Indigenizing Educational Policy; Our Shared Responsibility

by

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Abstract

The author of this research study explored Alberta Education's efforts to teach Albertan students about the Aboriginal Peoples of Canada. Alberta Education (2002b) released the First Nations, Métis, and Inuit (FNMI) policy framework that it mandated for implementation in all Alberta schools. Included in the policy are seven learning objectives (FNMI governance, history, treaty and Aboriginal rights, lands, cultures, and languages) for all students in Alberta. How Alberta Education has fulfilled its mandate was the primary focus of this study. Alberta Education used two approaches to teach its students about Aboriginal Peoples. First, the policy framework mandates the integration of Aboriginal perspectives into the kindergarten to Grade 12 core curriculum. Second, Alberta Education created the Aboriginal Studies program. The author of this study examined the effectiveness of each of the educational approaches: (a) creating positive perceptions of Aboriginal Peoples and (b) students' understanding of Aboriginal Peoples based on the seven learning objectives in the policy. The author used a Blackfoot theoretical framework grounded in an Indigenous research methodology, with the addition of a mixed-methods research design (surveys and interviews). A total of 217 student-participants formed the sample for this study, and 4 (2 Aboriginal and 2 non-Aboriginal) students participated in the interviews. The author analyzed the survey data in three phases. The first phase included principal component factor analysis and multivariate analysis of variance, the second phase consisted of one-way analysis of variance, and the last phase involved thematic analysis. The author arrived at a number of conclusions: (a) the school administration's decision on whether to implement the FNMI policy framework affected the school's atmosphere with regard to attitudes toward Aboriginal Peoples, and (b) Ethnicity and whether or not students take Aboriginal Studies 10 played a role in the perceptions of Aboriginal Peoples. For this reason, the author

recommended that Alberta Education change the Social Studies curriculum to include the Aboriginal Studies 10 program of studies.

Preface

This thesis is an original work by Tiffany D. Prete. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name “Indigenizing the Nation: Our shared responsibility”, PRO00055795, April 27, 2015.

Dedication

To my ancestors, to all my relations and to our progeny.

This doctorate degree belongs to all of us.

May it always be a blessing in our lives.

Acknowledgments

Great accomplishments are not the sole achievement of one individual, rather they are achieved through the total accumulation of the time and effort of many individuals. There are many people who buoyed me up and came along with me on this journey, to whom I must give thanks.

To my Heavenly Father who helped guide me on this path, who placed these very needed individuals into my life who would help me achieve this goal. Who also helped me develop the abilities and stamina that were necessary to finish this degree.

I must first give thanks to Dr. Jerry Kachur who was the first person to pose the idea of Indigenous researchers returning the colonizers' gaze. I mulled this idea over for years and in the end did exactly that.

To my dream team, Dr. Evelyn Steinhauer and Dr. José da Costa; they have been my greatest blessings throughout the entirety of my graduate studies. I want to thank my beloved supervisor, Evelyn, for always expecting greatness from me. I struggled to find a research topic worthy of a dissertation. Evelyn's foresight and words of wisdom helped me to dig deep within myself to find such a topic, and one that I am passionate about. To my cherished mentor, José, for the selfless time he devoted to helping me conceptualize and execute the analyses for the quantitative portions of my mixed method design. You both have been invaluable to me. It was an honour and a privilege to be taught and mentored by each of you.

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Glossary

Aboriginal Peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: Indians, Métis, and Inuit. These three separate peoples have unique heritages, languages, cultural practices, and spiritual beliefs (Indigenous and Northern Affairs Canada, 2013).

Aboriginal Studies 10: A provincial course suitable for all students in Alberta schools. The course is based on the perspectives and worldviews of Aboriginal peoples. It includes the study of the traditions and history of Aboriginal peoples in Canada, particularly in Alberta. The four themes of Aboriginal Studies 10 are origin and settlement patterns, Aboriginal worldviews, political and economic organization, and Aboriginal symbolism and expression (Alberta Education, 2002b).

First Nation: A term that came into common usage in the 1970s to replace the word *Indian*, which some people found offensive. Although the term *First Nation* is widely used, no legal definition exists. The term *First Nations peoples* refers to the Indian peoples in Canada, both Status and non-Status. Some Indian peoples have also adopted the term First Nation to replace the word *band* in the names of their communities (Indigenous and Northern Affairs Canada, 2013).

Indian: A term that Christopher Columbus coined and that continues to be used. The definition of Indian has changed many time during Canadian history, but the Constitution Act (1982) acknowledges Indians as Aboriginals (Indian, Métis, and Inuit). Indian also commonly refers to Status, non-Status, and Treaty Indians.

Indigenous Peoples: A collective name for the original peoples of North America and their descendants (Indigenous and Northern Affairs Canada, 2016).

Indigenizing: the incorporation and employment of Indigenous knowledge systems.

Métis: People of mixed First Nation and European ancestry who identify themselves as Métis, as distinct from First Nations people, Inuit, or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway, and Cree (Indigenous and Northern Affairs Canada, 2013).

My People: Refers to the Blackfoot Nation, and in some instances refers specifically to the Blood Tribe.

Public school: The provincial public school systems off Reserve that follow public mandated curricula.

Reserve: A tract of land, the legal title to which the Crown holds; set apart for the use and benefit of Indian bands (Indigenous and Northern Affairs Canada, 2013).

The media: "A group that constructs messages with embedded values, and that disseminates those messages to a specific portion of the public in order to achieve a specific goal" (Understand Media, 2017, para. 2).

Tribe: A group of people who share common beliefs, language, culture, epistemology, and worldview.

White: Refers to the group of people who are not Indigenous and mainly of European origin.

CHAPTER 1: INTRODUCTION TO STUDY

The arrival of Europeans during colonialism has forever altered the experiences of the Indigenous[1] Peoples of the Americas. Colonization wrought many economic, political, and social changes to the detriment of the original inhabitants of the Americas as it forcefully imposed the Eurocentric way of life upon Indigenous Peoples (Battiste, 1995; Smith, 1999; Sockbeson, 2011). Education systems were the main method of imposing Eurocentric ideologies, because schools served as sites of oppression to enforce Eurocentric educational practices upon the Indigenous (Smith, 2006).

For centuries, Indigenous Peoples endured oppressive educational practices through the use of boarding schools, day schools, and residential schools (Morris, McLeod, & Danesi, 1993; Schissel & Wotherspoon, 2003), which led to a diminished understanding and use of their own cultural ways of knowing (epistemology), being (ontology), and doing (axiology; Sockbeson, 2009). Furthermore, Eurocentric educational practices centred on the "promotion of science" (Smith, 1999, p. 22) and imposed "Western authority over all aspects of indigenous knowledges, languages and cultures" (Smith, 2006, p. 560). Thus, a colonial history exists in which Indigenous knowledges have been and continue to be subjugated (Sockbeson, 2009). The subjugation of Indigenous knowledges and the privileging of a Eurocentric knowledge system have led to the structuring of a Canadian education system that exempts the use of Indigenous knowledges (Battiste, 2008). Not only Indigenous Peoples, but also the rest of the Canadian population do not learn about their knowledge systems. Such acts of oppression violate the Universal Declaration of Human Rights (1948; United Nations, n.d., Section 26).

[1] Throughout this paper I use the term *Indigenous* to represent all of the following: Native American, First Nations, Treaty, Status, non-Status, Métis, Inuit, Indian, and Aboriginal in North America. However, I use these specific terms for Indigenous interchangeably wherever appropriate throughout the paper. Note that the preferred term on the Blood Reserve is *Native American*.

This colonial history continues to impact Indigenous education today. I hope that my research will help to move Indigenous education beyond the 'why' and into the 'how.'

In this chapter I introduce the research question, and a personal introduction follows. Location of self supports a researcher's position in an Aboriginal way. Absolon and Willett (2005) explained that "location is essential to Indigenous methodologies and Aboriginal research/worldview/epistemologies" (p. 97). Because I used an Indigenous research methodology (IRM) for this work, it was important that I adhere to the principles of IRM from the onset. In addition to the personal introduction, I share personal narratives from my life, my family, and my People and events relevant to Indigenous Peoples in Canada. Sharing these anecdotes will add a humanizing element to this research topic, which has largely been dehumanized in society.

Location of the Researcher

Personal Introduction

My Blackfoot name is *Apooyak'kii*. I come from an ancient civilization that has inhabited the Americas since their creation. My People, the Bloods, who are part of the Blackfoot Confederacy, traditionally occupied the land from the North Saskatchewan River, east to the Sand Hills in Saskatchewan, south to the Yellowstone River in the United States, and west to the Rocky Mountains (Blackfoot Gallery Committee, 2001; Dempsey, 1972). The Blackfoot Confederacy is comprised of four tribes. Three are located in Canada: the Siksika (Blackfoot), the Piikani (North Peigan), and the Kainai (Blood). The last tribe, the Aamsskaapipiikani (South Peigan), is located in northern Montana. Growing up, I learned that my People received this name (the Bloods) because we were considered the bloodiest warriors. I continue to take pride in knowing that my People were strong and ferocious warriors.

Our life centred on the *Iiniiki* (Buffalo; Blackfoot Gallery Committee, 2001; Josephy & Brandon, 1982). We had our own ways of knowing, being, and doing, as well as our own political, governing, and educational systems. But all of that changed when the colonizers arrived.

The British Crown and the Indigenous Peoples made many agreements on the northern section of the North American continent (which would later be called Canada). The acts that affected my People specifically were the Royal Proclamation Act (1763), the British North America (BNA) Act (1867), the Indian Act (1876), and Treaty 7 (1877; Canada History, 2013). In September 1877 at Blackfoot Crossing, the Blackfoot Confederacy, the Tsuu T'ina (Sarcee) and the Nakoda (Stoney) entered into a peace treaty with the British Crown called Treaty 7 (Dempsey, 1972). These acts (which the colonizer wrote solely) dictated who could and could not be considered an "Indian" and what an Indian could and could not do (in chapter 2 I give detailed explanations of each of these acts). They dictated where we could travel, who we could marry, what we could consume, what level of education we could attain, what religion we could practice, and what cultural practices we could not do. My People were subjected to missionary schools and then the mandatory residential schools, where they were stripped of their Blackfoot way of life. My Reserve had two residential schools, St. Paul's (Anglican) and St. Mary's (Roman Catholic), both of which my mother and her siblings attended. I am part of the first generation of Indigenous Peoples not to be subjected to residential schools. However, I am living with the effects of residential schools.

A revision to the Indian Act (1951) gave the federal government the right to enter agreements with the provincial and territorial governments to educate Indigenous children (Assembly of First Nations, 1988; Battiste & Barman, 1995). This meant that Indigenous

children could be educated off the reserves, which many Indigenous families desired. They were well aware of the abuse occurring inside the residential schools. However, Indigenous families had to pay their children's tuition and find schools that would be willing to take Indigenous students. Unfortunately, not many schools would take them, and because Indigenous students had to receive an education (according to the Indian Act and Treaties), families were forced to send their children back to residential schools. My great-great aunt (who is half Native and half non-Native) told me that she was refused entrance to a public school next to our Reserve, so she was forced to return to the residential school system.

During this time (the 1960s–1980s), Indigenous children were also subjected (generally without the knowledge or consent of their families) to being relocated to live with or be adopted by White families. This era has been termed the *'60s Scoop*, which Origins Canada (2017) described as follows:

> Many First Nations charged that in many cases where consent was not given, that government authorities and social workers acted under the colonialistic assumption that native people were culturally inferior and unable to adequately provide for the needs of the children. Many First Nations people believe that the forced removal of the children was a deliberate act of genocide. (para. 1)

My mother, along with her siblings and many people from my Reserve, were sent to various White families across the continent. This was another strategy to assimilate the Indian. My mother was almost an adult when she returned to her Reserve. She once commented that sometimes she felt that she did not have brothers and sisters because she had not been raised with them. They attended different residential schools and then were split up again to live with different White families across the continent.

My Family

As I learn about my family and my People, I sometimes feel that I am hearing a horror story, and all the people in this story are stuck and cannot get out. Most horror stories have an ending, but my People's horror stories continue. Our past is still very much a part of their present. Growing up, my mother lost her eldest brother. Not until I was an adult did I come to know how he had lost his life. Indian agents were assigned to reserves when they were created to enforce the rules outlined in the Indian Act. One rule that they enforced was that the reserves were to be closed. This meant that Natives could not leave without special permission from the Indian agent. During the 1960s my Reserve became an open reserve. My uncle frequented a White community off our reserve, and one day a group of White men approached him and killed him in a most gruesome way. My People presumed that his murder was a hate crime, but an inquest into his death came back with inconclusive results. Although my People knew who this group of White men were, they were not convicted, possibly because they were White, and the incident involved a Native man. This is not a unique situation. We see this every day in our society. Today we have an epidemic of lost and murdered women in Canada; Native women are four times more likely to become victims of violence than any other ethnicity in Canada (Sockbeson, 2011; Statistics Canada, 2011b). Groups such as Stolen Sisters and Walking with Our Sisters have been created to raise awareness of this problem. Most of these cases have gone uninvestigated.

I want to think that the majority of Canada is not aware of the horrors that Indigenous Peoples have endured and continue to endure; if Canadians were aware of these facts, they might stand up and fight for Indigenous Peoples' rights.

We Are Idle No More

The most notable movement in Canada to bring awareness of the plight of Indigenous Peoples is the Idle No More (INM) Movement. On its website, INM "calls upon all people to join in a peaceful revolution, to honour Indigenous sovereignty, and to protect the land and water" (INM, 2014, para. 1). Although non-Indigenous Peoples agree with this movement, it has also faced a great deal of resistance. At the beginning of this movement, one of my husband's White relations posted an article via social media and claimed that the article was a good factual summary of how INM started and why people should oppose it. Upon reading this statement, I thought, Maybe I have misunderstood something. Maybe I am wrong about the INM. I read the article and felt disgusted by it. It was not factual at all. It was written by a White woman who had worked for Aboriginal Affairs and Northern Development (AAAND) which is one of the federal government departments responsible for meeting the Government of Canada's obligations and commitments to First Nations, Inuit, and Métis and for fulfilling the federal government's constitutional responsibilities in the North (Government of Canada, 2014). For a number of years she felt entitled to write about Indigenous Peoples as an expert. She did not offer any facts, but only her negative opinions of Indigenous Peoples. She had not quoted anyone or cited references for anything that she said in the article. I was surprised that my husband's relative would post such an article and that she did not know the difference between an opinion paper and a factual paper. At that moment I knew that I had not been wrong about the INM movement. To me, the INM movement means standing up for Indigenous Peoples and fighting for the same rights and freedoms that the rest of Canadians enjoy. I do not have all of the same freedoms, and I will explain why with a few short stories.

Personal and Family Narrative: We Do Not Enjoy the Same Freedoms

When I moved to Edmonton, I needed to see a dentist. I called 50 before I found one who would take an Aboriginal patient. I was shocked at the amount of my bill. Because I am status Indian, I am entitled to limited healthcare, which includes an allotted amount of money for healthcare services (Indian Act, 1985, section 73(1)g). When I called AAAND to ask why the bill was so high, the employee informed me that the dentist had overcharged me by 70% for his services and recommended that I find another dentist. However, I struggled to find one who would accept an Aboriginal patient.

The next story occurred when I was a teenager. I tore the tendons and ligaments in both of my knees, which caused a great deal of pain. Living in Edmonton, I had the good fortune to see a muscle specialist who wrote a requisition for me to attend a renowned physiotherapy clinic. However, when I arrived at the clinic, I was denied access because it did not accept Aboriginal patients. Dismayed, I called the doctor to ask what else she could do. When she learned my ethnicity as Aboriginal, she dropped me as a patient. I do not enjoy the same freedoms that other Canadians do; I do not have access to healthcare as other Canadians do (Blackstock, Bruyere & Moreau, 2006).

