore, a total of 18 students participated in this testing. Last, the fourth testing took place in the months of November and December 1996 with a delay of twenty days separating the two groups. The numbers here are the same as the second testing with a total of 19 of a possible 22 students participating in the testing.

#### **Limitations of the Study**

The present research project is limited in the following areas. First, the research instrument employed by this study does not possess reliability and validity measures. The results that are gleaned from this study are not generalizable to other aboriginal or minority group post-secondary students. However, this study is exploratory in nature and intends to act as a guide for future

research in this area. Its methods, instrument and results are thereby pertinent beyond the confines of statistical measures. Second, the size of the sample that is used in this study also denotes that the project's results are not highly generalizable outside of the research sample and its associated population. Third, it is probable that the history of the sample's students is not the same for all of the participants. There may therefore be factors other than those listed below that contribute to the conclusions of this exploratory study. Fourth, it is possible that the individuals who left the study while it progressed influenced the outcome of the final results. Fifth, as the study's participants are selected on a volunteer basis, those individuals who chose not to participate may have changed the outcome of the study. Sixth, the sample's familiarity with the testing materials over the course of the four testings may bias the results. The students may believe they have discerned the type of answer the questionnaire seeks and answer accordingly. Seventh, the uneven time delays between testings are the result of many factors. Notably, a student strike at the French sector college closed the school facilities for a period of three to four weeks. In addition, the English sector academic counsellor did

not hold classes for two one week periods for personal reasons. These and other uncontrollable factors may have influenced student responses during the study. Last, it was impossible to follow the progress of individual students throughout the duration of the study. In order to ensure confidentiality the students were given the freedom of choosing their own identification numbers. They were also charged with the responsibility of remembering them as no master list was created for the sake of anonymity. However, many of the students forgot their numbers making it impossible to chart their progress over time. Despite the above concerns, the results of this exploratory study stand as a positive contribution to the literature. They chart future research directions for aboriginal and minority education issues and act as a base for further refined research of this nature in the future. They also act to determine the appropriate questions, characteristics and methods to be employed in future research on this and other similar topics.

## Chapter 3

### FINDINGS

#### Characteristics of the Sample

The demographics of the sample at the time of the first testing are as follows. To begin, the sample is comprised of 30 post-secondary Inuit students sponsored by the Kativik School Board and studying in Montreal area colleges. The ages of these students range between 16 to 27 years with the mean age being 18.87 years. Only one student is 27 years old and 4 students are 16 years old. The rest of the sample falls between 17 and 22 years old with the mode being 18 years old. Two thirds of the sample are female while the rest are male which yields a sample of 20 women and 10 men. The students list nine separate communities, 5 from the Ungava Bay coast and 4 from the Hudson Bay coast as those which they are originally from. The most frequent of these is Kuujjuaq with 7 students and 23% of the sample population. Next are Kangirsuk and Puvirnituk each with 5 students and 17% of the student sample. Following this are Inukjuaq with 4 students at 13%, Kuujjuarapik

with 3 students and 10%, Salluit with 2 students and 7% and both Kangisuallujaq and Akulivik with 1 student and 3 % of the sample population. There is one non response to this question.

As to the mother tongue of the students, 27 students listed Inuttitut as their primary language. This is 90% of the sample with only 7% or two students listing English as their mother tongue. There is again one student who did not respond to this question. The second language of instruction of the sample is English for just under 66% of the sample and French for 33% of the sample with one respondent offering no response. The sample population listed the languages that they speak as follows. In terms of speaking Inuttitut, 93% of the sample indicates that they speak it while 7% indicate that they do not. Moreover, 90% of the sample indicates its ability to speak English while 10% are unable to do so. Last, 30% indicate that they can speak French while 70% show that they can not.

The students are asked for their language preference while at home, among their family members, and among their friends. The sample indicates that 97% of the students use Inuttitut primarily at home while the same number employ Inuttitut with their family

members. As to the language used with friends, 93% show that Inuttitut is their primary choice. The English language is used by 37% of the sample at home, by 30% of the sample with family members and by 23% of the sample with their friends. The French language is used by 10% of the students at home, by no one with their family members and by 10 % with their friends.

In terms of the home environment of the student sample the mean number of family members living at home is 5.4 people. The most frequent number of family members listed is 6 people in the home with 30% of the sample choosing this number. Next is 8 people in the home at 20% of the student population. This is followed by 13% of the sample indicating 0, 5 and 7 people living in their homes and 10% listing that 4 people live in their homes. Of these numbers, 77% list their mother and 67% list their father as living in their home. As to siblings, 77% list a brother or brothers and 63% list a sister or sisters sharing their home. The student sample also shows that 27% have a child of their own living among them while other family relations fall between 17% and 20%. Friends living in the home comprise only 10% of the total responses and family members that are adopted are listed as 23% of the total responses.

The questionnaire also poses questions as to the amount of exposure and travel the sample has had to Nunavik as well as outside of Nunavik. When questioned on travel to other Nunavik communities no one indicates that they have never travelled from their communities to those neighbouring them. In addition, 57% of the students show they have travelled to other Nunavik communities between 1 and 5 times, 20% have done so between 6 and 10 times while 23% indicate that they have done so more than 10 times. In terms of travelling outside of Nunavik, 3% indicate that they have never done so. Moreover, 53% indicate that they have travelled outside of Nunavik between 1 and 5 times, 10% state they have done so between 6 and 10 times while 27% indicate that they have done so more than 10 times. There are 2 non respondents at 7% of the sample for this question. The sample is also asked whether or not they have ever lived outside of Nunavik for any period of time. The sample indicates that 60% of the students have never lived outside of Nunavik. Of those that have lived outside of Nunavik, 17% did so for under 1 year, 7 % have done so for between 1 and 2 years while 13% indicate that this was the case for more than 2 years. There is one non respondent in this category. The breakdown of locations

that these students have lived in other than Nunavik is the following. Montreal is the area of residence indicated by 80% while the NWT and another community in Quebec each show 10% of the student population that lived outside of Nunavik.

### Cultural Identity

The second section of the research questionnaire (section 1b) is designed to determine the cultural identity of the student respondents. The students answer fourteen questions on Likert type scales with their responses ranging from 1 to 10. When the data is analyzed the student responses that fall between 1 and 3 inclusively on the scale are coded as 1, and this signifies a response of never. Responses that fall between 4 and 7 inclusively are coded as 2 which indicates a response of sometimes. Those responses that fall between 8 and 10 inclusively are coded as 3 which signifies a response of always. The collapsing of student responses is instituted in order to facilitate the exploratory manipulation and statistical analysis of the data in this study. Seven questions in this section measure the students' level of traditional Inuit identity and the remaining seven measure their level of mainstream Canadian identity. The data for this section is presented in three parts.



First, the mean score of the entire sample is analyzed for each question or rating scale in order to determine any group trends in this area. Next, details of each question's frequency and distribution are presented in order to demonstrate the group's responses to the individual questions. Third, a oneway ANOVA is calculated for each student's individual list of scores on the seven question subsections in order to determine any significant differences that may exist (significance is determined using an F value of .10). When a significant difference is found, its direction denotes a student who is either a traditional Inuk or a mainstream Canadian. When no significant difference is found, the student is considered to be bicultural (a combination of the traditional Inuk and the mainstream Canadian). The demographic data is also crosstabulated against the cultural identity of the sample population. A Pearson Chi-Square test is applied to determine any significant differences that may occur. These differences are considered to be significant at a critical value of 90% or  $\chi^2$  0.10.

### Mean Scores

The questions that have the highest three group means all pertain to the traditional Inuk cultural identity (see Table 1. below).

The highest of these means is 2.73 and relates to the question that probes the pride the students feel for their culture and language.

Table 1.

Group Mean Scores for Cultural Identity - Test 1

Traditional/Mainstream Questions	Group Mean Scores
<b>Traditional</b>	
Proud of language & heritage	2.73
Inuttitut with family & friends	2.70
Respect for elders	2.63
Camping in summer & winter	2.07
Raise brothers & sisters	1.97
Radio/TV in Inuttitut	1.73
Traditional Inuit skills	1.60
<b>Mainstream</b>	
Look forward to school	2.63
Info & skills learned at school	2.60
Radio/TV in English/French	2.53
Second or third language	2.37
Use modern technology	2.13
Play hockey & other sports	2.10
Involved more than 1 culture	1.60

Note. Refer to Appendix A for exact question format.