I live in a world where I am aware every day of the consequence of being colonized, whereas the colonizers live in a world where they never have to think about colonization and its effects. It has affected every aspect of my life. I am a Blackfoot woman but speak and read my language very little. Although we spoke both English and Blackfoot in my home when I grew up, the only language that we used in school was English. I am therefore proficient in English.

The Blackfoot People have a distinct worldview, but I never learned it in the public schools that I attended on Blackfoot territory. Instead, it was subjugated in favour of a

Eurocentric knowledge base. This taught me that my People's knowledge system was of little value to the world in which I lived.

Two more stories will help to understand the importance of my research topic. The first occurred on the day that I graduated from high school. I waited outside the town civic centre in my cap and gown with my fellow classmates. We were lined up alphabetically, waiting to be called in to perform the graduation march. Just before we were called in, the school's Native counsellor surprised us with a special cap for the Native graduates. Our new caps sported a painted eagle feather with beaded trim. While I continued to wait, with my new cap on, a White girl in front of me noticed it and asked where she could find one. I explained that they were special caps only for the Native graduates. This spurred a conversation with her about my People and my Reserve, and I told her that my mother attended the residential school systems on our Reserve (we had two, the Anglican and Roman Catholic residential school systems). This seemed to excite my fellow White classmate, and she exclaimed, "Your mom is so lucky that she got to go to residential school!" I was taken aback by her exuberance as I thought about the atrocities that had occurred in the residential school systems.

I have always been interested in my Native heritage and have actively sought more learning about my People. One day in Grade 3, I came home from school and asked my mother why she had not told me that she went to residential school. Earlier that day I had found a book in the school library about my people, the Bloods. A chapter in this book was on residential schools and painted an idyllic picture of them. My mother was horrified by my question and wanted to know who had told me about residential schools. From the personal accounts of family members, I soon learned that residential schools were horrific places in which to be schooled and grow up. In school we learned very little about my People or other Indigenous

Peoples. People mentioned residential schools in passing. My classmate's comment disturbed me, because either she had come to that conclusion based on her educational experiences or she had learned in her home that residential school systems were good places.

The second incident occurred while I was undertaking my master's degree. I met another White girl, with whom I have had many conversations about Indigenous Peoples. She had many, many questions for me—the answers to which I thought were commonsense. In my most shocking conversation with her, she asked me from which reserve I came, and I said the Blood Reserve. When she responded that she had never heard of it, I explained in great detail where it was located and which communities surrounded it. She still did not know where it was located. I asked her where she had grown up, and she said Fort Macleod. I could not believe it! The Blood Reserve is the largest land base reserve in Canada, located in southern Alberta and surrounded by several communities. One of them is Fort Macleod, which is located next to the Blood and the Brocket Reserve (both of which are from the Blackfoot Confederacy). Based on previous conversations with her, I knew that she had traveled through my Reserve numerous times. In fact, it would be almost impossible not to travel through my Reserve to reach the other communities that surround it. Yet she did not know of my Reserve's existence. I found this bothersome considering that in Alberta schools we learn the location of all the countries in the world and the names of their capitals. However, she had graduated from high school and did not know the name of the Reserve next to the community in which she had grown up.

These two incidents have stood out the clearest to me because I find them odd in that two White girls who had both grown up next to my Reserve and attended school with my People knew nothing about us. Their lack of understanding might be the result of a few factors. First, the education system might have failed them. Second, they might have learned about us but did

not care enough to remember what they had learned. Last, it might have been a combination of the two. These incidents are not unique to my family or People; many Indigenous Peoples across Canada have similar stories (Sockbeson, 2011; E. L. Steinhauer, 2007; N. R. Steinhauer, 1999; P. J. Steinhauer, 1999). I share these experiences to bring to light, in a humanizing way, the atrocities that have happened and continue to happen to Indigenous Peoples.

I am the offspring of a People who have survived residential schools, the diseases that the Europeans brought with them, and the sterilization of women (Browne & Fiske, 2001; Royal Commission on Aboriginal Peoples [RCAP], 1996). Growing up, I learned that I have a purpose in life; there is something unique that only I can do, that no other individual can do. Assimilation was a means of eradicating my People, and yet I have survived.

During my graduate studies I had the privilege of working as a research assistant with the Community University Research Alliance's (CURA) Aboriginal Healing Through Language and Culture Project (a CURA partnership amongst the Oblates missionaries, Indigenous/non-Indigenous scholars, and Aboriginal communities promotes objectives and activities that focus on individual and community healing through language and culture) (University of Alberta, 2017). I had an opportunity to engage in research that involved the Oblate records on my People. I have viewed a number of the Blood Agency documents (after the signing of Treaty 7 in 1877, Indian Affairs organized the Blood Agency, named after the People, the Bloods. It was a field office administered by an Indian agent who managed the daily affairs of the Bloods and was a mediator between the People and Indian Affairs): Oblate Liber Animarum, hospital records, the original Treaty 7 document, birth and death records, and various volumes of the Indian Agent Letter Books. What has stood out the most is that so few of our People survived. Many of the people whose names are listed in these documents are not here today. For instance,

my great-great-great grandfather, Hind Bull, was one of the original signatories of Treaty 7 (1877; Canada History, 2013). At about this time the Oblate missionaries required that we use surnames although prior to European contact, my People, along with other Indigenous Peoples, had never had last names. Hind Bull's children assumed the last name Hind Bull. It is the name of a family who survived colonization. I am a Hind Bull, and as a survivor, it gives me a great sense of purpose.

I believe that I exist and am half Native and half non-Native for a reason. Growing up, I learned that each of us exists for a purpose. I must accomplish tasks that only I can do. However, it is my responsibility to discover what these tasks are. Each of us have been blessed with talent and abilities that are unique to us, and these talents will help me to accomplish my tasks. I believe that part of my purpose is to do this work. I also believe that through our collective efforts as Indigenous scholars, we can make a difference. I therefore completed this work in the hope that it would be a gift to my People, the Nations of Indigenous Peoples, and to my Canada, the land that I love.

Why This Research Topic?

My mother has had a profound influence on my life. She was a Native educator in the public school district in which I was educated. She instilled in me the belief that educating others about ourselves as Native Americans will lead to better relations between Native and non-Native people. My mother searched for and created a job for herself in our local school district by convincing the school board that they needed her services as an Aboriginal worker. Her responsibilities expanded through the years. I watched my mother as she sacrificed her time and used her talents to create projects and curricula that would help Aboriginal Peoples in the school system and non-Aboriginal Peoples to understand us better. Some of the initiatives that my

mother helped to implement included Blackfoot kindergarten, Native Club, Native Parent Council, Native Honour Night, Native Awareness Week, and Native Indian Princess Pageant. She also designed Native cultural education units for the elementary grades. My mother began to work about the same time that Alberta Education developed the Native Education Project. Her sacrifices for her work and the importance of teaching others about us made an impression on me.

I watched as my mother stayed busy in her different roles as a Native educator. I was educated in the school system that benefited from her efforts. However, I watched as the school board slowly diminished her responsibilities. They cut back funding for these programs until only a few cultural components (crafting, dancing, and fry-bread eating) remained. My Indigenous Peoples educational experiences came to an end.

In Grade 10, I wrote a letter to the superintendent, asking him to create a class on the Aboriginal Peoples of Canada. A few of my non-Native teachers wrote letters of support and were willing to teach it in addition to their already existing workload. I heard nothing about this endeavour. However, at the beginning of Grade 11, a new class was introduced, Aboriginal Studies 10. I decided to enrol in it. I reviewed many concepts that I had already learned about my People, but I also learned new concepts about them, as well as about other Indigenous Peoples across Canada. What struck me the most about this class was that my Native classmates did not know about our People, especially with regard to the residential school system on our Reserve. I learned a great deal in this class and will forever treasure the knowledge that I gained.

A few weeks before I graduated from high school, I learned that the teacher who had taught Aboriginal Studies 10 would retire. I was surprised because she was only in her 40s (she was also Blackfoot, from my Reserve, and the only Native on staff). During the regular

graduation ceremonies she did not have an opportunity to give a speech about her retirement as other teachers had done in the past. However, during Native Honour Night a week later, she spoke. The administration's introduction of her seemed strange, as though they were limiting what she could and could not say in her speech. When she finally spoke, she did so in Blackfoot. She explained that she was being forced into retirement to enable the school board to eliminate the Aboriginal programming in the school. She urged the parents to stand up and fight for our programming (Blackfoot Language 10, 20, 30 and Aboriginal Studies 10). Nevertheless, the next year the high school did not offer any of these courses.

I continued on to university. As I heard of more and more Native staff being forced into retirement from that school district, I found it worrisome. It seemed to mean that we did not matter to the school system, that we were insignificant. I believed that offering these programs in our school system was important, especially because it included a very high population of Aboriginal students. It seemed though that the administrators in the school system did not understand the value of these programs for their students.

I began graduate studies and thinking about a research topic for my thesis and decided to explore the value of Aboriginal programming to my People—or whether it had any value to them at all. Through my research I discovered that the Blackfoot epistemology that Blood students learned in the Aboriginal programming classes in high school was indeed valuable to them, especially in constructing their identities as Blood Natives. They began to see themselves positively and became resilient in the face of challenges in their lives, such as when they encountered racism.

For my dissertation I wanted to focus on this research topic, but, rather than limiting it to Aboriginal Peoples, I also wanted to explore the value of our programming or epistemology to

the wider population of Canada. Would learning about us lead to better relations between Native and non-Native People? Currently in Canada, the lack of understanding of Aboriginal Peoples has meant that it has been difficult for Aboriginal Peoples to survive within society. Through my work I hoped to discover a way to help the Canadian population view Aboriginal Peoples more accurately and thus more positively.

I want to take up the word *Indigenizing*, and how I understand and use this term in this paper. Educational policies across Canada have taken a similar approach as Alberta Education's FNMI policy framework. The terminology in these policies may differ, such as integration or infusion, and I understand their intent being the same. All of these policies are attempting to engage with Indigenous knowledge into their curriculum. I am motivated and inspired by the ideals of Indigenizing, as the Canadian/Albertan education system that has been wholly Eurocentric since colonization, it is timely to expect the honouring of Indigenous knowledge to be a part of the regular curriculum. Instead of an exclusively Eurocentric curriculum, I believe the intent behind these policies is for the curriculum to become Indigenized; that is, engaging with and honouring Indigenous knowledges. Schools who adhere to their FNMI policy framework will be closer to Indigenizing the way their students think, their communities and their provinces and/or territories that they live in.

Research Context, Purpose, Significance

Context

Because of legislative changes to the concept of Aboriginal identity, more people self-identify as Aboriginal (Statistics Canada, 2013). Thus in 2011, Indigenous Peoples represented 4.3% of Canada's total population (Statistics Canada, 2013). Between 2006 and 2011, the

Indigenous population increased by 20.1%, nearly triple the non-Indigenous growth rate during the same years (Statistics Canada, 2013). This population increase will affect many facets of Canadian society, such as school systems, the job sector, and housing. School systems will have higher enrolments of Indigenous children. More Indigenous Peoples will enter the job market. Canada will need to make certain changes to better meet the needs of the growing population of Indigenous Peoples. Therefore, it is urgent that Canadian citizens know and understand Indigenous Peoples, because their population is growing faster than the rest of the Canadian population.

Currently, Canadians have few opportunities to learn about the Indigenous Peoples of Canada. The media played a leading role in educating society about Indigenous Peoples (Knopf, 2010). However, the media often spreads inaccurate information when they report on the Indigenous Peoples of Canada, which can lead to negative stereotyping, racism, biases, and dehumanization and romanticization of "Indians"; as well as the belief that Indigenous Peoples are inferior or even uncivilized (Cornelius, 1999; Knopf, 2010; O'Connor & New Jersey State Museum, 1980; Pewewardy, 2000; Pink, 2005). Cornelius alarmingly found that "ninety five percent of what students know about American Indians was acquired through the media" (p. xi).

Unfortunately, much of the information that the media relay about Indigenous Peoples is inaccurate; therefore, it is important to discover other avenues to educate society on Indigenous Peoples. One way might be to amend the provincial and territorial School Acts to include mandatory Aboriginal Studies courses in the kindergarten to Grade 12 curriculum. Currently in Canada, the provincial School Acts do not require Aboriginal Studies courses as mandatory to receiving a high school diploma (see Appendix A). Making these course mandatory might ensure that Canadians will learn factual information on the Indigenous Peoples of Canada.

Otherwise, many Canadians will likely not receive an accurate education on Indigenous Peoples and their histories. Furthermore, Canadians will be left to their own devices to learn about and understand Indigenous Peoples, and the resources that they find might lack accurate information.

The subjugation of Indigenous knowledges has led to several problems that affect not only the population of Indigenous Peoples, but also the rest of the population of Canada. The three main problems are (a) the normalization of White privilege and White supremacy, (b) Indigenous Peoples' diminished use of Indigenous knowledges, and (c) the consequences of colonial oppression (Grande, 2000; Sockbeson, 2011). Each of these problems is reinforced within the Canadian educational system, because schools are considered sites of political and social reproduction (Grande, 2000; Makokis, 2009). The normalization of White supremacy and White privilege has led to, and continues to lead to, the oppression of Indigenous Peoples (Sockbeson, 2009). As well, the normalization of these concepts creates a society in which White individuals engage in acts of oppression without being fully cognizant of their power or the way in which they abuse this power (McIntosh, 1990). The lack of awareness of other groups of Peoples can lead to the economic, political, and social problems that the Indigenous Peoples of the Americas currently face (Gillborn, 2005; Grande, 2000; Sockbeson, 2011). The acts of White supremacy and White privilege create an imbalanced awareness of each group.

Colonization of the Americas has privileged the voices of White people of European origin and suppressed the voices of Indigenous Peoples. Europeans justified their White privilege by proclaiming that Indigenous Peoples based their knowledge systems on myths and old wives' tales (Grande, 2000) and claimed that their knowledge system was superior compared to Indigenous Peoples' ways of knowing, being, and doing (Smith, 2006). In addition, schools were sites of oppression to force Eurocentric educational practices upon Indigenous Peoples

(Sixkiller Clarke, 1994; Smith, 2006); this has diminished the use and understanding of the Indigenous knowledge systems of knowing, being, and doing.

The sole use of Eurocentric knowledge systems implies superiority over all other knowledge systems in Canada. Thus it is possible that this assumed superiority sends a message of inferiority to people who are not of European origin (Steeves, 2010), which can result in internalized oppression, low self-esteem, self-rejection, and colonization of the mind (Ambler, 1997; Pheterson, 1986; Sellars, 1992; Sixkiller Clarke, 1994). The normalization of White supremacy and White privilege has led to the normalization of racism (systemic, conscious, unconscious, overt, covert, intentional, unintentional, and institutional), which is common in society today.

The literature affirmed that Indigenous students who suffer from racism in schools are less likely to graduate from school; however, researchers have paid little scholarly attention to the effects of racism, discrimination, and prejudice on Indigenous students (Deyhle, 1995; Sixkiller Clarke, 1994; St. Denis, 2002; St. Denis, Bouvier, & Battiste, 1998). Therefore, the denial of racism, prejudice, and discrimination means that these factors cannot be accepted as "contributors to lack of success of students in the school" (Sixkiller Clarke, 1994, p. 67) according to Eurocentric measures.

Purpose

Studies have shown that Canadian Aboriginal students are failing to succeed in the public school systems (Battiste, 1998; Caillou, 1998; RCAP, 1996). Aboriginal students have the highest early departure rates of all ethnicities in Canada (Battiste, 2013; Cherubini, Hodson, Manley-Casimir, & Muir, 2010; Congress of Aboriginal People, 2010; Redwing Saunders & Hill, 2007; RCAP, 1996). The lack of Aboriginal cultural knowledge and perspectives in the

school curriculum is a reason that Aboriginal students fail to succeed (Agbo, 2001; McCarthy, 1994; Spring, 1998). This has resulted in a call for the inclusion of Aboriginal perspectives in all of the curriculums in Canada to enhance Aboriginal students' success in school (Binda & Lall, 2013; Cherubini & Hodson, 2008; Congress of Aboriginal People, 2010; Nguyen, 2011).

I therefore intended to identify the more effective educational practice to teach students about the Aboriginal Peoples of Canada: to integrate Aboriginal perspectives into the core curriculum or to offer an Aboriginal Studies 10 class. Which of these educational practices will make the most significant difference to students' understanding of Aboriginal Peoples? For the purpose of this study, *Aboriginal studies* refers to education on Canadian Aboriginals' history, knowledge systems, or cultures. I believed that developing a pedagogically sound, compulsory Aboriginal Studies course would be a more efficient means of teaching students about the Indigenous Peoples of Canada.

Significance

This research has the potential to influence political and social structures by challenging the societal norms that have resulted from colonization and that have remained intact in the public school system. Research has revealed that Aboriginal students are failing to succeed in public school systems (Battiste, 1998, 2008; Caillou, 1998; RCAP, 1996; E. L. Steinhauer, 2007). Aboriginal students faced low expectations and racism, which are constructs of colonization and impede their ability to succeed (Bazylak, 2002; St. Denis & Hampton, 2002; Sockbeson, 2011; E. L. Steinhauer, 2007). Teaching about colonization and how it affects the Indigenous and non-Indigenous Peoples of Canada can rectify the negative effects that Aboriginal People currently face. Teaching about the oppressive practices that colonization has normalized in everyday society can help non-Indigenous people to become decolonized and stop

the vicious cycle of oppression. Eradicating colonial oppression will required a collective effort between Indigenous and non-Indigenous Peoples. Canadians' learning about colonization and its effects may have a dramatic effect on the lives of Indigenous Peoples: Their rates of success will increase when colonial oppression does not impede their growth and development.

This research is especially timely in light of the Truth and Reconciliation Commission of Canada (TRC), whose "mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS)" (TRC of Canada, 2014, para. 2). After they attended the last session of the TRC, Alberta Premier Hancock and Alberta Education Minister Oberle announced that the Alberta curriculum would "include enhanced mandatory content for all Alberta students on the significance of residential schools and treaties" (Alberta Government, 2014, para. 12). How will Aboriginal content be enhanced in the Alberta curriculum? As well, how will the improvements be implemented in the Alberta curriculum? The insights that I gained from my research have the potential to inform the new, mandated, enhanced Aboriginal curriculum content and to restructure policy and practice in the Alberta public school system.

This research will also contribute to the literature on Indigenous education in Canada, an area that is not well researched. Furthermore, researchers have not yet addressed the significance of the effects of Canadian Aboriginal histories on students' perspectives and understanding. Mandatory learning on Aboriginal history for all students can be a critical factor in the success of Aboriginal students in the Canadian public education school systems.

Research Question

The research question that guided this study was, "What are the perceived effects of the Alberta FNMI policy framework, as implemented in an urban high school?"

Boundaries of the Study

I conducted this study in the surrounding non-Native communities of the Blood Reserve, which is located in the province of Alberta. I am Indigenous and a member of the Blood Tribe of the Blackfoot Confederacy (comprised of the Tribes Kainai [Blood], Piikani [North Peigan], Siksika [Blackfoot], and Amsskaapipiikuni [South Peigan]); the majority of its territory is in Alberta. Therefore, I purposefully chose to conduct my study in the province of Alberta to ensure that the research will benefit my People. In addition, one of the school divisions that surrounds my Reserve includes one of the only schools that offers Aboriginal Studies within Blackfoot territory (Alberta Education personnel, personal communication, March, 13, 2010).

Community Selection

The Kainai (Blood Tribe) is located in the southwest corner of Alberta below the eastern slopes of the Rocky Mountains, where Chief Mountain is located. It is approximately 20 minutes from the US/Canada border. The Blood Reserve is comprised of several smaller Blackfoot communities (Standoff, Moses Lake, Levern, Old Agency, Fish Creek, Fort Whoop Up, Bullhorn, and Little Chicago); as of June 2011 the Blood Tribe membership included 11,519 people (Blood Tribe, 2017). Roughly 50% of the members live on the Reserve, and the rest live in surrounding communities off the Reserve. Over 20 communities are in close proximity to the Blood Reserve. It covers approximately 549.7 square miles and includes a timber limit in the Rocky Mountains of 7.5 square miles. Thus, the Blood Reserve is the largest reserve in Canada (Blood Tribe, 2017). Three rivers border the Reserve: the Old Man, the St. Mary, and the Belly.

The Blood Reserve has two elementary schools, one junior high school, one high school, and one college. Therefore, most Aboriginal students attend schools off Reserve. Ten high schools are located within a 30-minute drive from the Reserve. It also became the first in

Canada to have a tribal college. Previously, the Kainaiwa Board of Education had governed Red Crow Community College ([RCCC] 2010). In 1995 the RCCC Board of Governors was created to take control of the adult, postsecondary, continuing, community, vocational, and technical education and their respective programs (RCCC, 2010).

The Blood Tribe has taken over many of its own affairs and exercises its own tribal government. It has one Chief and 12 councillors, who are all democratically elected and govern the band. The Chief also represents the head Chief of the Blackfoot Nation. Several departments are located on the Blood Reserve: Finance, Human Resources, Tribal Government & External Affairs, Communications, Membership, Lands, Housing, Recreation, Social Development, Public Works, Economic Development, and Blood Tribe Employment & Skills Training. As well, the Blood Tribe has several independently run organizations: Blood Tribe Police, Blood Tribe Department of Health, Kainai Board of Education, Red Crow College, Kainaiwa Resources Inc., Blood Tribe Agricultural Project, and Blood Tribe Bus Co-operative.

Limitations of the Study

I discuss the limitations of this study in terms of threats to its trustworthiness, according to Onwuegbuzie (2000) and Gall, Gall, and Borg (2003). The last three limitations do not apply to these researchers' work.

1. The first limitation is time x treatment interaction, in which one group receives an intervention for a longer period of time than the second group. The core curriculum for students has integrated Aboriginal perspectives for potentially all of their schools years (kindergarten to high school), whereas the students who have taken or are currently taking Aboriginal Studies 10 will have received only a partial or full semester of the intervention. The Aboriginal Studies intervention might require more

time to realize any positive effects. This study was limited to the effects of a partial or full semester of Aboriginal Studies for the students.

2. The second limitation is sample augmentation bias, in which one or more participants join or leave the experimental and control group. I was unable to guarantee that all of the research participants had attended an Alberta Education public school during their entire education. Nor could I guarantee that they had attended public school at the research site the entire time. They could have immigrated from other provinces or countries or transferred from other public or federal schools. Therefore, not all of the students would have received the intervention for the same length of time. Thus sample augmentation bias could have affected the validity of the research.
3. The third limitation is reactive arrangement, which involves the participants' reactions to how I conducted the study. Their responses to the study might have been a direct result of their awareness of participating in the study, which could have confounded the findings. Therefore, this study was limited by the participants' responses: How truthfully the participants responded to the questions limited the information that I gathered from the survey. As with any research project, the quality of their responses to the research questions in the interviews also limited this study.
4. The fourth limitation is treatment fidelity, in which the implementer of the independent variable fails to follow the procedure for the administration of treatments. This research was limited by whether the teachers followed the mandated curriculum to integrate Aboriginal perspectives into the core curriculum, as well as whether the Aboriginal Studies teacher taught the Aboriginal Studies 10 curriculum.

5. The fifth limitation is related to the population of research participants. This study was limited by the setting in which I conducted the research. The research site was one of the only public high schools in Alberta that offers Aboriginal Studies in the Treaty 7 area. When I conducted a chi-square test to ensure the study's external validity, I discovered a few anomalies between the population of research participants and the Alberta and Canadian population of students. First, Indigenous and ethnic minority students were overrepresented in the population. Second, the representation of immigrant students in the population was lower. It is important that readers keep these anomalies in mind.
6. I believe that it is also important to point out the sixth limitation: that because no other known empirical studies have explored this phenomenon from the students' perspectives, it is impossible to compare the findings from this study with those of other studies.
7. The last limitation is the timing of the administration of the survey. When I discussed my research study with the school's administrators, they informed me that Aboriginal Studies 10 would be offered in the second term. However, a week before the second term started, they notified me that they would no longer offer Aboriginal Studies 10. I had to redesign my research study in light of this information. Therefore, because the school no longer offered Aboriginal Studies, it did not matter in which month I administered the survey. The school administrators chose the second week of the new term, and the interview portion of this study took place near the end of the second term. However, during the interviews I learned that, in fact, the school was offering Aboriginal Studies 10 that term. Thus, the survey did not truly reflect the

students' knowledge or who would take Aboriginal Studies 10 because they completed the survey with only two weeks' worth of knowledge from their class.

CHAPTER 2: LITERATURE REVIEW

Aboriginal education in Canada has been one of the most legislated and controversial topics in Canada since colonization. The powers who controlled this land have always made provisions for the education of Aboriginal Peoples (Royal Proclamation Act, 1763; BNA Act, 1867; and Indian Act, 1876). It is important to note that the government has been involved in shaping the current challenges that Indigenous Peoples face, such as high dropout rates and low high-school and postsecondary graduation rates (Battiste, 2008; Government of Canada, 1971; Kirkness, 1999; RCAP, 1996; Sockbeson, 2012). These problems are the result of the policies and legislation that the government has imposed on Indigenous Peoples for centuries. In my review of the literature, I have examined the key policies and legislation that have affected Aboriginal Peoples; it includes a brief overview of the different stages of education that have affected Aboriginal Peoples. This contextual information will foster a better understanding of the research topic.

It is important to view and understand these policies because they demonstrate that Indigenous Peoples are not working from a cultural deficit model (which is popularly associated with Aboriginal Peoples; Agbo, 2001; McCarthy, 1994; Spring, 1998); rather, it illustrates that Aboriginal Peoples' education has followed an assimilative educational model, which has had and still has drastic effects on them (i.e., high dropout rates, low high-school and postsecondary graduation rates; Battiste, 2008; Government of Canada, 1971; Kirkness, 1999; RCAP, 1996; Sockbeson, 2012). Because of the constant bombardment of negative messages, there is the possibility of Indigenous Peoples internalizing and believing the negative beliefs. According to cultural deficit theory, minority students' lack of academic achievement stems from their inadequate culture teachings (González, 2005). Therefore, it is important to understand

Indigenous Peoples' educational experiences and why systemic educational reform is needed. I begin this review with colonization and present an overview of the educational stages that have affected Aboriginal Peoples.

Contact and Colonization

The arrival of the Europeans in the Americas forever altered the existence of Indigenous Peoples. The Europeans and Indigenous Peoples quickly established trade alliances, and Indigenous Peoples became allies against competing colonies (Miller, 2000; AAAND, 2011a). Colonization brought not only many economic, political, and social changes to the Indigenous Peoples, but also a change in the way that Indigenous Peoples were educated. Missionaries from Europe followed the colonizers who arrived to seize and conquer and sought to impose their religious beliefs upon the Indigenous Peoples in their plight to 'save souls.' The objective of the mission schools was to 'civilize' Indians by assimilating Indigenous Peoples into the European paradigm (Barman, Hébert, McCaskill, & Nakoda Institute, 1986).

The Roman Catholic, Anglican, Methodist, and Protestant denominations opened their missionary schools during the 1700s and 1800s (Canadian Encyclopedia Online, 2009; Carney, 1995). Missionaries first used day schools to educate Indigenous children (Kirkness, 1999), which they abandoned in favour of boarding schools (otherwise known as residential schools), where the students became isolated from their parents and their traditional way of life (E. L. Steinhauer, 2007). Boarding schools operated away from the children's families, and they lived in these schools.

Two policies heavily influenced the education of Native People at this time. The first was titled "Report on the Affairs of the Indians in Canada" (also known as the Bagot Report; Bagot, 1842); it was prepared for the Legislative Assembly of Canada in 1842 and had an

assimilative agenda. Native children were to be educated in segregated, federally run residential schools, where they would specialize in manual labor and industrial agricultural schools (Milloy, 1999). The second policy, which Egerton Ryerson (1898) wrote in 1847, was "Industrial Schools for the Benefit of the Aboriginal Indian Tribes." This report recommended that Indigenous students be educated in segregated schools (away from non-Native students), that the instruction be in English only, that the schools operate in boarding facilities, and that their education be agriculturally oriented and denominationally implemented (Carney, 1995). The objective of such schools was to ensure that "the pupils [would become] industrious farmers, and that learning is provided for and pursued only so far as it will contribute to that end" (Ryerson, 1898, p. 74). Boarding schools aspired to relinquish parental control over their children to enable the missionaries to Christianize the children. However, attendance at these schools was not compulsory, and the students could leave whenever they desired, which made boarding schools an inefficient means of educating Native People in the eyes of the colonizers (Carney, 1995).

The Dominion of Canada

After several wars between the British and the French colonies over ownership of the Northern Americas, the British won, and the land became known as the Dominion of Canada in 1867. In light of this, a new governing act was created, The British North American Act (1867), otherwise known as the Constitution Act (1867); it set out the provisions for the education of Canadians and stated that "in and for each Province the Legislature may exclusively make Laws in relation to Education" (sec. 93). However, section 91(24) states that education for Natives is a federal responsibility. The government wrote several policies over the years that affected how Indigenous children were educated.

Segregation

The first policy was the Indian Act (1876), which allowed the government to take control of all of the affairs of the Indigenous Peoples, including the promotion of segregation to 'civilize' Indians. Through the act, the federal government instigated residential schools on Reserves; however, the religious denominations still operated the schools. Assimilating Indigenous students through segregation would become the main strategy of the Government for several decades. Then the federal government created several treaties (Treaties 1-11 between 1871 and 1921) with the Indigenous Peoples; it also provided for the education of Indigenous Peoples. Pratt (1973) described the objective of residential schools as to "kill the Indian in him, and save the man" (p. 260). Numerous amendments to the Indian Act favoured the assimilation and civilization of Indigenous Peoples (AAAND, 2011a); one is the Amendment to the Indian Act (1886), which made it compulsory for all Indigenous students to attend schools, and individuals who prevented their children from attending residential school would be imprisoned or fined. Many of these schools were located hundreds of miles from the children's homes, and they were removed and distanced from their families and cultures for long periods of time. Approximately 50% of the children died in residential schools (AAAND, 2011a; Bryce, 1907; Kirkness, 1999). As well, Indigenous Peoples' knowledge systems were not part of the curriculum; in fact, the children in these schools were not allowed to speak their language or practise their customs (Carney, 1995).

The focus of Indigenous formal education during the residential school era was on creating and preparing Indigenous students for life on the reserves (Hawthorn, 1967). The Indigenous educational regime consisted of substandard academics with a focus on agricultural education, which the government deemed was adequate for Indigenous Peoples who were living

on Reserve (Hawthorn, 1967). Hawthorn stated, "It was assumed that Indians would remain on the Reserves and thus the implementation of an education program extending beyond agricultural skills for Indians was unnecessary" (p. 67). Schissel and Wotherspoon (2003) described residential education as

> offering training, skills, and discipline that would be useful for integration into selected strata with in Canadian society. It most cases, students were expected to combine studies with practical training oriented to domestic work, farm, labour, or other trades. This meant that the students' academic progress was limited, often complicated further by the absence of meaningful employment opportunities out of school. (p. 37)

The teachers taught all of the subjects in the mandatory English or French, and students who spoke an Indigenous language suffered harsh repercussions. If Indigenous Peoples desired to become more educated and attend university, they were required to give up their status and become enfranchised to become Canadian citizens (Civilization of Indian Tribes Act, 1857; Gradual Enfranchisement of Indians Act, 1869; Indian Act, 1876).