Next, a group mean of 2.70 is presented for the question concerning the students' willingness to speak Inuttitut with their family and friends. Third, the question concerning the students' respect for their elders and the knowledge and wisdom that the elders hold shows a mean score of 2.63. This mean score of 2.63 also represents a question pertaining to the mainstream cultural identity

question on the school establishment and its classes. The next highest group mean also concerns the mainstream cultural identity. It is 2.60 and relates to an appreciation for the information and skills learned in school. A mean of 2.53 is established for the mainstream question relating to the students' activity of watching and/or listening to English or French radio and television.

### Frequency Distributions

The traditional Inuk questions that have the highest means as cited above possess frequency distributions as follows. First, the question that concerns the sample's pride in Inuit heritage and language shows that 80% are always proud of their heritage and language while 13% are sometimes proud and 7% are never proud. Next, the question concerning the sample's use of Inuttitut with family and friends demonstrates that 87% always do while 13% sometimes do and 3% never do. There is one non response to this question. In terms of respecting their elders for their wisdom and knowledge 70% of the sample always does, 27% sometimes do and 0% indicate a response of never. There is also one non response to this question.

The questions relating to the mainstream cultural identity that have the highest three mean scores have frequency distributions as follows. First, the students are asked whether they look forward to attending school throughout the year and 63% indicate that they always do while 37% report that they sometimes do and 0% indicate that they never do. Next, the question probing the sample's appreciation of the information they learn at school shows that 70% always do, 23% sometimes do and 3% never do. There is one non response to this question. The question regarding the sample's activity of watching or listening to French or English radio and television shows that 60% always do so while 33% sometimes do and 7% never do.

#### Oneway ANOVA

The calculation of a oneway ANOVA for each individual's subset of seven traditional Inuk and seven mainstream Canadian responses yields the following results. The F value of .10 is not high enough to denote a significant difference between the two subsets of questions in 26 of the thirty cases. As the student responses are statistically equal to each other on each seven question subset for 26 questions, these students are considered to be bicultural for the

purposes of this study (with bicultural being a mix between a primary cultural identity that is traditional Inuk and a secondary cultural identity that is mainstream Canadian). However, the F value of .10 is high enough in four of the thirty cases to denote a significant difference in the individual students' responses to the two seven question subsections. In each of the four cases the mean score for the mainstream Canadian questions is significantly higher than that of the traditional Inuk questions. These four individuals are considered to be mainstream Canadian for the purposes of this study. The section on cultural identity thereby yields two subgroups of individuals. The first subgroup comprises 26 students and is of the bicultural cultural identity. The second subgroup comprises four individuals and is of the mainstream Canadian cultural identity .

#### Pearson Chi-Square

Of the demographic variables listed above four have significant differences when a Pearson Chi-Square test is applied and they are crosstabulated against cultural identity. These differences are considered to be significant at a critical value of 90% or  $\chi^2$  0.10. These variables are gender, Inuttitut spoken at home, Inuttitut spoken with family and travel outside of Nunavik.

The differences among gender and cultural identity show that a significantly larger proportion of the students who are bicultural in cultural identity are female. Conversely, a significantly larger proportion of the students that are mainstream in cultural identity are male. As to Inuttitut spoken at home and cultural identity, all of the bicultural students indicate that they speak Inuttitut at home. However, a significantly smaller proportion of the mainstream students indicate the same. In terms of Inuttitut spoken with family and cultural identity, all of the bicultural students indicate that they speak Inuttitut with their family. However, a significantly smaller proportion of the mainstream students indicate the same. Last, a significantly larger proportion of the mainstream students have travelled outside of Nunavik more than ten times while none of this group has travelled outside of Nunavik less than six to ten times. However, the bicultural group's largest proportion has travelled outside of Nunavik only one to five times. There are no other significant differences found between the demographic variables and those of cultural identity.

## Social and Academic Adaptation

The third section of the research questionnaire (section 2) is designed to determine the level of social and academic adaptation that the students have to southern college life. The students answer thirty questions on Likert type scales with their responses ranging from 1 to 10. When the data is analyzed the student responses that fall between 1 and 3 inclusively on the scale are coded as 1, and this signifies a response of not at all. Responses that fall between 4 and 7 inclusively are coded as 2 which indicates a response of somewhat. Those responses that fall between 8 and 10 inclusively are coded as 3 which signifies a response of definitely. The collapsing of student responses is done for the same reasons cited above. Fifteen of the thirty questions in this section measure the students' level of social adaptation to college life while the remaining fifteen measure their level of academic adaptation to southern Canadian college life. The data for this section is presented in three parts.

First, the mean score of the entire sample is analyzed for each set of fifteen questions in order to determine any group trends in these areas. This is presented four times as section 2 of the

questionnaire was administered on four occasions. A oneway ANOVA with an F value of .10 is also calculated to identify any significant differences that occur between group means over the course of the four tests. Last, the social and academic adaptation data is crosstabulated against the data pertaining to the subgroups of cultural identity of the sample population. A Pearson Chi-Square test is applied to determine any significant differences that may occur. These differences are considered to be significant at a critical value of 90% or  $\chi^2 0.10$ .

#### Mean Scores

The group means at or above 2.50 for the first testing concern the two types of adaptation (see Table 2. below). The questions that have the highest means in the academic adaptation category are as follows. First, the question which addresses the importance the students place on attending college has a mean of 2.97. Next, a mean score of 2.67 concerns the question about students earning good grades. The question concerning the sample's comfort level with interacting with other Inuit classmates at college shows a mean score of 2.60. Next is a question that addresses the sample's ability to befriend their new classmates with a mean of 2.57.



Table 2.

**Group Mean Scores for Social and Academic Adaptation- Tests 1 to 4**

Academic/Social Questions	Group Mean Testing 1	Group Mean Testing 2	Group Mean Testing 3	Group Mean Testing 4
<b>Academic</b>				
Enjoy classes	2.47	2.33	2.26	2.41
Useful info & skills	2.53	2.72	2.21	2.59
Prefer northern college	2.33	2.44	2.58	2.12
Friendly classes	2.57	2.22	1.89	1.76
Class discussions	2.10	1.78	1.79	1.94
Friendly school	2.50	2.22	2.11	1.94
Small work groups	2.40	2.44	2.21	2.12
Prepared for college	2.40	2.11	2.26	2.00
Glad to attend college	2.47	2.83	2.74	2.65
Southern classmates	2.10	2.00	2.21	2.12
Inuit classmates	2.60	2.44	2.47	2.47
Professors in class	2.17	1.83	2.11	2.29
Professors out of class	2.13	1.83	2.11	2.06
Efforts for good grades	2.67	2.44	2.26	1.94
Importance of college	2.97	2.94	2.84	2.82
<b>Social</b>				
Idle free time	1.97	1.94	2.16	1.94
School helps community	2.57	2.56	2.84	2.47
Miss home, family, friend	2.50	2.56	2.58	2.41
Communicate new culture	2.20	2.22	2.16	2.24
Social diversity	2.00	2.11	1.89	2.12
Southern activities	2.13	1.94	2.05	2.12
New experiences of college	2.30	2.44	2.37	2.29
Time with Inuit peers	2.77	2.67	2.68	2.65
Inuit peers in classes	2.87	2.89	2.79	2.82
Inuit peers living nearby	2.80	2.67	2.74	2.82
Time with southern peers	1.60	1.33	1.42	1.35
Comfort southern culture	2.00	1.89	2.11	2.35
Southern living	2.27	2.17	2.26	2.53
Leisure time	2.57	2.67	2.74	2.53
Southern adjustment	2.17	2.50	2.37	2.47

Note. Refer to Appendix A for exact question format.

The fifth highest academic adaptation group mean of 2.53 is for the question about learning useful skills and information at college.

Last, the sixth highest academic mean of 2.50 concerns the question about the friendliness of the sample's new college environment.

The highest group mean for the first testing relating to the social adaptation of the sample is 2.87. It concerns the question about having other Inuit students in the sample's classes at college . Next, a mean of 2.80 is for the question that asks about the sample's feelings about having other Inuit living near them in the south. Third, a social adaptation group mean score of 2.77 relates to the question that probes the time the sample spends with Inuit classmates outside of college. A mean of 2.57 is shown for the question that asks about the sample's view of their education helping the members of their home communities in the north. Next, the question that probes the sample's feelings on the enjoyment of their leisure time also has a mean of 2.57. Last, a mean of 2.50 is reported for the question that asks about the sample's feelings on regularly missing their home, community and friends. The lowest group mean score is 1.60 and it concerns the social adaptation question regarding the sample's regularity in spending time with

southern classmates outside of college. The remainder seventeen group mean scores fall between 1.97 and 2.47.

The second testing shows ten group means that are at or above 2.50 (see Table 2. above). Three of these concern academic adaptation questions while the remaining seven concern social adaptation questions. The highest academic question has a mean of 2.94 and it concerns the question that addresses the importance that students place on attending college. Next, a mean score of 2.83 is shown for the question that concerns the sample's choice to attend college in the south. Next, a mean score of 2.72 is presented for the question about learning useful skills and information at college.

The second testing's highest group mean score for social adaptation is 2.89 and it relates to the question about having other Inuit students in the sample's classes at college. Next, a mean score of 2.67 is shown for the question that probes the sample's feelings on the enjoyment of their leisure time, the question that asks about the sample's feelings on having other Inuit living near them in the south, and for the question that probes the time the sample spends with Inuit classmates outside of college. The next mean score is 2.56 and it concerns the question that asks about the sample's

feelings on regularly missing their home, community and friends as well as the question that asks about the sample's view of their education helping the members of their home communities in the north. Last, a mean score of 2.50 relates to the question that probes the sample's perception of their adjustment to southern life. The lowest group mean score is 1.33 and it concerns the social adjustment question about the sample's regularity in spending time with southern classmates outside of college. The remaining nineteen group mean scores fall between 1.78 and 2.44 inclusively.

The third testing shows nine group mean scores above 2.50 (see Table 2. above). Six of these relate to social adaptation questions while three concern academic adaptation questions. The highest academic group mean score is 2.84 and it concerns the question that addresses the importance that the students place on attending college. The next academic adaptation group mean score is 2.74 it relates to the question that concerns the sample's choice to attend college in the south. The third academic group mean is 2.58 and it concerns the question that asks the sample about their preference in attending a hypothetical college in the north.

The third testing's highest group mean score for social adaptation is 2.84 and it relates to the question that asks about the sample's view of their education helping the members of their home communities in the north. The next mean score is 2.79 and it concerns the question about having other Inuit students in the sample's classes at college. Following this is are two mean scores of 2.74 that concern the question that probes the sample's feelings on the enjoyment of their leisure time and the question that asks about the sample's feelings on having other Inuit living near them in the south. A mean score of 2.68 is shown for the question that probes the time the sample spends with Inuit classmates outside of college. The last social adaptation mean score is 2.58 and it concerns the question that asks about the sample's feelings on regularly missing their home, community and friends. The lowest social adaptation mean score is 1.42 and it relates to the question about the sample's regularity in spending time with southern classmates outside of college. The remaining twenty group mean scores fall between 1.79 and 2.47 inclusively.

The fourth testing shows eight group mean scores above 2.50 (see Table 2. above). Five of these relate to social adaptation

questions while three concern academic adaptation questions. The highest academic group mean score is 2.82 and it concerns the question that addresses the importance that students place on attending college. The next academic adaptation group mean score is 2.65 and it relates to the question that concerns the sample's choice to attend college in the south. The third academic group mean is 2.59 and it relates to the question about learning useful skills and information at college.

The fourth testing's highest group mean score for social adaptation is 2.82 and it relates to the question that asks about the sample's feelings on having other Inuit living near them in the south. This same score of 2.82 also concerns the question about having other Inuit students in the sample's classes at college. The next mean score is 2.65 and it concerns the question that probes the time the sample spends with Inuit classmates outside of college. A score of 2.53 is shared by two social questions that probe the sample's feelings on the enjoyment of their leisure time and the sample's happiness living in the south. The fourth testing's lowest mean score concerns social adaptation and is 1.35. This score relates to the question about the sample's regularity in spending time with

southern classmates outside of college. The remaining twenty-one group mean scores fall between 1.76 and 2.47 inclusively.

### Oneway ANOVA

A oneway ANOVA with an F value of .10 is calculated to identify any significant differences that occur between the individual questions' group means over the course of the four tests. Of the thirty questions, the F value of .10 is not high enough to denote a significant difference for the samples' scores on individual questions in twenty-six of the cases. However, the F value of .10 is high enough in four cases to show a significant level of difference between the group mean scores over the course of the four separate testings. All four of these questions concern academic adaptation. The first concerns a significant difference between the four sets of results for the question about learning useful skills and information at college. This difference lies with a sharp decline and then rise between the second, third and fourth testings. The next significant difference lies with the question pertaining to the sample's ability to make new friends in their college classes. There is a steady and sharp decline in this area between the first and fourth testings. Next, the question regarding the sample's perception of a friendly

college environment also sees a steady and sharp decline through the four separate testings. Last, the question concerning the sample's strong work ethic in order to get good grades also sees a steady and sharp decline from the first to the fourth tests.

### Pearson Chi-Square

Of the fifteen social and fifteen academic adaptation variables listed above five have significant differences when they are crosstabulated against cultural identity and a Pearson Chi-Square test is applied. These differences are considered to be significant at a critical value of 90% or  $\chi^2 0.10$ . Four of these concern the social adaptation of the sample while the remaining one concerns the academic adaptation of the sample. The academic question is the one that asks the sample about their preference for attending a hypothetical college in the north. A significantly larger proportion of mainstream students respond that they would not prefer this alternative. Moreover, a larger proportion of the bicultural students respond with that they would prefer a northern college.

Of the social adaptation variables the first question relates to the sample's openness towards the new experiences of college life. All of the mainstream students indicate that they are open to this



diversity while the largest proportion of bicultural students indicates that they are somewhat open to these new experiences. The next question probes the time the sample spends with Inuit classmates outside of college. A significantly larger proportion of the bicultural students state that they do so regularly where only half of the mainstream students make this a regular occurrence. Following this is the question that asks about the sample's feelings on having other Inuit living near them in the south. Almost all of the bicultural students state that they are glad to have other Inuit living near them in the south. However, only half of the mainstream students feel the same way. Last is the social adaptation question that probes the sample's feelings on the enjoyment of their leisure time in the south. The significance here lies with a larger proportion of the bicultural students being indifferent to this leisure time while no mainstream students state this indifference. There are no other significant differences found between the variables of cultural identity and those of the social and academic adaptation portion of the questionnaire.

## Affective Situation

The fourth section of the research questionnaire (section 3) is designed to determine the affective situation or emotional state of the students during their stay in the south. The students answer fourteen questions on Likert type scales with their responses ranging from 1 to 10. When the data are analyzed the student responses that fall between 1 and 3 inclusively on the scale are coded as 1, and this signifies a response of never. Responses that fall between 4 and 7 inclusively are coded as 2 which indicates a response of sometimes. And, those responses that fall between 8 and 10 inclusively are coded as 3 which signifies a response of always. The collapsing of student responses is done for reasons cited above. Seven of the fourteen questions in this section measure positive emotions or feelings while the remaining seven measure negative emotions or feelings. The data for this section is presented in three parts.

First, the mean score of the entire sample is analyzed for the fourteen questions in order to determine any group trends in these areas. This is presented four times as section 3 of the questionnaire was administered on four occasions. A oneway ANOVA

with an F value of .10 is also calculated to identify any significant differences that occur between group means over the course of the four tests. Last, the data on the affective situation of the students is crosstabulated against the data pertaining to the subgroups of cultural identity. A Pearson Chi-Square test is applied to determine any significant differences that may occur. These differences are considered to be significant at a critical value of 90% or  $\chi^2$  0.10.

### Mean Scores

There are no group means that are at or above 2.50 for the first testing on the affective situation of the students (see Table 3. below). The seven highest group means are positive while the seven lowest are negative. The highest group mean is 2.40 and it pertains to a question concerning a positive emotion that asks the sample if they have been happy since arriving in the south. The lowest group mean for the first testing is 1.30 and it concerns the negative feeling of sickness. The remaining group means fall between 1.53 and 2.17 inclusively. The second testing does not have a group mean that is at or above 2.50 (see Table 3. below). The highest three group means concern positive emotions while the lowest three concern negative emotions.

Table 3.

Group Mean Scores for Affective Adaptation - Tests 1 to 4

Positive/Negative Emotion Questions	Group Mean Testing 1	Group Mean Testing 2	Group Mean Testing 3	Group Mean Testing 4
<b>Positive</b>				
Happiness	2.40	2.29	2.26	2.35
Calmness	2.17	2.29	2.11	2.35
In control	2.03	2.18	2.47	2.06
Fitting in	2.13	2.41	2.26	2.35
No stress	1.97	1.71	2.00	1.76
Comfort	2.13	2.35	2.11	2.47
Healthy	2.10	2.06	2.11	2.29
<b>Negative</b>				
Depressed	1.83	1.94	2.05	2.00
Nervous	1.83	2.00	2.05	1.94
Overwhelmed	1.80	2.06	2.00	2.06
Out of place	1.77	1.71	1.89	1.82
Anxious	1.53	2.29	2.16	2.00
Frightened	1.53	1.53	1.32	1.65
Sick	1.30	1.65	1.58	1.65

Note. Refer to Appendix A for exact question format.