The residential school era has had a profoundly negative and intergenerational trauma effect on Indigenous Peoples since colonial times and will continue to affect them in the future. The physical, sexual, and emotional abuse that occurred in the residential schools traumatized the Indigenous children and has had negative intergeneration effects (Schissel & Wotherspoon, 2003). The residential school effects can be linked to the current challenges (e.g., substance abuse and socioeconomic distress) that plague many Indigenous Peoples and Indigenous communities today (Schissel & Wotherspoon, 2003). Residential schools left Indigenous children disconnected from their culture and their way of life. The Eurocentric educational practices in residential schools affected the children and they were unable to function in either their Indigenous way of life or in the Eurocentric world (Schissel & Wotherspoon, 2003). The children became marginalized, as well as outsiders in both worlds (Schissel & Wotherspoon,

2003). Many of those who survived into adulthood would most likely have passed on their cultural disconnect to their children, thus perpetuating a vicious cycle of cultural dysfunction (Schissel & Wotherspoon, 2003).

This time period is premised on a one-sided opinion that denotes an assimilative paradigm in which Indigenous students were subjected to a substandard, segregated education that did not allow their culture and language in school. Indigenous students were uprooted and disconnected from their traditional ways of life to become indoctrinated and assimilated into the European paradigm. Native educational schools all had the common goal of "assimilating individuals into the dominant culture, which was premised on European values and patterns of behaviour" (Barman et al., 1986, p. 4).

Integration

By the mid-1900s the federal government realized that segregation would not lead to assimilation and set a new course of action to integrate Indigenous students into Canadian mainstream society, which the policymakers hoped would lead to assimilation (Frideres, 1987). The revisions to the Indian Act (1951) gave the federal government complete power over Indigenous formal education as well as the right to enter into agreements with the provincial and territorial governments to educate Indigenous children (Assembly of First Nations, 1988; Battiste & Barman, 1995). The process of educating Indigenous children in public schools occurred at different times across the country. During this time the government forcefully removed Indigenous children and relocated them to live with White families (also known as the *'60s scoop*; Johnston, 1983). The government's new strategy to educate Indigenous students was assimilation through integration.

The publication of the Hawthorn (1967) report, "A Survey of the Contemporary Indians of Canada," raised public awareness of Indigenous People's circumstances (Abele, Dittburner, & Graham, 2000). Hawthorn recommended that Indigenous students integrate into Canadian society, be educated to become contributing members of Canadian society, and be taught only English or French' and that Native languages not be preserved. Overall, Hawthorn contended that if Indigenous children were to be successful in Canadian society, they must abandon their Indigenous way of life (Schissel & Wotherspoon, 2003). The "Statement of the Government of Canada on Indian Policy" (Department of Indian Affairs and Northern Development, 1969) recommended that the federal government develop a five-year plan to abolish the Indian Act and treaties to allow Indigenous Peoples the economic, social, and political freedoms and rights that Canadians citizens experience and enjoy. The federal government claimed that previous policies discriminated against Indigenous Peoples because they kept them from fully participating in Canadian society (Hawthorn, 1967).

Indian Control of Indian Education

In response to the Hawthorn (1967) White Paper, the Indian Association of Alberta (1970) published a Red Paper, and the National Indian Brotherhood (1972) published "Indian Control of Indian Education." The Indian Association of Alberta demanded in the Red Paper that the White Paper be abolished and that Indigenous Peoples be allowed to remain Indian and not have to assimilate into Canadian society to preserve their language and culture (Indian Association of Alberta, 1970). Indian control of Indian education emphasized the role of parents and the community in Indigenous students' education and included many recommendations, including the inclusion of culture and language programs in schools (National Indian Brotherhood, 1972). The federal government's assimilative efforts were in vain because many

Indigenous Peoples still retained their Native way of life and did not abandon their Native identity to become Canadian citizens (Kirkness, 1999).

By 1973 the hard work of the National Indian Brotherhood (1972) had paid off because the federal government accepted and adopted the "Indian Control of Indian Education" policy. However, there was a significant discrepancy between the federal government's and Indigenous governments' definition of *control*. The Assembly of First Nations (1988) defined control as "local jurisdiction and parental responsibility over education" (p. 55), whereas the federal government envisioned control as administrative control of previously developed Eurocentric programs (Assembly of First Nations, 1988; Battiste, 1995). Because the Eurocentric educational programs did not value Indigenous Peoples' cultures or way of life, they did not integrate Indigenous beliefs into the curriculum (Assembly of First Nations, 1988). The federal government did not want Indigenous communities to have jurisdiction over Indigenous education and failed to implement the Indian Control of Indian Education policy (Battiste, 1995). The Assembly of First Nations followed up on "Indian Control of Indian Education" (National Indian Brotherhood, 1972) by publishing in 1988 "Tradition and Education: Towards a Vision of Our Future," which proposed a restructuring of Native education. The recommendations included increasing the quality of education and emphasizing culture and language programs.

RCAP (1996) reported on "the largest research project ever undertaken in Canada" (Battiste, 2008, p. 173); it "offer[ed] the most current and comprehensive understandings of the nature of the colonial problem . . . [and] . . . how these have affected Aboriginal peoples" (p. 173) and presented 440 recommendations for policy changes between the federal government and Indigenous Peoples (AAAND, 2011a). RCAP acknowledged that Canadian schools had used an assimilative approach to educating Indigenous students but had failed to educate them to

become contributing members of their own cultures and societies. Furthermore, Indigenous students are not educated in their language and or on their culture, which would enable them to create a strong Indigenous identity (RCAP, 1996). The recommendations were intended to improve the quality of Indigenous education; one included the development of language and cultural programs (RCAP, 1996). Castellano (2000) commented that, despite the good intentions of RCAP, the report had one major flaw in that the commission did not make provisions for accountability.

Once RCAP (1996) finished the report, the organization was dissolved without making any provision for monitoring the recommendations (Castellano, 2000). The accountability was left to Canadians who were willing to implement the recommendations, but most of these willing Canadians are Indigenous Peoples (Castellano, 2000). Thus the federal government failed to act upon or implement RCAP's educational recommendations (Castellano, Davis, & Lahache, 2000).

Provincial Accountability

One major revision of the Indian Act (1985) resulted in a provincial agreement to hold provincial schools accountable for the education of Indigenous students. In 1987 Alberta's Minister of Education introduced A policy statement to the Alberta Legislative Assembly on Native education, it was called the Native Education Project (often referred to as *NEP*). It was the first Native educational policy framework established in Alberta, intended to develop for all students a curriculum that would depict a positive view of Aboriginal Peoples and encourage Native Peoples to become part of their children's education (Scheffel, 2000). With the help of the NEP, many school divisions began to hire Native personnel, who regularly attended conferences on how to develop curriculum and materials (Alberta Education, 1987).

Alberta Education (1987) created four policy objectives to meet the needs of Aboriginal students, and the NEP (Alberta Education, 1987) developed multiple projects to accomplish these goals. However, once the government met these goals, it stopped developing resources, and setting new goals. The NEP achieved many of its limited number of goals; however, it developed many of the resources and materials at the beginning, but they dissipated slowly after the initial years. The majority of the curriculum development and implementation occurred during the late 1980s and early 1990s. The project initiatives were located only in certain schools, and the implementation of the NEP curriculum was only encouraged and not mandatory in school districts (Alberta Education, 1987).

Not until 13 years after the NEP was published did it receive its first progress report (Alberta Education, 2000). Although Alberta Education allowed the four Treaty Councils to write the progress report, the department received less than positive remarks on it. Indigenous Peoples' overall response to the NEP was very negative because they contended that their needs were not being met, and the NEP ended shortly thereafter. The progress report reveals that the Treaty 7 area was unhappy with the NEP and its initiatives; moreover, Treaty 7 organized its expressed dissatisfaction and recommendations into 13 educational themes: meaningful and quality education (curriculum); greater appreciation for and understanding of First Nations People by all Albertans; learning resources and technologies; accuracy and advocacy for assessments; love for all children, especially those with special needs; learner supports (counseling/tutors); assurance that their basic needs (daycare/transportation) would be met; personnel who provide genuine help and hope; accountability of provincial schools; recognition of and increased parental involvement in the education of First Nation learners; jurisdiction and authority over our own lives (includes schools under our control); and strengthened partnerships

and relationships between First Nations, school jurisdictions, postsecondary institutions, apprenticeship providers, vocational schools, industry, and government (Alberta Education, 2000).

Alberta Education (2002b) created the FNMI policy framework, which is a transformation of the previous NEP. In 2000 Alberta Education commissioned a progress report from the four Treaty Councils in Alberta; the FNMI Policy Framework is based on the recommendations in the four progress reports (Alberta Education, 2002b). The Alberta Education (1987) policy statement was no longer applicable to Indigenous students; thus, Alberta Education developed a new policy framework to better meet the needs of Aboriginal students today.

Alberta Education (2002b) attempted to meet the needs of Indigenous Peoples continually by basing the FNMI policy framework on the recommendations in the four Treaty Councils' Native Education Policy Review documents. As well, Alberta Education demonstrated more accountability for its policy frameworks by producing more progress reports; to date, it has published two (Alberta Education, 2004, 2008). Two distinct differences exist between the NEP (Alberta Education, 1987) and the FNMI Policy Framework: (a) the mandatory integration of "First Nations, Métis, and Inuit governance, history, treaty and Aboriginal rights, lands, cultures and languages" (Alberta Education, 2002b, p. 10) in all core classes from kindergarten to Grade 12; and (b) the creation of culture classes: Aboriginal Studies 10-20-30. The NEP did not support the creation of a culture program; it supported only language programs.

Instead of focusing on the seven objectives mandated for all core classes, each Aboriginal Studies class focused on four separate themes, which I discuss to highlight the different approaches to teaching about Aboriginal Peoples in Alberta schools. The four themes of

Aboriginal Studies 10 are origin and settlement patterns, Aboriginal worldviews, political and economic organization, and Aboriginal symbolism and expression. The four themes of Aboriginal Studies 20 focus on the Métis: conflict and cultural change; treaties and cultural change; legislation, policies, and cultural change; and schooling and cultural change. The four themes of Aboriginal Studies 30 include Aboriginal rights and self-government, Aboriginal land claims, Aboriginal Peoples in Canadian society, and Aboriginal world issues.

However, non-Natives are still leading the FNMI branch, and Alberta Education rather than the Treaty Councils are writing the progress reports. Hence, the government still holds the power to reform First Nations, Metis and Inuit education, whereas Indigenous Peoples have only the illusion of reformed education for their respective People. In addition, the government is encouraging school boards to implement many of the initiatives outlined in the FNMI policy framework (Alberta Education, 2002b) but has not mandated such programs even in schools with high Indigenous populations (Alberta Education, 2002b).

Based on the recommendations of Indigenous administrators, superintendents, and communities, Alberta Education is working with Indigenous Peoples to create a more meaningful curriculum for Aboriginal students. Alberta Education also holds itself accountable for the success of Aboriginal learners, as well as its policy framework, by producing more progress reports. The progress reports that Alberta Education produces are the only means of gauging its progress; however, even though it appears to be very committed to improving Aboriginal students' success rate, the reports do not state whether the initiatives have been implemented in schools, whether schools have been receptive to the programs, and whether parents, students, and communities have supported such programs. No reports indicate the

public's and Indigenous communities' attitudes toward the FNMI policy framework. The progress reports are not sufficient to determine the success of the FNMI policy framework.

Theory Into Practice

Researchers have recognized that an educational shift is required in the way that both Aboriginal students and non-Aboriginal students are educated (Binda, 2001; Kanu, 2002; McAlpine, 2001; Ottmann & Pritchard, 2010). There are two approaches to executing this shift: to develop a mandatory high school course in which students learn about Aboriginal Peoples and their histories and to integrate Aboriginal perspectives into the school curriculum.

Currently, very few educational institutions or ministries in Canada have a mandatory Aboriginal history class requirement. The literature [see appendix A] revealed that two are in the North West Territories and Nunavut, which require a mandatory Aboriginal history class for graduation from high school.

A comprehensive online search revealed that a few universities in Canada (Lakehead University, University of Alberta, University of Saskatchewan, University of Victoria, and University of Calgary) have made it compulsory for all preservice teachers to take a class on Aboriginal Peoples and their histories. Lakehead University (2014) has four teacher education programs, and all students in these programs must take the mandatory course EDUC 4416, Aboriginal Education, to receive their degrees. The University of Alberta (2014a, 2014b) has implemented a mandatory EDU 211 course entitled Aboriginal Education and Contexts for Professional and Personal Engagement in the Faculty of Education for all preservice teachers.

The University of Saskatchewan (2014a) has made it mandatory for all elementary preservice teachers to take a minimum of three credits in a 100-, 200-, or 300-level Native Studies course that can include the following: Introduction to Canadian Native Studies;

Indigenous Ways of Knowing; Nehiyaw Tapsinowin Cree Cultural Histories; Saulteaux Cultural Expressions; Métis Political and Poetic Writing; Aboriginal Rights and the Courts; Indigenous Food Sovereignty; Gender in Traditional and Contemporary Indigenous Societies; Cultural Survival of Aboriginal Family; A Critical Survey of the History of Indigenous Child Welfare in Canada; Aboriginal Intellectual and Cultural Traditions in Western Canada; Aboriginal Narratives of Historical Memory; Aboriginal People and Canadian Politics; Aboriginal People and Development; Literature of Native North America; Aboriginal Women in Canada; Native Americans USA; North American Indigenous Gangs: A Comparison of Canada and the United States; Métis History in Western Canada; First Nations History in Western Canada; Colonialism and Decolonization; Theory and Aboriginal Societies; Indigenous Economic and Social Participation in the Fur Trade; Native Studies Research; Indigenous Oral Histories Research; Aboriginal People and Northern Development; Indigenous Peoples and Nation States; Images of Indigenous North America; Indigenous Masculinities in the Global Context; Aboriginal Self Determination Through Mitho Pimachesowin Ability to Make a Good Living; Issues in Cultural Preservation; and Theoretical Perspectives in Native Studies. All secondary preservice teachers must complete the course Introduction to Canadian Native Studies (University of Saskatchewan, 2014b).

The University of Victoria (2014) offers four teacher education programs (elementary Bachelor of Education, elementary postdegree, secondary Bachelor of Education, and secondary postdegree); all preservice teachers take the mandatory course IED 373, Indigenous Education. At the University of Calgary (2017), all education preservice teachers must take the course EDUC 530, FNMI History, Education, Leadership.

To date, Alberta Education's public school system (kindergarten to Grade 12) has chosen the second option, the integration of Aboriginal perspectives into the curriculum (Alberta Education, 2005a). I therefore dedicate the rest of this section to a review of the literature on the integration of Aboriginal perspectives into the public school system.

One objective of the FNMI policy framework (Alberta Education, 2002b) is to infuse Aboriginal perspectives into the core curriculum for the kindergarten to Grade 12 program of studies (Alberta Education, 2005a). Alberta Education asserted that "the infusion of Aboriginal content into the regular curriculum ensures that all students have opportunities to learn about the historical and contemporary contributions and cultures of Aboriginal peoples" (p. 53). The inclusion of Aboriginal perspectives in the curriculum is an educational reform intended to "narrow the achievement gap between Aboriginal and non-Aboriginal learners, while increasing the level of knowledge, understanding, and appreciation of Aboriginal histories, cultures and contributions" (Ottmann & Pritchard, 2010, p. 32). The infusion of Aboriginal perspectives is not unique to Alberta; in fact, governments across Canada are mandating it. However, research has shown that very few teachers follow this mandate (Blood, 2010; Kanu, 2005; Shaw, 2002). In the next section I present a brief overview of teachers' perspectives on the integration or infusion of Aboriginal perspectives into the curriculum across Canada; it includes 12 themes.