The highest group mean is 2.41 and it concerns the sample's positive emotion of feeling as though they fit in while in the south. The lowest group mean is 1.53 and it pertains to the sample's feeling of fearfulness while in the south. The remaining five group means fall between 1.65 and 2.35 inclusively. The third testing does not have a group mean that is at or above 2.50 (see Table 3. above). The highest three group means are both positive and negative while the lowest

three are all negative. The highest group mean is 2.47 and it concerns the positive emotion of the sample's confidence in themselves while in the south. The lowest group mean is 1.32 and it pertains to the sample's negative feeling of fearfulness while in the south. The remaining seven group mean scores fall between 1.58 and 2.26 inclusively. They encompass four positive emotion questions and three negative motion questions. The fourth testing does not have a group mean that is at or above 2.50 (see Table 3. above). The highest three group means are all positive while the lowest three are positive and negative. The highest group mean is 2.47 and it relates to the sample's positive feeling of comfort while in the south. The lowest group mean score of 1.65 is shared by two negative emotion questions. The first concerns the sample's feeling of fearfulness in the south while the second pertains to their feeling of sickness. The remaining six group mean score fall between 1.76 and 2.35 inclusively.

#### Oneway ANOVA

A oneway ANOVA with an F value of .10 is calculated to identify any significant differences that occur between the individual questions' group means over the course of the four tests.

Of the fourteen questions, the F value of .10 is not high enough to denote a significant difference for the samples' scores on individual questions in thirteen of the fourteen cases. However, the F value of .10 is high enough in one case to show a significant level of difference between the group mean scores over the course of the four separate testings. This difference lies with the question that deals with the sample's negative feeling of anxiety while in the south. This question's group mean score rises sharply from the first to second testing. It then declines slightly between the second and the third as well as between the third and the fourth testings.

#### Pearson Chi-Square

Of the affective variables listed above only one significant difference is found when they are crosstabulated against cultural identity and a Pearson Chi-Square test is applied . This difference is considered to be significant at a critical value of 90% or  $\chi^2$  0.10. This difference is found on the question concerning the positive emotion of feeling accepted while in the south. All of the mainstream students always feel accepted in the south as compared to a majority of the bicultural students who only sometimes feel accepted in the south. There are no other significant differences

found between the variables of cultural identity and those of the affective portion of the questionnaire.

## Chapter 4

### DISCUSSION

The Inuit students in this study who successfully adapt academically, socially and affectively during their first semester of post secondary education demonstrate a significantly higher degree of biculturalism than their peers in this project whose adaptation is unsuccessful or less successful academically, socially and affectively at the college level.

#### Characteristics of the study

The post secondary Inuk student's average age is equal to his or her southern counterpart at the college level. These Inuit students are two times more likely to be female than they are to be male. The student sample is well distributed among the fourteen communities of Nunavik. The largest number of students comes from the largest communities in Nunavik and vice versa. The population of Nunavik is well represented within this sample of post secondary Inuit students. And, the number of post secondary student respondents is also representative of the number of first year Inuit students who attend college on a yearly basis.



The language situation of the sample population denotes that Inuttitut is without a doubt the most commonly used and respected language among the language contexts outlined in the questionnaire. Communicative interactions in Inuttitut are preferred when undertaking conversation in the home, with family and with friends. The English language is second to Inuttitut as the language of choice in Nunavik with French coming in a distant third. These results denote a firm tie between the sample and their primary language. Hence, there is also a firm tie between the students and their primary Inuit culture. In addition, the sample population also indicates its facility with the English language and somewhat less so with the French language. The mainstream Canadian identity is thereby also a very present part of the sample's lives. The sample's language situation shows a primary tie to Inuttitut and a secondary tie to English, and sometimes French. Thus, a bilingual framework of language use is theoretically in place with these students.

The home environment of the student sample sketches the following picture. The students largely hail from homes that house between five and six people. The occupants of these homes are likely to be similar to those found in the nuclear family of the

southern Canadian mainstream household. They include a mother, a father, and brothers and sisters who make up the family unit. However, there are also important differences that are reminiscent of the traditional Inuit past and extended family unit. A little over one quarter of the sample shows that a child of their own is living within the home. This child is most likely noted as a brother or sister on the questionnaires as nearly one quarter of the sample also lists a family member who is adopted that lives in the home. Other family relations and friends are represented about one fifth of the time as being a resident in the family home. Therefore, an interesting mixture exists within the sample's family unit. This blend combines the traditional Inuit extended family with the modern nuclear family in the students' homes. It can be surmised that a new bicultural living environment is taking shape in northern homes that reflects the bicultural nature of the sample's students.

The next demographic section of the questionnaire poses questions about the exposure the sample has had to travel and living both in and outside of Nunavik. All of the students indicate that they have travelled to other Nunavik communities at least once. Moreover, a little more than half of the sample indicates the same

concerning travel outside of the borders of Nunavik. This can be partially construed as a result of the sample's dual cultural identity that enables a primary interest in their first culture and a secondary interest in the mainstream Canadian culture. The students are open to seeing and experiencing their own culture in Nunavik as well as the mainstream culture found outside of Nunavik. Furthermore, the sample indicates that less than half have lived outside of Nunavik. These travel and living patterns act to further support the existence of the bicultural identity of the sample's students. The primary cultural identity is firmly entrenched in the Inuit culture. The secondary cultural identity is that of the Canadian mainstream. Both are sought out and experienced by the sample's students.

### Cultural Identity

#### Oneway ANOVA

Two subgroups surface as a result of the statistical tests conducted on the cultural identity section of the questionnaire. The first of these groups is comprised of students who are bicultural while the other is made up of students who are mainstream Canadian. However, a much larger proportion of the distribution falls into the bicultural grouping of cultural identity. Therefore,

nearly all of the sample population is considered to be bicultural with only a small number of the sample falling into the mainstream Canadian cultural identity category. The magnitude of this difference denotes that the likelihood of bicultural Inuit students performing successfully at the post secondary level as compared to their peers who are traditional Inuk or mainstream Canadian is quite plausible. For, their sheer numbers alone mandate a higher rate of success for these bicultural students. Furthermore, with no strictly traditional Inuit students being represented in the sample population and only a small number of the sample being considered as mainstream Canadian, the dual mandate of the Kativik School Board appears to be operating as planned. This study's measures show that the sampled students who graduate from secondary school with a Kativik School Board diploma and opt to attend college in the south are largely bicultural in identity, with a firm foundation in the primary Inuit culture. This study's measures also demonstrate that the sampled students are able to adapt to southern schooling successfully and are thereby conversant with the southern culture.

This is further evidence for the model of the successful bicultural post secondary Inuit student. For, the literature review

located above shows that successful minority and aboriginal students should have a strong foundation in their primary culture and a facility and interest in their secondary culture (Annahatak, 1985 & 1994; Patrick, 1994; Collier, 1993; Leavitt, 1991; Roberts, Clifton, & Wiseman, 1989; Trueba, 1988; Oakes, 1988; Ogbu, 1987; Degen, 1985; John, 1972; Dumont, 1972; Philips, 1972). The primary and secondary education that the sample population experienced in Nunavik appears to yield bicultural students such as these. They are therefore theoretically predisposed to successful adaptation to southern college from the outset of their post secondary education.

#### Pearson Chi-Square

The differences between the bicultural group of cultural identity and the mainstream Canadian grouping substantiate the above claim. This divergence between the two groups lies mainly with the primary Inuit culture of the bicultural group. For instance, two of the differences concern the use of Inuttitut within the home and with family members. The entire bicultural group gives its mother tongue more use, importance and esteem than the mainstream group in both cases. Thus, their tie to the primary culture can be construed as stronger and more vibrant. Furthermore,

the bicultural group has strayed from Nunavik significantly less often than their mainstream counterparts. Again, this can be viewed as a result of the solid tether they maintain to their primary Inuit culture. This enables a sound foundation for the secondary culture to be built upon and is in agreement with the theoretical framework advanced by Cummins (1986) above.