Obstacles to Integrating Aboriginal Perspectives Into the Curriculum

First, Kanu (2005) and Wiens (2012) found that teachers felt ill prepared to teach Aboriginal perspectives because the majority did not have a background in Aboriginal studies. Blood (2010) reported that this is especially true for non-Indigenous teachers. Butler (2000) pointed out that "the diversity of Aboriginal experiences provide an ideological minefield for many teaching professionals" (p. 97). Canada has 85 Aboriginal languages (Statistics Canada,

2011a) and 617 First Nations groups (AAAND, 2014). It is important to note that these groups do not include the Métis and Inuit of Canada. Teachers are challenged to integrate the diversity of all of the Aboriginal perspectives. Therefore, those with little knowledge about Aboriginal Peoples sometimes become overwhelmed when they have to teach these perspectives (Kanu, 2005).

Furthermore, Shaw (2002) charged that teachers who lack an understanding of Aboriginal perspectives or their knowledges are dangerous because they are likely to teach misrepresentations of and misconceptions about Aboriginal Peoples, which Shaw claimed is a direct result of their lack of knowledge and understanding of Aboriginal Peoples' knowledge systems and worldviews. Once misconceptions are developed, it is hard to undo the damage that they do (Shaw, 2002). Ottmann and Pritchard (2010) stated that teacher's confidence and comfort levels decrease when they have to teach content with which they are unfamiliar. Because of the vast diversity among Aboriginal Peoples, many teachers "synthesize Aboriginal cultural traits to form a generic Aboriginal culture" (Butler, 2000, p. 98) to represent all Aboriginal Peoples. However, this generalized culture is dangerous to teach because it presents Aboriginal Peoples as "static, apolitical, [and] ahistorical constructs" (p. 98) rather than Peoples who are dynamic and have experienced cultural and societal evolution.

Kanu (2005), Shaw (2002), and Zurzolo (2006) reported that many of the teachers in their studies felt that they did not have the authority or right to teach Aboriginal perspectives and knowledges, because, as one participant explained, they are "White people who are speaking for groups that are not White" (Shaw, 2002, p. 65). The tension that exists is that non-Aboriginal teachers cannot teach about Aboriginal Peoples and their issues (Shaw, 2002). Therefore, according to Zurzolo, the thought is that Aboriginal Peoples "should speak for themselves"

(p. 70) and teach Aboriginal perspectives in public school systems (Shaw, 2002). The teachers acknowledged the shortage of Aboriginal teachers in public schools, possibly because Aboriginal teachers "are just not getting hired" by school districts (p. 64). As well, many non-Aboriginal teachers believed that they could not teach the Aboriginal perspective from their own non-Aboriginal perspective, and they were afraid that they could not do the topic of Aboriginal perspectives "justice" (Zurzolo, 2006, p. 69). In addition, many of the teachers had had little prior experience with Aboriginal Peoples and believed that, because they had not grown up near an Aboriginal community, it was difficult to integrate Aboriginal perspectives (Zurzolo, 2006).

Second, Kanu (2005), Wiens (2012), and Zurzolo (2006) also revealed that many teachers face a lack of support from administrators, students, and parents. Kanu's reported that the administrators believed that "integration is not relevant to majority culture students and is, therefore, not worth spending money or resources on" (p. 60). Some teachers commented that teaching Aboriginal perspectives or spending too much time teaching Aboriginal perspectives would upset their administrators (Kanu, 2005). A lack of administrative support left the teachers feeling a "sense of alienation" (Zurzolo, 2006, p. 105). One teacher in Zurzolo's study noted that his or her principal constantly criticized the staff for trying to integrate Aboriginal perspectives into the curriculum. The principal had said, "'Tell them to get over it; it happened over 300 years ago. Just tell them to get over it'" (p. 105). Others teachers believed that they were patronizing Indigenous students by "singling [them] out" and ignoring other minorities in the classroom (Wiens, 2012, p. 115).

Furthermore, teachers faced resistance from students and parents over teaching Indigenous perspectives (Kanu, 2005; Wiens, 2012; Zurzolo, 2006). Wiens found that parents did not want their children to participate in field trips, where they would see "Aboriginal

homeless people," because they feared that homeless people "may do terrible things to" (p. 108) their children. The students and parents did not see the relevance of learning about Aboriginal Peoples, and many students refused to complete assignments that dealt with Aboriginal perspectives. Blood (2010) found that students would become "absolutely indignant" (p. 83) when they had to complete assignments on Aboriginal perspectives; the students wondered, "Why do those people get special treatment in this course and I can't research my own culture?" (p. 84). The students in Wiens's study who were from schools with low populations of Aboriginal students commented on having to learn Aboriginal perspectives: "If we don't have any Aboriginal students, . . . what's the point?" (p. 109). Teachers often complained that it was "30 against one" (Zurzolo, 2006, p. 86) when they had to teach lessons that integrated Aboriginal perspectives.

Zurzolo (2006) reported that students were apathetic toward Aboriginal Peoples and did not care about "social justice, minority rights, anti-racism and Aboriginal issues" (p. 101). The teachers realized that the students already had well-defined attitudes toward Aboriginal Peoples before they attended school. These attitudes were defined mainly by preconceived ideas about Aboriginal resources and capital (Zurzolo, 2006). A significant misconception is that all Aboriginal Peoples are rich Aboriginals. One teacher in Kanu's (2005) study stated that the students believed that "these people [Aboriginal] are getting something for free" (p. 60). The students also believed that Aboriginals receive a large amount of money from the government monthly for no reason at all. This promotes hatred toward Aboriginal Peoples and the Aboriginal students in schools (Zurzolo, 2006). Furthermore, the teachers explained that the "students did not mix well with each other" (p. 102). The non-Aboriginal students tended to socialize with only non-Aboriginal students, whereas the Aboriginal students socialized only

with Aboriginal students. The teachers recognized the students' "culture of disrespect" (p. 103) for Aboriginal Peoples. Zurzolo also reported that the non-Aboriginal students had "very little restraint when making comments. . . . That is offensive and disrespectful, specifically towards Aboriginal people, even when Aboriginal students are present" (p. 102).

Third, in Kanu's (2005) study, many teachers identified a friction between the school's structure and values and Aboriginal cultural values. They believed that it would be easier to integrate Aboriginal perspective into the curriculum if the structure of the schools changed to value Aboriginal Peoples' knowledge systems, and they required administrative support for the successful integration of Aboriginal perspectives (Wiens, 2012). The teachers claimed that one reason for the lack of value for Aboriginal Peoples' knowledge systems was that the school operated on a Eurocentric-norms bias (Kanu, 2005; Shaw, 2002): The "public school system is influenced by Western European cultural norms that negatively affect the representation and inclusion of Indigenous knowledge" (Shaw, 2002, p. 66). The teachers also found it difficult to integrate Aboriginal perspectives into the curriculum because a Eurocentric worldview dominated the school culture. Thus, school cultures that oppose Aboriginal knowledge systems do not welcome new knowledges and worldviews (Shaw, 2002).

Ottmann and Pritchard (2010) recommended that, to impact students' learning about Aboriginal Peoples positively, the entire school community engage in educational reform by embracing it throughout the entire school system. Doige (2003) recommended that Aboriginal perspectives be integrated into the entire school curriculum and affirmed the necessity for the school culture embrace Aboriginal knowledges, histories, traditions, and practices. Thus, according to Ottmann and Pritchard, Aboriginal perspectives will become a "lifestyle, a way of being and doing in the classroom and throughout the school" (p. 40).

Fourth, Blood (2010), Kanu (2005), Wiens (2012), and Zurzolo (2006) reported that the lack of resources plays a critical role in teachers' ability to teach Aboriginal perspectives in the curriculum. During the early 2000s very few resources existed to help teachers to integrate Aboriginal perspectives into their lesson plans, [See my comment below] so they gathered ideas from the Internet, personal (Aboriginal) contacts, and textbooks (Blood, 2010). Others saw no value in "consulting Aboriginal voices/organizations" (Zurzolo, 2006, p. 69) on Aboriginal perspectives or inviting Aboriginal speakers to the classroom. Without resources, the teachers found it very challenging to integrate Aboriginal perspectives into the curriculum (Blood, 2010; Kanu, 2005).

Aboriginal perspectives have been part of the curriculum for nearly a decade now, and teachers have a plethora of resources. Wiens (2012) stated that teachers now complain that they do not have the time to search through all of the available resources online for something that will fit into their lesson plans; thus, they are still challenged to find resources to teach Aboriginal perspectives in their classrooms. Teachers also want sustainable funds to be part of their schools' resources to hire Aboriginal People to teach certain Aboriginal topics in the schools (Kanu, 2005). Furthermore, Shaw (2002) some teachers' recommendation to integrate Aboriginal perspectives into the school curriculum in a culturally relevant setting; however, funding is lacking to implement this plan. In addition, some teachers noted that the recommendations in their professional development did not equate with what they can do in the classroom (Zurzolo, 2006).

Butler (2000) discovered that the majority of teachers use three main resources to integrate Aboriginal perspectives: Aboriginal life histories, Aboriginal speakers, and Aboriginal students. Butler recommended that teachers use only materials that Aboriginal organizations

have approved, not shirk their responsibilities by handing over their teaching to Aboriginal educators who are already overtaxed with the education of populations, and not single out Aboriginal students as the experts because they might not have the expertise or might be uncomfortable in that role.

Fifth, Wiens (2012) discovered that teachers do not have enough professional development opportunities to learn to incorporate Aboriginal perspectives. In fact, the majority of the teachers "had not received or pursued any professional development with regards to Aboriginal perspectives" (Blood, 2010, p. 73). Those who did attend a one-day workshop lamented that, once they had completed the workshop, they were expected to be the experts on Aboriginal perspectives in their classrooms (Wiens, 2012). Many of the teachers wanted "more regular professional development" and "ongoing support" (p. 136) to integrate Aboriginal perspectives throughout the year; this would include sessions at teachers' conferences, sessions at ATA conferences on their respective subjects, three-day workshops, and graduate courses (Blood, 2010). Shaw (2002) reported that the teachers had access to limited resources, but that the resources were hard for them to understand without possessing a background in Aboriginal history. They desired more funding for professional development to learn how to use these resources appropriately.

Ottmann and Pritchard (2010) suggested that "Indigenous epistemology, ontology and perspectives can only be learned from Indigenous people, and learning of this depth takes time and patience" (p. 26). The teachers in Wiens's (2012) study "expressed a fundamental discord between the intent of the process [teaching Aboriginal perspectives] and its implementation" (p. 129) and asserted that they did not have the tools to teach Aboriginal perspectives before they were mandated to do so (p. 129). Many teachers "attributed their lack of knowledge to poor

teacher education program[s]" (Zurzolo, 2006, p. 98) because they believed that they had not prepared them to teach about Aboriginal Peoples. Blood (2010) echoed the concern that her participants reported that they did not have "appropriate university training" (p. 55). The vast majority of teachers had not received any teacher training on Aboriginal Peoples in their university experience (Zurzolo, 2006). Ottmann and Pritchard pointed out that the underlying problem that many of the teachers in their study identified was that they "have not had the appropriate educational background to prepare them . . . to integrate Aboriginal culture and perspectives" (p. 32).

Sixth, Kanu (2005) found that teachers' internal constructs (e.g., beliefs, perceptions, attitudes) were strong predictors of their external behaviour (whether or not the curriculum included Aboriginal perspectives). "It is what teachers think, what teachers believe, and what teachers do at the level of the classroom that ultimately shape the kind of learning that young people get (Hargreaves & Fullan; as cited in Yero, 2002, p. 4). Teachers' beliefs, understandings, knowledge, and attitudes toward Aboriginal Peoples influence how they deliver the content, which ultimately affects and shapes students' beliefs and values (Kanu, 2005). Although the majority of the teachers considered teaching Aboriginal perspectives important (because the content was culturally relevant and had a holistic viewpoint or alternative perspective, increased Aboriginals' self-esteem, and could decrease the stereotyping), they did not understand why it was mandatory to teach Aboriginal perspectives (Blood, 2010; Kanu, 2005). Teachers ability and affective beliefs are vital to the successful integration of Aboriginal perspectives into the curriculum (Ottmann & Pritchard, 2010).

Seventh, many of the teachers in Wiens's (2012) study expressed frustration over the fact that the curriculum had not changed. The only difference was that, in addition to teaching all of

the mandated curriculum and course objectives, they were now mandated to teach Aboriginal perspectives. Ledoux (2006) pointed out that the effort to integrate Aboriginal perspectives into the curriculum "usually consists of adding units designed to 'enrich' existing curriculum content" rather than making "fundamental changes to create a curriculum that is rooted in Aboriginal understanding of the world" (p. 257). Wiens's participants contended that they were on their own in trying to work out how to do this, because they had not received any instructions on how to integrate Aboriginal perspectives but were told only that they had to add it to their lesson plans (Wiens, 2012).

Eighth, Blood (2010), Kanu (2005) and Zurzolo (2006) found that many of the teachers did not understand what the *integration* of Aboriginal perspectives means and needed clarification and an explanation of how they were expected to do so (Blood, 2010; Kanu, 2005; Zurzolo, 2006). For example, Alberta Education (2005b) defined perspectives in the social studies curriculum as follows:

> The Alberta Social Studies Kindergarten to Grade 12 Program of Studies meets the needs and reflects the nature of 21st century learners. It has, at its heart, the concept of citizenship and identity in the Canadian context. The program reflects multiple perspectives, including Aboriginal and Francophone, that contribute to Canada's evolving realties. It fosters the building of a society that is pluralistic, bilingual, and multicultural, inclusive and democratic. The program emphasizes the importance of diversity and respect for differences as well as the need for social cohesion and the effective function of society. (p. 1)

Ottmann and Pritchard (2010) considered Alberta Education's definition vague and how teachers were to integrate/infuse Aboriginal perspectives unclear. Their perspectives are a key aspect of the Alberta social studies curriculum. However, teachers require "clarification on what exactly the program of studies means by Aboriginal perspectives" (p. 71) and how to execute the curriculum in their classrooms (Blood, 2010, p. 71). Therefore, many of the teachers considered it unfair that they were expected to teach Aboriginal perspectives when they had not received

clear instructions on what they are and how to incorporate them (Ottmann & Pritchard, 2010). Determining what "Aboriginal perspectives" meant was a "source of frustration" (p. 65) for the teachers in Zurzolo's study.

Ninth, Wiens (2012) found that the number of Aboriginal students affect teachers' willingness to integrate Aboriginal perspectives into the school curriculum and that schools with larger populations of Indigenous students generally view integration more favourably than do schools with low Indigenous populations. The teachers reported that "integration seemed easier in the schools with a high percentage of Aboriginal students" (p. 109). However, the school communities with low populations of Aboriginal students had the opposite reaction. The teachers in Wiens's study identified a "sense of bitterness" (p. 109) in the atmosphere of schools with low populations of Aboriginal students. Further, they noted that the staff in the schools "felt that integration did not belong at a school with such a small percentage of Aboriginal children" (p. 109). The lack of diversity in the student population poses a challenge to teachers with regard to the integration of Aboriginal perspectives into the curriculum.

Tenth, many teachers took a specific approach to incorporating Aboriginal perspectives into their classroom teaching. Banks (1989) identified four approaches: (a) the contribution approach, in which teachers focus their lessons on teaching students the contributions that cultural groups have made; (b) the additive approach, in which teachers occasionally add content and perspectives from other cultures to their lessons, which remain largely Eurocentric; (c) the transformational approach, in which teachers teach the lesson from multiple perspectives; and (d) the social action approach, in which teachers challenge their students to take action for social change. Several researchers found that the majority of non-Native teachers used the contribution and additive approaches to integrating Aboriginal perspectives into their classroom teaching

(Blood, 2010; Kanu, 2005; Wiens, 2012; Zurzolo, 2006). Therefore, only a token commitment (a symbolic gesture that does not lead to real change) exists to integrate Aboriginal perspectives (Kanu, 2005, p. 61). Zurzolo reported that the teachers did not integrate as much as they "add[ed] Aboriginal perspectives, without changing the structure of the curriculum" (p. 69). Kanu found that, on average, each teacher taught Aboriginal perspectives only six times during the school year. Furthermore, the resources that they used the most to teach Aboriginal perspectives were videos (Kanu, 2005; Zurzolo, 2006).

Eleventh, according to Kanu (2005), teachers recognize that students arrive in the classroom with already-negative preconceived ideas about Aboriginal Peoples. The teachers found it challenging to rid the students of their misconceptions and blamed them on the Eurocentric textbooks. The students had been exposed to years of using textbooks that depicted Aboriginal Peoples in a negative light, which led to stereotypes (Shaw, 2002). A participant in Shaw's study commented, "'It's really hard to undo the stereotypes that are being reinforced through some of the styles of teaching . . . and through the materials that are being used'" (p. 65).

Twelfth, many teachers in Shaw's (2002) study contended that provincial examinations worked against the integration of Aboriginal perspectives into the curriculum and deemed these examinations a construct of Eurocentric educational systems. Thus, provincial examinations tested only Eurocentric knowledge and not Indigenous knowledge systems. Because teachers have to meet a plethora of objectives during the school year that will be tested on provincial examinations, they were "'reluctant to put in too much extra material because it's not going to be on the provincial exam'" (p. 72). Furthermore, "it's very difficult to convince . . . teachers to take on these extra units on traditional ecological knowledge" (p. 72). Therefore, provincial examinations enforce "the superiority of [the] Eurocentric knowledge [system]" (p. 72).

Provincial examinations serve as "gatekeepers" (p. 72) of colleges and universities. Consequently, teachers consider provincial examinations a barrier to the successful integration of Aboriginal perspectives into the school curriculum.

Summary

Although the Canadian government has tried numerous strategies to educate Indigenous Peoples over the centuries (mission schools, residential schools, segregation, and integration), they all have one thing in common: the school system is still failing to meet the needs of Indigenous students. The literature indicated that, prior to confederacy, many Indigenous students abandoned the Christian education that they received in mission schools (Carney, 1995). Because mission schools were not mandatory, very few students completed the Christian education system (Carney, 1995). Very little information exists on students' perceptions of their educational experiences at that time or on what became of the few graduates (Carney, 1995). Were they able to find employment with their newly acquired education? LaRose (2001) found that students could not find employment. It is clear that the government's educational strategy prior to and after confederacy was to assimilate Indigenous students (Kirkness, 1999; Milloy, 1999; RCAP, 1996; Schissel & Wotherspoon, 2003), whether it was through segregation or integration.

In addition, the graduation rates of Indigenous students during this time were low (Battiste, 2008; Kirkness, 1999; RCAP, 1996). In 1971 the House of Commons Standing Committee on Indian Affairs prepared "A Report on Indian Education," which revealed that Indigenous students were four times more likely than their peers to drop out of school (Government of Canada, 1971). Over two decades later, when the provinces became accountable for Aboriginal Education, the results were very similar. RCAP reported that

Aboriginal students were at a higher risk than non-Aboriginal students of high school dropout; moreover, Aboriginal students were "staying in school longer, [but] the majority [were] still leaving before completing high school" (p. 438). Research has shown that Indigenous students are failing to learn the colonizers' education.

Underlying the colonizers' education is the presumption that Eurocentric knowledge is superior to alternative knowledge systems (Battiste, 1998; Goldberg, 1993; Smith, 1999). Thus, education in Canada has been based on the Eurocentric knowledge system (Bastien, 2004; Battiste & Barman, 1995; St. Denis & Hampton, 2002), and Indigenous students have been failing to succeed (RCAP, 1996) in a system that does not value Indigenous ways of knowing and being (Bastien, 2004; Goldberg, 1993; St. Denis & Hampton, 2002). As well, this knowledge system promotes changing Indigenous Peoples' ways of knowing and being to ensure that they become successful Canadian citizens (Department of Indian Affairs and Northern Development, 1969; Indian Act, 1876; Ryerson, 1898).

According to the literature, Indigenous Peoples have historically been viewed through a deficit lens (Bastien, 2004; Battiste & Barman, 1995; St. Denis & Hampton, 2002), which has led the non-Indigenous population to believe that there is something wrong with Indigenous Peoples and that they therefore need to be changed. It is clear from the literature that education was used as a means to try to change or fix Indigenous Peoples (Smith, 1999). However, "fixing" Indigenous Peoples did not work in the past, nor has it worked in the present. Forcing Indigenous Peoples to exist differently has had disastrous effects (substance abuse, socioeconomic distress, and poor health; Schissel & Wotherspoon, 2003). Therefore, I wonder, if we examined Indigenous Peoples through a different lens (one that views Indigenous Peoples positively), what would its effects be? What if, rather than trying to change Indigenous Peoples,

the government and society accepted Indigenous Peoples for who they are? Therefore, Indigenous knowledge systems would become part of the Canadian learning experience in which all Canadians would learn about the Indigenous Peoples of Canada. What effect would that have on the success rates of Indigenous Peoples? Although I will not answer these questions in this dissertation, they are points to ponder.

In the next chapter I explain my theoretical framework, methodology, and data-collection process.

CHAPTER 3: METHODOLOGY

I feel that an IRM was most appropriate for this research for two reasons. First, the researchers of previous studies that I read did not employ an Indigenous paradigm to explore this research topic. Therefore, to conduct my research, it was important to use an IRM that the work of Martin (2002), Steinhauer (2002), Weber-Pillwax (2001), and Wilson (2008) informed. I believed that doing so would shed new light on this research topic that other researchers had not revealed.

The second reason is that this study can be considered exploratory research for two reasons: First, researchers have conducted no other studies to determine the effectiveness of the FNMI policy framework (Alberta Education, 2002b) which similar policy frameworks exist in Canada. Second, for this research study I employed an IRM that involved both Indigenous and non-Indigenous participants. Therefore, because literature does not exist in either case, this work has largely been exploratory.

When I embarked on this study, I tried to closely follow two recommendations that Dr. Cora Weber-Pillwax (2001), the imminent Indigenous research scholar, made: First, she recommended the "use [of] the practices and principles of methods and methodologies that seem to fit with and balance . . . [researchers'] own ways of being and looking at the world" (p. 172). An Indigenous paradigm shapes my perceptions of the world. Using an IRM "enable[s] and permit[s] Indigenous researchers to be who they are while engaged actively as participants in research processes that create new knowledge and transform who they are and where they are" (p. 174). Coming from an Indigenous worldview, I recognize that I see the world through an Indigenous lens, and I therefore believe that an IRM was the most appropriate. Second, Weber-Pillwax recommended that "research methods . . . mesh with the community" (p. 168).

This study involved more than one community: the Indigenous community, to which the Indigenous participants in this study and I belong; the school community, to which the non-Indigenous participants belong; and Alberta Education, because I reviewed the policy framework that it created (Alberta Education, 2002b). I hope that the results of this study will lead to future policy changes in Alberta Education. Martin (2002) explained that Indigenous research "entails following codes for communication and protocols for interacting that expect different behavior in different settings with different participants" (p. 4). Keeping in mind all of the communities who were involved in this study, I decided to apply a mixed-method approach (which I discuss in greater detail later in this chapter) because it would place me in a better position to serve and honour each community in the study.

A mixed-method approach was also conducive to my way of being and my view of the world because it helped me to analyze the research problem, which is part of the Blackfoot worldview, holistically (Bastien, 2004). A mixed-method approach was also appropriate for use with the student-participants—Indigenous and non-Indigenous—because the methods are familiar to those in the participants' age range. The use of quantitative methods was particularly important to assess the needs of Alberta Education, because I have learned that the department highly values statistical information. Thus, a mixed-method approach was the most appropriate for this study.

Although the use of quantitative methods in Indigenous research is not a new concept (Blackstock, 2009; Botha, 2012; Bower, Eades, Payne, D'Antoine, & Stanley, 2004; Chilisa & Tsheko, 2014; Elston, Saunders, Hayes, Bainbridge, & McCoy, 2013; Hill, Pace, & Robbins, 2010; Paradies & Cunningham, 2002; Trocme et al., 2006; Walter & Anderson, 2013), I will present a short overview to familiarize the reader with this concept. Indigenous scholar

Dr. Maggie Walter (2005) from Australia pointed out the importance of quantitative research to Indigenous researchers. First, quantitative methods are effective in "influencing the influential" and "advanc[ing] the case for much needed social and political change" (p. 30). Blackstock (2009) and Saini (2012) also made similar points. Second, quantitative methods can "drive an Indigenous-focused, Indigenous prioritised, research agenda." Last, Walter cautioned that

> if we, as Indigenous researchers, do not undertake the quantitative research in the areas of pressing concern for Indigenous [Peoples], we can be very sure that others will. And it will be their questions that will be posed, their interpretation of the analysis that will have the influence, and their prioritisation of what is important that will drive the research and policy agenda. (p. 31)

Brady (1999), Walter (2005), and Walter and Anderson (2013) discussed the concept of 'returning the colonial gaze.' Since colonization, Indigenous Peoples have been the prime focus of the colonial gaze (non-Indigenous research; Brady, 1999; Rigney, 1997; Smith, 1999) and have always been the observed rather than the observers. Indigenous researchers who engage in quantitative research have the ability to challenge this practice by changing their role to the observer (Walter, 2005); both Indigenous and non-Indigenous researchers can be observers. When Indigenous researchers use quantitative methods, Brady (1999) envisioned that they "change the way in which [Indigenous and non-Indigenous] see each other and in which we observe each other and the way that we respond to the differences in each other. Only then can we all progress together in nationhood" (p. 30).

Before I present my methodology, I will introduce my theoretical framework to explain why I chose IRM for this research.

Theoretical Framework

In this section I articulate my beliefs and assumptions about this research project; they are the lens through which I analyze this work. Before I discuss the different theories that informed

my theoretical framework, I will share a personal story that will set the context for my theoretical framework.

When I was in Grade 7, the administrators sent a special letter with a survey to all of the Aboriginal parents whose children attended the elementary, junior high, and high school in the town where I received my education. They promised us suckers if we returned the survey the following day. The non-Aboriginal students envied the Aboriginal students who would receive suckers. I accepted the challenge and would make sure that my mother read and filled out the survey. She nonchalantly opened and read the letter and quickly became upset. When I asked her what was wrong, she replied that she interpreted the letter to mean:

> Why is your child stupid? Is your child stupid because you speak Blackfoot in the home? Please check which languages you use in the home, English and/or Blackfoot. If you want your child to succeed in school, speak only English in the home.

I received the sucker as promised, but I envied the non-Aboriginal students, whom the administrators had not treated in this manner.

I clearly remember feeling that the school administrators considered me inferior and my non-Aboriginal classmates superior to my People and me. They seemed to expect me to be ashamed of speaking my Blackfoot language. I believed that I had to use English exclusively if I wanted others not to question my intelligence and if I wanted to graduate from high school. When I began graduate studies, a non-Indigenous professor spoke to my class about the benefits of children of learning two languages and commented that empirical evidence has shown that children who speak two languages are more intelligent than children who speak only one language. At that moment I felt that the school administrators had cheated me. If they had encouraged me to learn my Blackfoot language, I might be able to speak my Native language more proficiently and be even more intelligent than I am.

During my graduate studies I learned that my childhood school administrators viewed my People from a deficit perspective. That is, they focused on formulating negative perceptions of us as individuals and of our culture to explain why we were failing to achieve to the same standards that our fellow classmates did. During the 1960s cultural discontinuity became a popular theory that explained why minority students did not succeed at the same rate as Euro-Western students in schools. Cultural discontinuity theory states that minority children who are raised in a distinct non-Western culture often find it difficult to overcome cultural barriers in a school environment that promotes Euro-Western culture (Manning & Baruth, 2009; Ogbu, 1982). In addition to cultural differences, minority students also suffer from communication and learning styles that result in conflicts and misunderstandings in Euro-Western schools (Erickson, 1987), whereas Euro-Western students are more successful because they are raised in a Euro-Western culture that Euro-Western schools promote; therefore, "they come to school with attributes that enable them to overcome more easily the inherent discontinuities" (Ogbu, 1982, p. 293). The cultural discontinuity theory became very attractive to educators because it did not place blame on either the student or the school; rather, "it provided a way of seeing classroom troubles as inadvertent misunderstandings—teachers and students playing into each other's cultural blind spots" (Erickson, 1987, p. 336).

The previous assumption was that, for minority students to be successful in Euro-Western schools, they had to forego their own cultures and adopt the Euro-Western culture that schools promoted (Tinto, 1988). However, studies have shown the apparent dangers of minority students losing their culture, such as low graduation rates, low self-esteem, low cultural identity, and internalized oppression (Pheterson, 1986; Rodgers & Summers, 2008; Rumbaut, 1994; Spence, 1983; Waters, 1999; Yasui, Dorham, & Dishion, 2004).

Educators have theorized that, to overcome cultural discontinuity in schools, schools must integrate a more culturally appropriate curriculum to ensure the success of minority students (Agbo, 2001; Harris, 1990; McCarthy, 1994; Spring, 1998). The restructuring of the school curriculum was intended to meet three goals: (a) to validate minority students' cultural knowledge and history by examining their lived experiences (McCarthy, 1994), (b) to validate the worldview of minorities by incorporating the epistemological principles of minority peoples (Connell, 1987), and (c) to reduce cultural conflict and increase minority students' academic success (Cummins, 1986). Meeting these three goals would (a) help minority students to gain self-confidence, (b) enhance their cognitive growth, (c) retain their cultural identity because they would gain knowledge about and appreciation for their culture and traditions, (d) reduce the dissonance and alienation in schools, (e) increase their academic success, and (f) improve their opportunities in the labour market (Cummins, 1986; Cummins & Danesi, 1990; Rushton, 1981). As well, restructuring the school curriculum and making it more culturally relevant would comply with the desire of Indigenous Peoples for their children to learn Aboriginal languages and culture in schools. For a number of decades Aboriginal Peoples have asked for Aboriginal programming in schools for their children ("Indian Control of Indian Education," National Indian Brotherhood, 1972; "Tradition and Education: Towards a Vision of the Future," Assembly of First Nations, 1988; "Citizens Plus" [Red Paper], Indian Association of Alberta, 1970; Report of the Royal Commission on Aboriginal Peoples, RCAP, 1996; Native education in Alberta's schools; and Native education policy review).