The differences between the cultural identity subgroups and their social and academic adaptation and affective situation add further credibility to the hypothesis of this research project. There is only one significant difference outlined in the academic adaptation of the bicultural and mainstream subgroups. It concerns the possibility of the sample attending a hypothetical northern college. The bicultural group prefers this alternative. It is plausible that they prefer this alternative as it would enable them to remain within their own communities and hence be closer to their primary culture. They would also maintain their tie to the secondary mainstream culture through their teachers, curricula and pedagogy in addition to mass media and its influence upon them. The mainstream group conversely prefers the southern college as it appears to cater to their mainstream needs and desires. All of these

students prefer to be located in the culture to which they have the strongest ties. The primary cultural identity of the bicultural group is again asserted as an integral part of their bicultural identity through their academic adaptation. The social adaptation differences denote a very similar pattern.

Two of the social adaptation differences refer to time spent with other Inuit students while in the south. In both instances the bicultural group views this time as significantly more important to them than it is to the mainstream group. Time spent with other Inuit students concerns having other Inuit students near them outside of college classes as well as living near them in the south. It may therefore be theorized that the bicultural group prefers to have a community of Inuit around them in order to be successful while they are away from home. This community conceivably acts as a tie to the primary culture and a support group in times of stress or duress. However, only half of the mainstream students denote the same requirement, making this community significantly less important to their mainstream tastes.

The remaining social adaptation differences concern the leisure time and new experiences available to the sample in the

south. In both cases, the bicultural group is somewhat interested as compared to the mainstream group's definitive and continuous interest. The mainstream group is probably drawn to these activities as they form part of the everyday components of their culture. The bicultural group is less interested in these activities and experiences possibly because they maintain a tie to their primary culture and its associated activities. Many of these activities remain available to them in the south, but the context is far removed from the norm in their experience. The bicultural student is thereby open to these experiences but remains attached to the primary culture and its associations. The social adaptation of the sample provides further evidence for the primary Inuit identity of the bicultural post secondary student.

Similarly the affective situation of the two groups denotes bicultural students who only sometimes feel accepted in the south while the mainstream group always feels this acceptance. The bicultural group is open to life in the south yet maintains a clear connection with the north. They are clearly bicultural in nature and able to adapt to southern life without too much difficulty. It is also important to acknowledge the limit to the divergence between the



bicultural and the mainstream groups. The lack of extensive significant differences contributes to the sketch of successful bicultural Inuit students. For, the bicultural students are similar to the mainstream group in all ways but those noted above. Therefore, their secondary culture attachment is a strong part of their identity. These students fit the mould cast for them by the authors' cited above and possess the make up of successful minority group post secondary students from the onset of their college studies.

### Mean Scores

In terms of the sample's group responses to the questionnaire's section on cultural identity, some interesting patterns emerge to corroborate the above advancement of the successful bicultural post secondary Inuit student. The students feel most strongly about three questions pertaining to the Inuit cultural identity. The sample responds strongly concerning many of the basic elements of their culture. They feel pride and respect for their language, culture, and their elders' knowledge and wisdom. This demonstrates the students' strong and firm attachment to their primary Inuit culture and its traditions and values. This in turn forms the foundation of a strong and vibrant connection to their

traditional roots. One that is firmly established within the hearts and minds of the student sample and that can act as a solid and necessary foundation for the secondary culture that they adopt as bicultural individuals.

The next three questions that the group feels most strongly about denote a clear attachment to the sample's secondary mainstream Canadian culture. These questions concern the English language, the school and the content the sample learns therein. All of these components of the mainstream Canadian culture are central to the students' lives in Nunavik, and all over Canada. The sample can therefore be equated with their Canadian peers in this respect and the secondary culture of their bicultural makeup is without a doubt the Canadian mainstream. They are imbued with a mainstream identity that is learned and associated partially through these elements.

It is also interesting to note a paradox that exists among the two lowest rated group scores on cultural identity. They are shared among one traditional question and one mainstream Canadian question. The former question concerns the sample's use of traditional Inuit skills in the sample's spare time. The latter

question refers to the students' perception of being actively involved in more than one culture. If the students do not often partake in traditional Inuit skills during their leisure time, it can be assumed that they do take part in mainstream Canadian activities during their free time, at least some of the time. They are therefore plausibly involved in more than one culture some of the time, even though they may not be consciously aware of it or they may choose not to recognize it as such. The students have a very real and conscious proximity to their traditional and primary Inuit culture. Yet, they also hold a connection to their secondary mainstream Canadian culture through their actions and responses to the questions above, and perhaps in daily life as well. Yet, this is not necessarily reflected in their responses on the questionnaire.

### Social and Academic Adaptation

#### Oneway Anova

There are four significant differences over time pertaining to the questionnaire's academic adaptation questions. These concerns the sample's perception of learning useful skills and information at college, their ability to make new friends in college classes, their perception the college environment being friendly, and the effort

produced in order to obtain good grades. The students hold these questions in significantly higher regard at the beginning of the study than they do through the remainder of the study's questionnaires. It is likely that the students are experiencing a difficult time in adapting to their new academic environment across these lines. Perhaps there exists a divergence between the educational experiences the sample encounters in the north and those that their peers receive here in the south. This could theoretically lead to their southern counterparts being at a slight academic advantage at the onset of college studies. Such a difference in educational preparation for post secondary studies, however slight, would help to explain the sample's frustration with the characteristics cited above. Once this gap is closed their attitude towards these questions should rise in time.

It is therefore plausible that the sample is experiencing the beginning phases of a miniature culture shock and its associated 'U' shaped curve. This curve begins with initial excitement and high spirits, tumbles into depression, and then rises to adaptation in the end (Zimmerman, 1995; Winkelman, 1994; Zapf, 1993; Furnham, 1988; Berry et al., 1988; Coelho, 1981; Hull, 1981). The students

would then hypothetically regain their initial vigour concerning these questions if the time frame of this study had been longer.

It is also important to point out that there is no significant change indicated over time among the group scores on the questionnaire's individual questions pertaining to the social adaptation of the student sample. Moreover, there is no significant change over time for the remaining eleven questions concerning the academic adaptation of the students. This lack of significant differences can be construed as positive when considering the literature on the successful adaptation of minority students cited above. Several predictor variables are stated as being important in determining the successful resolution of adaptation and acculturation issues. The students in this study appear to meet these predictor variables quite effectively as they do not demonstrate many significant adaptation issues over time, save for the four mentioned above. These variables include time spent with other culture students, time spent with other culture teachers, time spent with same culture students, the openness to other culture experiences as well as the flexibility shown towards the other culture. The bicultural nature of these students is likely

responsible for the small number of adaptation issues on the questions raised in this study. This contributes further to the model of the successful bicultural Inuk post secondary student. For, the sample's shortage in adaptation issues indicates that their adaptation is somewhat painless, except perhaps for the academic questions discussed above. They possess a secondary cultural identity that matches the culture they are immersed in as southern students. Therefore, it appears that this study's data demonstrates the sample's successful social and academic adaptation to college life.

### Mean Scores

In terms of the group responses to the social and academic adaptation questions, some interesting patterns arise. The academic and social adaptation questions that receive the highest and lowest ratings from the students remain virtually identical over the course of the four questionnaires, with only minor variations. The students have strong feelings about the role and place of education in their lives. They demonstrate their willingness to take part in the educational institution and its associated practices, skills and information through their responses. Accordingly, they are

demonstrating an acceptance of the place the mainstream Canadian culture has in their lives. They are also demonstrating the value that they place upon education and its benefits to them as individuals. This acts as further support for the bicultural identity of the student sample and the existence of a secondary mainstream Canadian culture within their cultural identity. Their education is central to their lives and their identity as bicultural individuals. And, their feelings concerning their education help them to adapt to southern life more easily as bicultural students, as education is central to the reasons they find themselves here in the south.

The major social issues display the importance of the primary culture in these bicultural students' lives. The sample clearly displays the importance of the primary Inuit culture in their lives while they are away from their communities. They enjoy their leisure time as a result of spending so much time with their Inuit classmates and friends while they study in the south. Their primary cultural attachment is strong while they are in the secondary cultural milieu, denoting a firm and primary tie to that culture, one they can probably rely on in their times of need. The students seem to prefer the company of their Inuit peers to their southern

counterparts. They probably feel closer to their culture and their homes in this way, thus enabling them to cope better with the rigors of being away from home. Their primary Inuit cultural identity is thereby an integral part of their successful adaptation and success with the southern Canadian college experience.