However, a number of other researchers had reservations about the viability of culturally relevant curriculum in schools. Ogbu (1987) questioned why different minority students' academic achievements varied. He identified three types of minority students. The first type is

autonomous minorities who "possess a distinctive ethnic, religious, linguistic, or cultural identity" (p. 320) and are not free from prejudice or discrimination; however, these minorities do well in school because they have a "cultural frame of reference which demonstrates and encourages school success" (p. 320). The second type is immigrant minorities (or voluntary minorities) who believed that moving to America would "lead to greater economic well-being, better overall opportunities, and/or greater political freedom" (p. 321). Immigrant minorities suffer from primary cultural differences; that is, "differences that existed *before* two populations came in contact" (p. 321); ultimately these differences do not permanently disadvantage immigrant minorities academically (p. 321). The third type is castelike minorities (or involuntary minorities) who have been colonized and suffer from both primary and secondary cultural differences. The secondary cultural differences arise "after two populations have come in continuous contact or after members of a given population have begun to participate in an institution controlled by another population" (p. 322). Ogbu explained that the main difference between voluntary and involuntary minorities is the perception of cultural differences. Voluntary minorities view cultural differences as barriers that they need to overcome, whereas involuntary minorities view cultural differences as "markers of identity to be maintained, not as barriers to be overcome" (p. 330). Ogbu's findings indicate that not all minorities are the same; therefore, not all minorities benefit from the same academic solutions. Sue and Padilla (1995) added that not only cultural differences, but also unique historical and socioeconomic circumstances present academic challenges for minority students. Brady (1996) and Ledlow (1992) agreed that socioeconomic status shapes and limits the quality of education that minority students receive. Therefore, cultural differences cannot be the only explanation for why minority students fail to succeed in school.

Ladson-Billings and Tate (2006) revealed that adding cultural components to the curriculum did not academically or culturally benefit students because the schools often reduced the cultural components to "trivial examples and artifacts of cultures such as eating ethnic or cultural foods, singing songs or dancing, reading folktales, and other less than scholarly pursuits" (p. 578). Cultural components do not help to develop a deep understanding of other Peoples; rather, they lead to superficial awareness. Kaomea (2003) explained that cultural components "ten[d] to erase . . . suffering, hardship, and oppression" (p. 23). Furthermore, these cultural components can often lead to stereotyping different ethnicities and nationalities. Therefore, the Indigenous teachers in St. Denis's (2010) study strongly recommended that cultural education not be an add-on to the curriculum but, rather, that it be integrated into the everyday core curriculum. Integrating cultural education into the everyday experience will help every student to learn about Indigenous Peoples, and they will be more likely to grasp a deeper understanding of Indigenous Peoples' ways of being.

St. Denis (2007) voiced a number of concerns about culturally relevant education. First, taking part in cultural practices does not "alleviate the social, political, and economic alienation" (p. 1076) from which Indigenous Peoples suffer, nor will it end the injustices that Indigenous Peoples experience (p. 1076). Second, far too often Indigenous Peoples are blamed for their victimization and for 'losing' their culture and failing to live it. Third, culturally relevant education can "minimize and discourage analysis of how historical and contemporary practices of racial inequality limit the aspirations of Aboriginal people" (p. 1080). Fourth, adding cultural components does not address the issue of racism that Indigenous students face in school. The literature indicated that students who experience racism and discrimination are less likely to graduate from school; however, researchers have paid little scholarly attention to the effects of

racism, discrimination, and prejudice on Indigenous Peoples (Deyhle, 1995; Sixkiller Clarke, 1994; St. Denis, 2002; St. Denis et al., 1998). Therefore, the denial of racism, prejudice, and discrimination means that these factors cannot be accepted as "contributors to lack of success of students in the school" (Sixkiller Clarke, 1994, p. 67), according to Euro-Western standards. Culturally relevant curriculum is considered ineffective in solving the challenges that Indigenous students face in school because it does not eliminate the root of the problem; rather, it treats only the symptoms of the problem that Indigenous students face (Sellars, 1992).

My theoretical framework begins with the cultural discontinuity and culturally appropriate curriculum theories because I do not believe in either of them. Gaining a better understanding of the research problem requires an understanding of these theories because they have influenced educational policy and how educators have viewed and interacted with their Indigenous students. However, I view the problem through a difference lens, one that does not limit its scope to focus on Aboriginal Peoples as the problem. However, examining only Aboriginal Peoples does not take into account the bigger issue and thus does not address the root of the problem. I wanted to examine the problem through a wider lens that would help me to consider its root and find ways to solve the problem more efficiently. Blackfoot philosophy informed the wider lens and was the theoretical framework that guided this study.

Those who have come before me in this area of research have largely been non-Indigenous researchers who have used mainly non-Indigenous theoretical frameworks to analyze their research. My research addresses this gap because I employed an Indigenous theoretical framework through a Blackfoot lens. A mission of the Blackfoot is to seek, find, and live balanced lives (Bastien, 2004). Using a Blackfoot lens dictated to me that I must look at all of the working mechanisms in a system rather than focusing on only one mechanism, which meant

looking at the problem in a balanced way. Focusing on the entirety of the problem helped me to more fully understand the problem and be in a better position to arrive at potential solutions.

The personal stories that I have shared serve two purposes: to illustrate a point and to better understand how my experiences as a Blackfoot woman have shaped the way that I see the world around me. In addition to these stories, my People's ontology and epistemology are also the basis of my theoretical framework, because my own ways of knowing and being informed my work. In the next section of this chapter I further discuss these concepts and articulate the Indigenous research that I used in my study.

Indigenous Research Methodology

Indigenous research incorporates Indigenous ways of knowing and ways of being and an Indigenous worldview. This methodology recognizes, respects, legitimizes, and utilizes Indigenous knowledge systems. Ermine (1995) explained Indigenous knowledge:

> Aboriginal epistemology is grounded in the self, the spirit, the unknown. Understanding of the universe must be grounded in the spirit. Knowledge must be sought through the stream of the inner space in unison with all instruments of knowing and conditions that make individuals receptive to knowing. Ultimately it was in the self that Aboriginal people discovered great resources for coming to grips with life's mysteries. It was in the self that the richest source of information could be found by delving into the metaphysical and the nature and origin of knowledge. Aboriginal epistemology speaks of pondering great mysteries that lie no further than the self. (p. 108)

IRM also gives researchers an opportunity to engage in research that is meaningful to the community; that is, it helps researchers to show respect for their communities by serving their communities, which places them in a position to produce benefits that will bless their communities (Wilson, 2007). Meyer (2003) described Indigenous research as follows:

> I believe we need to begin with the idea of need, or how best to be of service to our community. What are the needs we must address within ourselves, our family, our community, and within our distinct and evolving cultures? What, truly, are the issues we

> need to understand? . . . Research for us is not simply about asking 'burning questions' we want resolved, but rather, we are answering a call to be of use. (p. 60)

Wilson (2001) noted that "research is not just something that's out there; it's something that you're building for yourself and for your community" (p. 179). Instead of doing research *on* Indigenous People, Indigenous researchers do research *with* and involve Indigenous Peoples (Friedel, 1999). IRM privileges the voices, lives, and experiences of the participants in many ways. Researchers gain knowledge through their relationships with their participants and then return it to the participants and the community where they collected it. As well, verbatim quotations ensure that researchers will be true to what their participants say.

IRM adheres to the four principles of Indigenous research: respect, responsibility, reciprocity, and reverence (Archibald, 2008). These are also part of the ethics that guided this research, which is also known as *Indigenous axiology*. Wilson (2008) explained that "an Indigenous axiology is built upon the concept of relational accountability: . . . What is more important and meaningful is fulfilling a role and obligations in the research relationship—that is, being accountable to your relations" (p. 77). Relational accountability and the methodology are important to Indigenous axiology. When researchers adhere to the '4Rs,' they emphasize and exercise relational accountability.

Relational accountability demonstrates respect in two ways. The first is by respectfully building and maintaining relationships with the participants in the research. Researchers can do this through the methodology. The second is by interpreting the shared knowledge respectfully (Wilson, 2008). The principle of respect is important throughout the research: during the data collection and the data analysis. Researchers must be respectful of their participants and their stories. Relational accountability reflects responsibility in truthfully presenting participants' voices and the knowledge and understanding that participants and researchers share (Wilson,

2008). Researchers are also responsible for choosing a methodology that best reflects the community in which they work. They must be "accountable to [them]selves, the community, [their] environment or cosmos as a whole, and also to the idea or topics that [they] are searching. [They] have all of these relationships that [they] need to uphold" (p. 101). Relational accountability demonstrates reciprocity when the research is tied to the community in which the researcher work. Weber-Pillwax (2001) commented:

> If my work as an Indigenous scholar cannot or does not lead to action, it is useless to me or anyone else. I cannot be involved in research and scholarly discourse unless I know that such work will lead to some change out there in that community, in my own community. This is the most important aspect of research to me, and I don't waste my time on anything that doesn't go there for me. (p. 169)

Indigenous research involves reciprocal relationships: After researchers work with a community on a research project, what can they do to give back to the community? The research must benefit the community: "Making a connection in this way allows for growth and positive change to take place. Researching the negative is focusing on and giving more power to disharmony" (Wilson, 2008, p. 109). Relational accountability demonstrates reverence when researchers acknowledge the importance of spirituality and it is part of the research process. Investigators must actively engage the physical, intellectual, emotional, and spiritual realms to be able to learn (Archibald, 2008).

An IRM researcher's life is guided by the natural laws of the cosmic universe, which include reciprocity, interconnectedness, kindness, generosity, respect, balance, harmony, sharing, and giving (Bastien, 2004). As well, Indigenous researchers should conduct their research with a good heart. Dr. Evelyn Steinhauer (personal communication, December 12, 2011) described a good heart as follows: "I will be respectful; I will be kind, honest, and caring; I will do what I can to ensure I am doing this [work] in a good way." Having a good heart means that

researchers will work for a better tomorrow for all of us—for our children and for posterity. Having a good heart also means having a good motive for doing the work (Hampton, 1995) and ensures that researchers have good intentions and will not focus on negative issues that can give "power to disharmony" (Wilson, 2008, p. 109; Wilson, 1995). Focusing on disharmony can have negative consequences such as to deter people from learning about the Indigenous experience and Indigenous knowledge systems, which is contrary to the intent of Indigenous research. Researcher who use IRM and have a good heart will work from love, and we can thereby try to help ourselves and others to be better people.

IRM represents many ideas; Martin (2002) described four main elements that capture the essence of Indigenous research:

1. Recognition of our world views, our knowledge and our realties as distinctive and vital to our existence and survival. This serves as a research framework;
2. Honouring Aboriginal social mores as essential processes through which we live, learn and situate ourselves as Aboriginal people in our own lands and when in the lands of other Aboriginal people;
3. Emphasizing the social, historical and political contexts which shape our experiences, our lives, positions and futures;
4. Privileging the voices, experiences, and lives of Aboriginal people and Aboriginal lands; identifying and redressing issues of importance for us. (p. 5)

Research Site

The research site was a high school with a student enrolment of between 300 and 500 students; I have masked the number for confidentiality purposes. The students ranged from Grade 9 through Grade 12. Nearly one third of the student population was Aboriginal. The school boundaries encompassed several of the surrounding rural communities. In addition to teaching the students the standard academic curriculum required by Alberta Education, the research site offered multiple Aboriginal programs: Aboriginal Studies 10, Blackfoot 10, Blackfoot 20, Blackfoot 30, and Aboriginal Arts 10. In the past the school offered an archeology

course that dealt with the traditional territory of the Blackfoot. Although the majority of the Aboriginal-program class enrolment was of Aboriginal descent, a few non-Aboriginal students also enrolled in these classes.

Additionally, the school has developed other non-academic ways to support Aboriginal students. Aboriginal students' attendance in the Community Health and Awareness Club is high. In the past they also had a Native Club. Each year a few Native students serve on the student council. Annually, the school holds a Princess Pageant, a Native Awareness Week, and a Native Honour Night. It also displays a number of Native artifacts and art throughout the school. The school houses two First Nations counsellors who support the Aboriginal students during the school year and run summer camps. In addition, applicants from an FNMI background receive priority in the school's hiring process.

The school in which I conducted this research was an ideal site because it not only resides within the Treaty 7 area, but is also one of the only schools in southern Alberta to offer its students multiple Aboriginal programs (Alberta Education personnel, personal communication, March, 13, 2010). For my research I sought an Alberta public school that offers Aboriginal Studies programming because I was interested in learning more about Alberta students' experiences with these courses.

Data-Collection Process

When I began my studies in the Indigenous Peoples Education program, I was very eager to learn what IRM is and what it entails. I hoped to see a stark difference from Western research and learning methods in that it would show its uniqueness and that it belongs only to Indigenous culture. It took some time to refocus from my formal Western education and be able to understand that the difference would depend entirely upon my methodology. IRM has no

specific methods; what mattered was how I planned to use those methods to uphold and honour the people with whom I would work during my study (E. L. Steinhauer, 2002; Weber-Pillwax, 2001; Wilson, 2001). Simonds and Christopher (2013) emphasized that researchers should not "reject all Western methods and theories, as they may be adapted if deemed appropriate and beneficial by the local community" (p. 2187). Thus, it was important that I choose a method that would best suit the community in which I would work. Because each community is unique, I had to employ different methods to ensure that I would leave each community's values and beliefs intact. Therefore, methodology is community determined; that is, the research method must be culturally appropriate to that particular community. Weber-Pillwax reminded researchers that the methods that they use must "mesh with the community" (p. 168).

In conducting this research, I used a mixed-methods research design. In my review of the literature I noticed that the majority of researchers focused on a qualitative research design to explore this topic. However, for my study, I wanted to examine the research phenomenon by employing a mixed-methods design. I believed that combining two methods would help me to analyze the research problem more holistically, which is conducive to IRM. Part of the Blackfoot way of being is a holistic worldview (Bastien, 2004). Bastien explained that "balance is the mission of the Blackfoot" (p. 12). The knowledge that I sought in this research study was neither purely quantitative nor qualitative, but a mixture. Thus, the knowledge that I sought is comprised of both qualitative and quantitative data. To acquire this combined knowledge, I used both qualitative and quantitative methods in a balanced way to gain holistic knowledge. Knowledge is comprised of all domains (physical, mental, emotional, and spiritual); it is never one or the other because they exist inseparably (Urion, 1999). The use of a mixed-methods design helped me to examine the research phenomenon holistically by collecting data comprised

of both content and context (Gola, 2009). Thus, each method helped me to better understand the research phenomenon. That is, the qualitative data helped me to understand the quantitative data, and the quantitative data informed my qualitative data. Morse (2003) described why a mixed-method design is holistic:

> By combining and increasing the number of research strategies used within a particular project, we are able to broaden the dimensions and hence the scope of our project. By using more than one method within a research study, we are able to obtain a more complete picture of human behaviour and experience. Thus, we are better able to hasten our understanding and achieve our research goals more quickly. (p. 189)

Therefore, I conducted this research by using two main methods: a quantitative survey and qualitative interviews. I discuss them in further detail below.

Survey

IRM involves the use of methods that incorporate the ways of knowing and ways of being of the People who participate in the study; the "methods have to mesh with the community" (Weber-Pillwax, 2001, p. 168). According to Mertens (2015), "Surveys are a familiar part of most people's lives in the sense that survey results are often cited in the popular media, such as newspapers, magazines, and television programs" (p. 182). Therefore, because many teenagers are familiar with a survey format, it was appropriate to use this method in my research study.

The purpose of a survey is to "describe the characteristics of a population, which is inferred from what is found out from a sample" (Fraenkel & Wallen, 2000, p. 432). Therefore, survey research produces findings that are generalizable to the population under study. In my research I expected that the survey would enhance the overall transferability of the results because I would gather data from a larger sample who would more likely represent the target population, which is Canada.