### Affective Situation

#### Oneway ANOVA

A similar analysis exists within the affective situation of the students. Only one significant difference exists over time for the sample. This divergence lies with the level of anxiety that the sample feels while they are in the south. This negative feeling of anxiety increases at the onset of the study and then begins to abate over time. This pattern is similar to the 'U'-shaped curve outlined above. It also meshes with the concerns outlined by Henze and Vannett (1993). However, as it is the only significant affective difference it is difficult to discern its theoretical cause with any certainty. Furthermore, the remaining thirteen questions pertaining to the affective situation of the students show no significant differences over time. This again adds credence to the sample's theoretical level of biculturalism upon entering the southern culture



to pursue college studies. The students emotional adaptation is perhaps eased by their knowledge of the culture in which they find themselves newly immersed as they hold part of this mainstream culture within themselves. It appears that they are able to successfully adapt to the southern Canadian mainstream culture without much difficulty, based on the questions outlined in the study's questionnaire. Their affective adaptation and situation as bicultural and mainstream students pursuing first semester college studies is successful.

#### Mean Scores

In terms of the group responses to the affective situation questions, some interesting patterns arise. The affective situation questions that receive the highest and lowest ratings from the students remain virtually identical over the course of the four questionnaires, with only minor variations. The questions that have the highest ratings pertain to the sample's feelings and emotions of happiness, calmness, comfort and their ability to fit into the southern culture. However, they also feel anxious at the same time. It appears that they are thereby affectively stable and do not exhibit any undue emotional stress as a result of their adaptive behaviours

in the southern college and society. This is indicative of their successful adaptation and experience in the college realm as bicultural Inuit students. Similarly, the questions that receive the lowest ratings denote the same pattern. The students do not feel fearful, sick, or outcast as a result of their southern academic and social experiences. However, they do state that they do not feel completely at peace while they are living and studying in the south. It is plausible that they are not adverse to their experiences in the south, yet they remain attached to their homes and culture in the north. The importance of the bicultural nature of the students is thus exuded anew. And, this bicultural nature is a fundamental reason behind their apparently stable emotional and affective state while they are away from their primary culture.

## Chapter 5

### CONCLUSIONS

This research project addresses the characteristics of post secondary Inuit students from Nunavik northern Quebec as they begin their studies at southern Canadian collegiate institutions. The main premise behind this undertaking states that it is the bicultural post secondary Inuit students who will have the most success with their social, academic and affective adaptation to the southern college environment as measured by the study's instrument. As such, this research attempts to develop a composite sketch of post secondary Inuit students as they appear during their first semester of college studies. This vignette is composed of the demographic situation and cultural identity of the student sample as determined at the onset of the study according to the research questionnaire. Moreover, the social and academic adaptation and affective situation of the students also contribute to the composite sketch measured by the study's instrument. The results suggest that it is the bicultural Inuit students who are most successful in their first semester of college studies.

To recapitulate briefly, the research literature on minority and aboriginal educational issues and biculturalism states the following. First, it is paramount that minority students have a solid foundation within their primary culture and language if they are to be successful in their secondary culture contact at school. Second, minority students' educational experiences should be immersed in primary culture values, skills and information as reflected through culturally sensitive curricula and pedagogy in the school and classroom. In this fashion it is theorized that these students will be better able to develop competence in their second language as well as within their secondary culture. As such, minority students will ideally acquire bilingualism and biculturalism through their educational and social contact with the secondary culture.

However, the literature concerning the adaptation and acculturation of students and/or employees transferred to societies other than their own states the following. First, there is a danger of the individuals in such a situation developing culture shock when they arrive in the other culture. Furthermore, this condition typically lasts up to one year in length and goes through several stages. These stages resemble a 'U'-shaped curve, with initial

elation and excitement giving way to depression and confusion, and then rising to adaptation in the end. The literature also lists several predictor variables that can be used to evaluate the success of potential candidates who will experience living within a cultural milieu different than their own. Among these are time spent with other culture and same culture individuals, openness to other culture experiences as well as a flexibility shown towards the other culture. When these variables are met it is theorized that the individuals in question will experience a lesser degree of culture shock or cultural and affective adaptation to their other culture surroundings.

The educational situation that presently exists in Nunavik is built upon many of the above premises. The dual mandate of the Kativik School Board sets out to prepare Inuit students to be primarily knowledgeable and successful in their Inuit culture, language and traditions. In addition, the Kativik School Board's policies also strive to equip students with the capacity to be knowledgeable and successful in the secondary mainstream society at large. Therefore, students who attend Kativik School Board educational institutions in Nunavik should theoretically attain a

level of bilingualism and biculturalism at the end of their primary and secondary school studies. And, this bicultural and bilingual competence should enable Inuit students to undertake the transition and adaptation to post secondary studies in the 'other' culture of the south with academic, social and affective success. Furthermore, research by Crago, Annahatak, and Ningiuruvik (1993) shows that communicative interaction patterns in Inuit homes are changing to match those of the mainstream Canadian culture. This presumably leads to less cultural incongruence in the educational and social backgrounds of the students. These students should be better equipped to adapt to southern society and schooling as a result.

The results of this study seem to lend credence to the preceding statements. The data described and analyzed above lead to the following conclusions. First, the sample's demographic characteristics denote a solid link between the students and both the primary and secondary culture. Second, the sample's social, academic and affective characteristics as measured by the questionnaire also provide evidence that they are inextricably linked to both the Inuit and southern Canadian cultures. Moreover, the lack of significant change over time concerning these same

characteristics appears to delineate a successful social, academic and affective adaptation to the southern college environment by the study's sample. Furthermore, the fact that most of the study's sample possesses a bicultural cultural identity supports the effectiveness of the of the Kativik School Board's dual mandate, at least in terms of those students who choose to pursue a college education. Last, the bicultural nature of a majority of the student sample also equips these students with a predisposition to experience a successful social, academic and affective adaptation to the southern Canadian college milieu. However, the results of this study also leave many unanswered questions in their wake.

This study determines that a majority of the sample's post secondary Inuit students possess a bicultural cultural identity. They are thereby deemed as successful in their adaptation to the southern educational environment. However, it is unclear whether those students who also graduate from Nunavik schools and choose not to pursue a college education possess this same bicultural cultural identity. It is also unclear whether this study's questionnaire and methods are completely effective at probing the cultural identity, demographic situation, and academic, social and affective

adaptation processes and characteristics of the sample. For, the study questions only a sample of post secondary level students that is equivalent to a snapshot taken in time. This sample is probed using particular characteristics to the exclusion of others. These others may prove as relevant or more relevant to the nature of this study. These students have already encountered a multitude of social and academic conditions in their educational experiences, a majority of which are unaccounted for in this study. Therefore, it is essential to delve further into the question of the bicultural nature of these Inuit students. Future studies could further refine the integration of qualitative and quantitative paradigms in order to determine whether or not the concerns cited above play a significant role in the education and lives of post of Inuit students. It would be beneficial to conduct a research project that determines the cultural identity of Inuit students at the onset of their educational experiences as children. For, there may be those that are traditional Inuit, those that are bicultural, and perhaps even those that are mainstream Canadian. In addition, future research could probe whether Inuit students undergo a transition between their primary and secondary cultures, if at all. If so, it would be interesting to



determine the age and rate of this transition from primary to secondary culture. The literature base on minority education would also profit from a study that ascertains the rate at which the transition from primary to secondary culture occurs among Inuit students. Further studies could then be conducted that ascertain any critical factors in this transition. Administrators and educators would then be better equipped to deliver culturally appropriate curricula and pedagogy at crucial times in the development of bicultural students and reinforce their grasp of the primary and secondary cultures. This exploratory research project therefore acts as a guide to further refined research in this area. These potential research studies would offer many positive contributions to educational research, as this study strives to do done by offering a starting point for minority education research in the future.

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Appendix A

Research Questionnaire (Anglophone)

Part 1a. Personal Background (Demographics)

Please answer the following questions and/or mark an X next to the option that describes you. Please do not write your name in order to remain anonymous. Thank you.

Age\_\_\_\_ Male\_\_\_\_ Previous Language of Instruction: English\_\_\_\_  
Female \_\_\_\_\_ French \_\_\_\_\_

Home Community\_\_\_\_\_ Mother Tongue \_\_\_\_\_

Language(s) Spoken\_\_\_\_\_

Language Spoken at Home \_\_\_\_\_

Language Spoken with Family Members\_\_\_\_\_

Language Spoken with Friends \_\_\_\_\_

Number of Family Members Living in Your Home \_\_\_\_\_

Family Members Living in Your Home (Check applicable spaces):  
Mother\_\_\_\_ Father \_\_\_\_\_ Brother(s) \_\_\_\_\_ Sister(s) \_\_\_\_\_ Aunt(s)\_\_\_\_  
Uncle(s) \_\_\_\_\_ Cousin(s) \_\_\_\_\_ Grandparent(s) \_\_\_\_\_ Friend(s) \_\_\_\_\_  
Adopted Family Member(s) \_\_\_\_\_ Children of Your Own \_\_\_\_\_

Travel to Other Nunavik Communities (Please check one) Never \_\_\_\_\_  
1 to 5 times \_\_\_\_\_ 6 to 10 times \_\_\_\_\_ More than 10 Times \_\_\_\_\_

Travel Outside of Nunavik (Please check one) Never \_\_\_\_\_  
1 to 5 times \_\_\_\_\_ 6 to 10 times \_\_\_\_\_ More than 10 times \_\_\_\_\_

Lived Outside of Nunavik (Please check one) Never \_\_\_\_\_  
0 to 1 year \_\_\_\_\_ 1 to 2 years \_\_\_\_\_ More than 2 years \_\_\_\_\_  
Please Specify Where you Lived (ex. Montreal) \_\_\_\_\_



7. I speak Inuttitut with my family and friends.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

8. I am fortunate to learn a second and/or third language in school.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

9. I go camping on weekends and/or during the winter and summer breaks.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

10. I watch and/or listen to English/French television, radio and music.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

11. I listen to and/or watch television, radio and/or music in Inuttitut.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

12. I look forward to attending my school classes throughout the year.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

13. I play hockey and other sports at school or the arena in the North.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

14. I take part in raising my younger brothers, sisters or cousins.

1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

**Part 2. Acculturation (Rating Scales: Academic=Odd / Social=Even)**

Please read each statement carefully. Circle the number from one (1) to ten (10) (where 1 = not at all, and 10 = definitely) that corresponds best to your situation.

Example: I am looking forward to my next birthday.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

1. I enjoy my classes at college.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

2. I find that there is little to do with my free time outside of college.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

3. I am learning useful skills and information in my classes at college.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

4. My education will help the members of my community in the future.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

5. I would prefer to attend college in the North, if it were possible.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

6. I regularly miss my home community, family and friends.

1	2	3	4	5	6	7	8	9	10
Not at all				Somewhat				Definitely	

7. I am making new friends in my classes at college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

8. I feel comfortable participating in class discussions at college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

9. My new college offers me a friendly educational environment.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

10. I enjoy working in small groups in my classes at college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

11. I am happy with the way I communicate with/in the Southern culture.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

12. My previous educational experiences prepared me well for college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

13. I am open to the social diversity that college life offers me.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

14. I am glad that I decided to attend college in the South.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

15. I regularly take part in the activities that the South offers me.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

16. I am open to the new experiences that college life offers me.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

17. I regularly spend time with my Inuit classmates outside of college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

18. I am glad to have other Inuit students in my college classes with me.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

19. I am glad to have other Inuit students living near me in the South.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

20. I am comfortable interacting with my new classmates in college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

21. I regularly spend time with Southern classmates outside of college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely

22. I am comfortable interacting with other Inuit students at college.  
1 2 3 4 5 6 7 8 9 10  
Not at all Somewhat Definitely



23. I am comfortable with the Southern culture.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

24. I am comfortable interacting with my professors in class at college.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

25. I am happy living in the South.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

26. It is easy to speak to my college teachers outside of class at college.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

27. I enjoy the free time that I have outside of the demands of college life.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

28. I work hard in college in order to get good grades.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

29. I am adjusting well to Southern life.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

30. It is important for me to attend college.

1      2      3      4      5      6      7      8      9      10  
Not at all                      Somewhat                      Definitely

Part 3. Affective (Rating Scales: Positive Emotion=Odd/ Negative Emotion=Even)

Please read each statement carefully. Circle the number from one (1) to ten (10) (where 1 = never, and 10 = always) that corresponds best to your situation.

Ex: Since I arrived in the south/For the last month or so I have been feeling rebellious.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

1. Since I arrived in the South I have been feeling happy.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

2. Since I arrived in the South I have been feeling depressed.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

3. Since I arrived in the South I have been feeling calm.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

4. Since I arrived in the South I have been feeling nervous.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

5. Since I arrived in the South I have been feeling in control.  
1 2 3 4 5 6 7 8 9 10  
Never Sometimes Always

6. Since I arrived in the South I have been feeling overwhelmed.  
1 2 3 4 5 6 7 8 9 10



## Appendix B

### Questionnaire de recherche

#### Section 1a

Veillez répondre aux questions suivantes et/ou indiquez avec un X l'option qui vous décrit. Veillez ne pas écrire votre nom afin de demeurer anonyme. Merci.

Age \_\_\_ Mâle \_\_\_ Langue d'instruction précédente: Français \_\_\_  
Femelle \_\_\_ Anglais \_\_\_

Communauté première \_\_\_\_\_

Langue maternelle \_\_\_\_\_

Langue(s) parlées \_\_\_\_\_

Langue parlée à la maison \_\_\_\_\_

Langue parlée avec les membres de la famille \_\_\_\_\_

Langue parlée avec les amis \_\_\_\_\_

Nombre de membres de la famille habitant chez vous \_\_\_\_\_

Membres de la famille habitant chez vous (Veillez indiquer les espaces appropriés):

Mère \_\_\_ Père \_\_\_ Frère(s) \_\_\_ Soeur(s) \_\_\_ Tante(s) \_\_\_

Oncle(s) \_\_\_ Cousin(e)(s) \_\_\_ Grandparent(s) \_\_\_ Ami(e)(s) \_\_\_

Membres adoptifs de la famille \_\_\_ Vos enfants \_\_\_\_\_

Voyages à d'autres communautés de Nunavik (Veillez indiquer un seul) Jamais \_\_\_ 1 à 5 fois \_\_\_ 6 à 10 fois \_\_\_ Plus de 10 fois \_\_\_

Voyages à l'extérieur de Nunavik (Veillez indiquer un seul) Jamais \_\_\_ 1 à 5 fois \_\_\_ 6 à 10 fois \_\_\_ Plus de 10 fois \_\_\_\_\_

Ai déjà habité à l'extérieur de Nunavik (Veillez indiquer un seul) Jamais \_\_\_ 0 à 1 an \_\_\_ 1 à 2 ans \_\_\_ Plus de 2 ans \_\_\_\_\_  
Veillez indiquer où vous avez habité(e) (ex.Montréal) \_\_\_\_\_

## Section 1b

Veillez lire chaque phrase attentivement. Encerclez le numéro de un (1) à dix (10) (où 1 = jamais, et 10 = toujours) qui correspond le mieux à votre situation.

Exemple: J'aime m'impliquer dans les sports d'équipe durant l'hiver.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

1. Je suis fier(e) de mon héritage et de ma langue Inuit.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

2. Je suis activement impliqué(e) dans plus d'une culture.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

3. Je pratique les techniques traditionnelles Inuit durant mes heures de loisir.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

4. J'utilise des équipements techniques modernes à l'école ou à la maison.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

5. Je respecte mes aînés pour leur sagesse et leurs connaissances.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

6. J'apprécie l'information et les techniques que j'apprend à l'école.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

7. Je parle Inuttitut avec ma famille et mes amis.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

8. J'ai de la chance d'apprendre une seconde et/ou troisième langue à l'école.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

9. Je vais camper durant les fins de semaine et/ou pendant les pauses d'hiver et d'été.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

10. Je regarde et/ou j'écoute la télévision, la radio et la musique en français/anglais.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

11. Je regarde et/ou j'écoute la télévision, la radio et la musique en Inuttitut.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

12. J'ai hâte d'aller en classe pendant toute l'année.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

13. Je joue au hockey et à d'autres sports à l'école ou à l'aréna dans le Nord.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

14. Je participe à l'éducation de mes frères, soeurs et cousin(e)s plus jeunes.

1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

## Section 2

Veillez lire attentivement chaque phrase. Encerclez le numéro de un (1) à dix (10) (où 1 = pas du tout, et 10 = définitivement) qui correspond le mieux à votre situation.

Exemple: J'ai hâte à ma fête.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

1. J'aime mes cours au collège.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

2. Je trouve qu'il n'y a pas beaucoup à faire de mes heures de loisir en dehors du collège.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

3. J'apprend des techniques et de l'information utiles dans mes cours au collège.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

4. Mon éducation aidera les membres de ma communauté à l'avenir.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

5. Je préférerais aller à un collège dans le Nord si c'était possible.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

6. Je m'ennuie régulièrement de ma communauté, ma famille et mes amis.

1	2	3	4	5	6	7	8	9	10
Pas du tout				Quelque peu				Définitivement	

7. Je me fais de nouveaux amis dans mes cours au collège.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

8. Je me sens à l'aise pour participer aux discussions de classe au collège.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

9. Mon nouveau collège m'offre un environnement éducationnel amical.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

10. J'aime travailler en petits groupes dans mes classes au collège.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

11. Je suis content(e) de ma façon de communiquer dans la culture du Sud.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

12. Mes expériences éducationnelles précédentes m'ont bien préparée pour le collège.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

13. Je suis ouvert à la diversité sociale qui m'est offerte par le collège.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement

14. Je suis content d'avoir décidé d'aller au collège dans le Sud.

1      2      3      4      5      6      7      8      9      10  
Pas du tout                      Quelque peu                      Définitivement



15. Je participe régulièrement aux activités que m'offre le Sud.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

16. Je suis ouvert aux nouvelles expériences que m'offre le collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

17. Je me tiens régulièrement avec mes collègues Inuit en dehors du collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

18. Je suis content(e) d'avoir d'autres étudiants Inuit dans mes classes au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

19. Je suis content(e) que d'autres étudiants Inuit habitent près de moi dans le Sud.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

20. Je suis à l'aise pour interagir avec mes nouveaux collègues au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

21. Je me tiens régulièrement avec des collègues du Sud en dehors du collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

22. Je suis à l'aise pour interagir avec d'autres étudiants Inuit au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

23. Je suis à l'aise avec la culture du Sud.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

24. Je suis à l'aise pour interagir avec mes professeurs dans mes cours au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

25. Je suis heureux(se) de vivre dans le Sud.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

26. C'est facile de parler à mes professeurs en dehors de mes cours au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

27. J'aime le temps libre que j'ai en dehors des demandes de ma vie collégiale.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

28. Je travaille fort au collège pour avoir des bonnes notes.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

29. Je m'adapte bien à la vie dans le Sud.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

30. Il est important pour moi d'aller au collège.  
1 2 3 4 5 6 7 8 9 10  
Pas du tout Quelque peu Définitivement

### Section 3

Veillez lire attentivement chaque phrase. Encerclez un numéro de un (1) à dix (10) (où 1 = jamais, et 10 = toujours) qui correspond le mieux à votre situation.

Exemple: Depuis mon arrivée dans le Sud, je me sens rebelle.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

1. Depuis mon arrivée dans le Sud, je suis heureux(se).

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

2. Depuis mon arrivée dans le Sud, je suis déprimé(e).

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

3. Depuis mon arrivée dans le Sud, je suis calme.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

4. Depuis mon arrivée dans le Sud, je suis nerveux(se).

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

5. Depuis mon arrivée dans le Sud, je suis en contrôle.

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

6. Depuis mon arrivée dans le Sud, je me sens bouleversé(e).

1	2	3	4	5	6	7	8	9	10
Jamais				Quelquefois				Toujours	

7. Depuis mon arrivée dans le Sud, je sens que je m'adapte bien.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

8. Depuis mon arrivée dans le Sud, je ne me sens pas à l'aise.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

9. Depuis mon arrivée dans le Sud, je ne ressens pas de stress.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

10. Depuis mon arrivée dans le Sud, je me sens anxieux(se).  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

11. Depuis mon arrivée dans le Sud, je me sens confortable.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

12. Depuis mon arrivée dans le Sud, je ressens de la peur.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

13. Depuis mon arrivée dans le Sud, je suis en santé.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

14. Depuis mon arrivée dans le Sud, je me sens malade.  
1 2 3 4 5 6 7 8 9 10  
Jamais Quelquefois Toujours

## Appendix C

### Letter of Consent

As a research participant, I understand that I will be asked to complete a research questionnaire. The duration of my participation will be four periods of approximately twenty minutes . In addition, I understand that I am free to discontinue my participation at any time during the research activity without prejudice or penalty. Also, I understand that the results of my participation are to remain confidential and anonymous. Last, I understand that if I have any questions about the questionnaire or hypothesis of the research project I will be free to ask these questions and have them answered by the researcher, Mr. Christopher Fuzessy, after my participation in the research exercise is at an end.

This is to certify that I, \_\_\_\_\_, have agreed to participate in Christopher Fuzessy's research project on, \_\_\_\_\_, at John Abbott College in Ste-Anne-de-Bellevue, Quebec or College Marie Victorin in Montreal North, Québec.

Participant's Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Researcher's Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## Appendix D

### Lettre de consentement

A titre de participant, je comprend qu'on me demandera de remplir un questionnaire de recherche. La durée de ma participation consiste en quatre périodes d'environ vingt minutes. De plus, je comprend que je suis libre de discontinuer ma participation à n'importe quel moment durant l'activité de recherche sans préjudice ni punition. Aussi, je comprend que les résultats de ma participation demeureront confidentiels et anonymes. Enfin, je comprend que si j'ai des questions sur le questionnaire ou l'hypothèse de ce projet de recherche, je serai libre de poser ces questions et recevoir des réponses de la part du chercheur, monsieur Christopher Fuzessy, lorsque ma participation dans cet exercice de recherche sera terminée.

La présente certifie que je,

\_\_\_\_\_, suis d'accord pour participer au projet de recherche de Christopher Fuzessy, le \_\_\_\_\_, au Collège Marie-Victorin à Montréal.

Signature du participant

\_\_\_\_\_

Date \_\_\_\_\_

Signature du chercheur

\_\_\_\_\_

Date \_\_\_\_\_

## Appendix E

### CONCORDIA UNIVERSITY SUMMARY PROTOCOL FORM RESEARCH WITH HUMAN SUBJECTS

1. Title of Research Project: Cultural Congruence in Post Secondary Inuit Education.

2. Granting Agency: Not applicable.

3. Sample of Persons to be Studied: The research project shall employ volunteer students from John Abbott College in Ste-Anne-de-Bellevue, Quebec and Marie Victorin College in Montreal North, Québec.

4. Method of Recruitment of Participants: The researcher shall first present a copy of the thesis proposal to the Research committee at the Kativik School Board for their approval. Following this the Director of Post Secondary Student Services will be contacted in order to set up the details of the days and times the study will take place. This administrator will also be contacted in order to obtain permission to contact the above student population through the school board's support network. Once this has been granted, both the French and English Academic Counsellors shall be contacted in order to obtain approval to conduct the research within one of this instructor's study sessions. The students themselves will then be asked to participate in this research activity, and will be free to decline before, during, or after the research takes place.

5. Treatment of Participants in the Course of the Research: The participants shall be given a brief explanation of the study before they complete the required task. They will also be given consent forms which shall stipulate their agreement to take part in the research process. In addition, the participants shall be assured of the confidentiality of their individual results, and will be notified that they are free to discontinue at any time with no repercussions. The participants will also be notified that they can obtain specific information as to the nature of the study once the study has been

completed. The participants will then be given verbal instructions which mirror those on the questionnaire. Each student will then be asked to complete the task, which should take no longer than twenty minutes. This process shall be repeated four times over the course of a four month period. The participants may then ask questions regarding the nature of the task, and their participation shall then be complete. All of the above shall take place within the classroom environment at John Abbott College and College Marie Victorin.

6. Indicate briefly how the research plan deals with the following potential ethical concerns:

(a) Informed Consent: Students will be asked to sign a consent form which outlines their responsibility and that of the researcher within the scope of the research project (see Appendix B).

(b) Deception: Not applicable.

(c) Freedom to Discontinue: All participants will be notified verbally prior to commencing the task that they are free to discontinue participation in the research project at any time without repercussions. This information shall also appear on the aforementioned consent forms.

(d) Risk to Subjects' Physical and Psychological Welfare: Not applicable.

(e) Post-Experimental Explanation: All participants will be verbally informed of their right to question the researcher about the specific nature of the research project. However, this explanation shall take place after they have completed the task. They shall be notified of this fact before they undertake participation in the study. In addition, the researcher will supply students with information regarding the general nature of the study before they choose to participate if it is requested by the students.

(f) Confidentiality of Results: The participants will be asked and instructed not to write their names on the questionnaires. Instead,



they will be given identification numbers in order to chart the progress of each student over time. The confidentiality of individual results will thus be assured and communicated to the research participants.

(g) Outline Debriefing Procedures: Not applicable.

(h) Diagnostic Value of Measurement Tools: Not applicable.

7. Please comment on any other ethical concerns which may arise in the course of the research: Not applicable.

8. Please comment on expected benefits to be derived from this research: The importance of this research project lies in its ability to draw a picture of the successful post secondary Inuit student and to inform educators and planners as to the reality of preparing these students for post secondary education. Therefore, it shall contribute to the literature concerning minority education, and more specifically to the question of empowering minority populations within the post-secondary classroom. It shall thereby act as a stepping stone for further research in this field.

Name of student investigator:

Christopher Fuzessy

Date: \_\_\_\_\_

Instructor/Committee Approval:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_