The survey had a cross-sectional design; that is, it involved a survey of different "groups at one point in time" (Mertens, 2015, p. 185). I was interested in learning more about secondary students' experiences with Aboriginal Studies classes and a core curriculum class with integrated Aboriginal perspectives. I used Johnson and Christensen's (2000) 13 principles to construct the survey. Adhering to these principles ensured ease of use for the research participants. The survey was quantitative in nature and consisted of three sections: demographics, attitude questions, and knowledge questions. It consisted of 44 questions in a structured format that incorporated closed-ended questions and one open-ended question. The demographic questions were multiple choice and revealed the participants' gender, grade, and ethnicity. The attitudes section consisted of 19 items, and I rated the responses on a Likert-type scale. I designed the quiz section to test how well students met the FNMI policy framework strategy to "increase and strengthen knowledge and understanding among all Albertans of First Nations, Métis, and Inuit governance, history, treaty and Aboriginal rights, lands, cultures and languages" (Alberta Education, 2002b, p. 10). The quiz consisted of 14 true-or-false and multiple-choice questions. I based all of the questions on the "Our Words, Our Ways" guide that Alberta Education (2005a) developed to help teachers learn how to integrate Aboriginal perspectives into their classroom teaching.

The survey was a self-administered paper-and-pencil questionnaire. Self-administered surveys are an ideal choice because they result in greater response accuracy (Braverman, 1996). Because of the sensitive nature of the survey (because of questions about attitudes toward Aboriginal People), maintaining the anonymity of the respondents was more likely to produce honest and accurate answers (Mertens, 2015).

My supervisory committee members reviewed the first draft of the survey, I made the necessary changes, and they reviewed it once again. Then I presented the survey to a cohort group of Indigenous graduate students in the Department of Educational Policy Studies for review. The cohort group examined the survey for clarity and offered feedback on how I could improve it. I asked several different people inside and outside academia who had different backgrounds to review the survey. I then piloted it to make sure that the survey was understandable and was free from error.

The school principal determined the date and time that I would administer the survey; it would occur at the beginning of the second semester. The survey was a tool that helped me to identify any differences between the types of educational practice and the respondents' knowledge and attitudes toward Indigenous Peoples of Canada. I invited a total of 350 students to participate in the survey; 232 completed the surveys, which is a 66% return rate. The principal (personal communication, May, 25, 2016) informed me that it was normal for 100 students to be missing from school on any given day, which meant that a return number in the low 200s was average for questionnaires and surveys.

In an informal discussion with the school's Aboriginal Studies teacher (personal communication, December, 12, 2015) prior to this research study, I learned that it is not common to have a high participation rate for non-Aboriginal students in the Aboriginal Studies 10 class each year. However, every few years a non-Aboriginal student enrols in the course. With this knowledge, I hoped to involve at least two or three non-Aboriginal participants in the study. When the respondents returned their surveys, I was surprised to learn that 15 of the 232 participants had identified themselves as non-Aboriginal and had taken Aboriginal Studies 10. I verified these numbers with the school principal. However, the principal (personal

communication, March, 17, 2016) reported that, according to his records, no current non-Aboriginal students in the school had taken Aboriginal Studies 10. In light of this information, I omitted the surveys from these 15 students to maintain the validity and integrity of my study. The actions of these 15 individuals might speak to a colonial way of thinking and a disregard for Indigenous issues.

Interviews

Individual interviews fit well with IRM because they help researchers and their participants to build relationships of trust (E. L. Steinhauer, 2002; Wilson, 2008). A principle of Indigenous research is relationality, which stresses the "importance of relationships" (Wilson, 2008, p. 80). The small size of the group of respondents helped me to develop deeper relationships with them; part of Indigenous ontology is perceiving the world through relationships (Wilson, 2008), and Bastien (2004) explained that "knowledge is transferred through relationships" (p. 106). Developing these relationships helped me to understand the participants' points of view and to learn about the research phenomenon. As well, conducting interviews helped me to seek knowledge through my own ways of being and doing. During the interview process the participants became my teachers and I became the student to gain knowledge. Therefore, one-on-one interviews with participants are appropriate. Last, individually interviewing the participants honoured them by giving them a voice. In my experience, one of the best ways to develop relationships is to spend time with people. Therefore, conducting interviews in this research helped me to build relationships with the participants.

Conducting interviews is an excellent way to gain detailed information on the participants' personal feelings, perceptions, understandings, and opinions on a particular topic.

Individual interviews are appropriate when the research focus is on gaining insight into and an understanding of the research phenomenon (Ritchie & Lewis, 2003). A major advantage of conducting interviews is that it is possible to clarify ambiguities during the process. It was important to this study that I use individual interviews rather than other qualitative methods. In individual interviews the participants tend to feel less self-conscious and be more willing to share their thoughts and beliefs about the research topic than if they were being interviewed as a group. As well, because the interviews were one-on-one, the presence of other people, such as in focus groups, would not influence the participants' answers.

I used an informal approach to interviewing; however, I also used an interview guide to lead me in the data collection (see Appendix B for the student-participants' interview questions). The interviews consisted of open-ended questions, and the participants were free to engage in narrative or storytelling during the interviews. My supervisor reviewed the questions for clarity, and I piloted the questions for further clarity and made adjustments.

I interviewed four participants, two of whom were Aboriginal and two, non-Aboriginal. Two students were currently taking Aboriginal Studies 10, one had taken Native Art 10, and the fourth had not taken any Aboriginal programming classes; they all had taken a core curriculum class. It was important that the participants have had experience with both types of educational approaches to help me to better understand how educators teach about Aboriginal Peoples in the school system.

The school principal determined the date and time that I would conduct the interviews at the school, during school hours; they occurred at the end of the second school semester. First and foremost, students aged 15-17 had to receive parental consent to participate in the research study.

I conducted the interviews individually, on the same day, one immediately after another. Unfortunately, I was not allowed to enter the school before I conducted them. At the beginning of the interviews I spoke with the participants to begin to build relationships of trust with them. Relationship building is an important part of IRM, because these relationships enabled me to better understand the participants' perceptions of the world. In Indigenous research this is called *relationality*. I wanted the participants to feel comfortable during the interviews.

I familiarized the participants with their rights as participants and asked for their permission to record our session. At the end of the interviews I explained what would happen next: I would transcribe the interviews and return the transcripts to the participants to conduct member checks and ask follow-up questions. The participants had an opportunity to read their transcripts and make changes if necessary.

Participant Selection

The Research Ethics Board at the University of Alberta approved the study and allowed me to treat students aged 15 and older as mature adults. They were therefore allowed to sign their own consent forms to participate in the survey only. The students who were younger than 18 had to receive parental consent to participate in the interviews. I limited the study participants to students who submitted a signed consent form (or a parental consent form for the interview portion for those under 18 years of age) and assented to participate in the research. Their participation occurred only during school hours at their respective school. I assigned numeric identification codes to the students who participated in the survey portion of the study to avoid identifying them by name. I have stored all of the electronic data in a password-protected computer and the hard copies of documents in a locked safe accessible to me as the researcher. I

also assigned pseudonyms to the students who participated in the individual interviews and used pseudonyms for the school district and the school that participated in this research study.

Sample Criteria and Plan for the Quantitative Portion

The criteria for the student-participant selection included the following: (a) students who were aged 15 and older, (b) students who had or were currently taking the Aboriginal Studies course in high school and were willing to participate in the survey, and (c) students who had or were currently taking a core curriculum course with integrated Aboriginal perspectives and were willing to participate in the survey.

I used intensity sampling for the survey to draw participants from a site where the "phenomenon of interest is strongly represented" (Mertens, 2015, p. 332). Thus, the research was one of the only secondary schools in Southern Alberta that offers Aboriginal Studies, the phenomenon of interest. I invited all Grade 10, 11 and 12 students who attend the research site to participate in the survey. The University of Alberta's Research Ethics Board approved the study and permitted me to treat the students aged 15 and older as mature adults. Therefore, these students were allowed to sign their own consent forms to participate in the survey portion of this study only. The school principal determined that I would administer the surveys at the beginning of the second school semester. The surveys were a tool that helped me to ascertain the level of understanding and knowledge that results from engagement with each type of educational practice (Aboriginal Studies and the integration of Aboriginal perspectives into the core curriculum) to teach about the Aboriginal Peoples of Canada.

Sample Criteria and Plan for Qualitative Portion

The criteria for the student-participant selection included the following: (a) one group of two participants who had or were currently taking an Aboriginal Studies course, (b) a second

group of two participants who had or were currently taking a core curriculum course with integrated Aboriginal perspectives, and (c) students who were in Grade 10, 11, or 12.

I used stratified purposeful sampling to select the interview participants; this procedure is characterized by specific criteria that determine the subgroups, and researchers then choose sample cases from these subgroups (Mertens, 2015). The two subgroups consisted of students who had taken Aboriginal Studies or a core curriculum course. On the surveys (administered at the beginning of the semester) I asked the students if they had taken an Aboriginal Studies course in the past and were willing to participate in an interview. From this list, I invited students to be interviewed, and I interviewed the first two who volunteered and received parental consent. Because of the school principal's claim that searching for participants would disrupt the school environment, he selected the remaining research participants (those who had taken a core curriculum class). I interviewed the first two students who volunteered and received parental consent.

Data Analysis

For this research study I conducted two sets of analyses (quantitative and qualitative) because of its mixed-methods design. I discuss the analyses below in the order in which I collected the data.

Quantitative Analysis

The analysis of the survey data occurred in two phases. The first phase dealt with section 2 of the survey, Attitudes Towards Aboriginal Peoples, and consisted of principal-component factor analysis and multivariate analysis of variance (MANOVA). The last phase dealt with section 3 of the survey, Knowledge of Aboriginal Peoples, and consisted of a one-way

analysis of variance (ANOVA). I used the software Real Statistics Resource Pack and the Analysis ToolPak for Excel to analyze the data.

Section 2 of the survey: Attitudes Towards Aboriginal Peoples: Factor analysis. I conducted the principal-component factor analysis only on the second section of the survey, Entitled Attitudes and used several methods to determine the factorability of the 19 items in section 2. First, I observed that 17 of the 19 items correlated at least 0.3 with at least one other item, which suggested reasonable factorability (Table 1; Neill, 2008). Second, the Kaiser-Meyer-Olkin measure of sampling adequacy was 0.76, which is above the commonly recommended value of 0.60. Given these overall indicators, I deemed the factorial analysis suitable for all 19 items.

I conducted a principal-component factor analysis to analyze the interrelationships among the 19 items and explain these items in a smaller group of items with minimal loss of information. The first five factors had Eigenvalues of greater than 1.0, which explained 23.01%, 14.52%, 8.71%, 7.72%, and 5.98% of the variance respectively. The 6th through the 19th factors

Table 1

Correlation Matrix for the 19 Questions in Section 2 of the Survey

19	.167	.116	.193	.132	.213	.174	.198	.047	-.096	-.141	.049	-.100	-.062	-.051	.0747	.026	-.063	-.006	1
18	.064	.185	.182	.120	-.075	-.125	-.077	-.077	.243	.197	.327	.112	159	.397	.406	.338	.328	1	
17	.020	.128	.139	.063	-.106	-.115	-.104	-.020	.250	.331	.187	.187	.151.	.429	.296	.603	1		
16	.018	.079	.159	.105	-.119	-.132	-.118	-.049	.172	.330	.101	.211	.132	.435	.332	1			
15	.145	.162	.214	.190	-.079	-.138	-.099	-.094	.188	.193	.232	.321	.333	.534	1				
14	.154	.092	.177	.157	-.178	-.182	-.103	-.086	.240	.346	.293	.364	.413	1					
13	.021	-.001	.066	.062	-.107	-.072	-.236	-.257	.393	.337	.573	.742	1						
12	-.029	.0117	.112	.076	-.139	-.060	-.282	-.269	.260	.366	.503	1							
11	.062	.053	.115	.101	-.140	-.039	-.187	-.276	.350	.294	1								
10	-.016	.123	.106	.056	-.138	-.076	-.191	-.120	.598	1									
9	.073	.085	.079	.058	-.129	-.010	-.147	-.27	1										
8	.113	.121	.038	.048	.350	.402	.509	1											
7	.067	.109	.107	.044	.650	.563	1												
6	.057	.139	.102	.077	.532	1													
5	.147	.100	.162	.169	1														
4	.288	.147	.217	1															
3	.400	.331	1																
2	.277	1																	
1	1																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

had Eigenvalues just under 1.0, which explained less than 4.80% of the variance. The five-factor solution, which explained 59.94% of the variance, is preferred because of the leveling off of the Eigenvalues on the scree plot (Figure 1) after five factors. Thus, I rotated the five factors by using the varimax criterion (Figure 2).

Based on the recommendations of Hair, Anderson, Tatham, and Black (1998), the correlation cutoff value that I used in this study was 0.40, because the sample size was larger

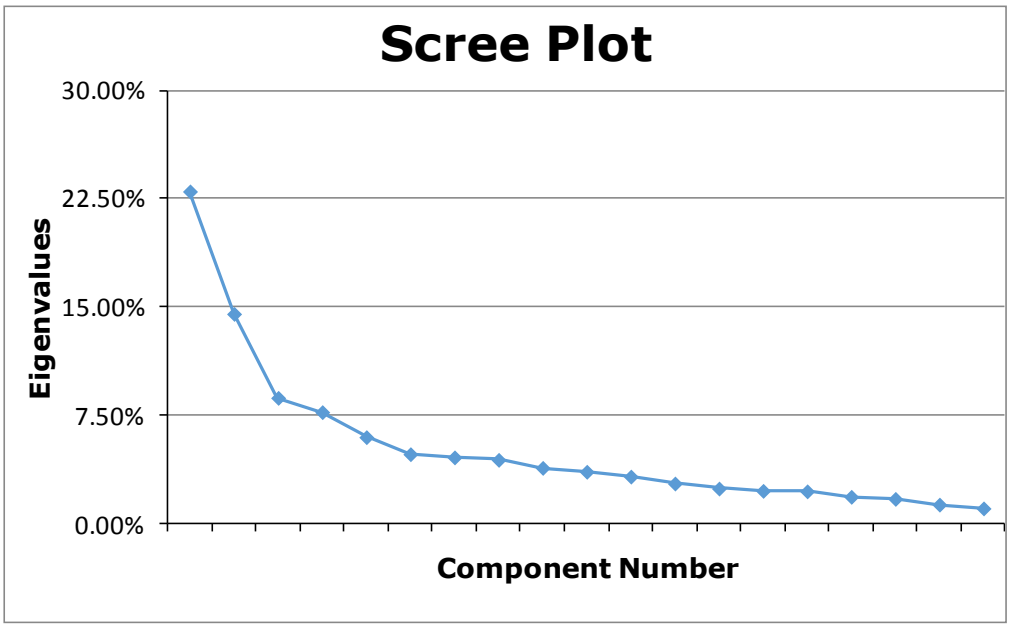

Figure 1. Scree plot for section 2: Attitudes.

	1	2	3	4	5
1	-0.01991	-0.00268	-0.02408	-0.7763	-0.01071
2	0.096762	-0.08949	-0.10187	-0.62133	0.218051
3	0.156093	-0.08749	0.082057	-0.6984	0.0013
4	0.128257	-0.0808	0.124771	-0.50285	-0.1235
5	-0.09554	-0.78679	-0.00432	-0.15801	-0.17795
6	-0.17918	-0.80576	0.065557	-0.07276	0.033579
7	-0.02055	-0.84528	-0.16862	-0.05194	-0.14787
8	0.031329	-0.64362	-0.3583	-0.0566	0.125014
9	0.136166	0.000169	0.317294	-0.12616	0.749573
10	0.274734	0.054228	0.282432	-0.05993	0.735721
11	0.124668	0.095406	0.735447	-0.11955	0.133072
12	0.169881	0.10271	0.814927	0.031842	0.134183
13	0.133688	0.074618	0.867059	-0.0063	0.162367
14	0.689441	0.097473	0.330345	-0.12474	0.059027
15	0.613646	0.080496	0.330473	-0.22871	-0.14698
16	0.79897	0.045915	-0.01768	-9.7E-05	0.126131
17	0.75567	0.017938	-0.01368	0.00577	0.261867
18	0.802634	0.07467	0.122921	-0.18596	0.046885
19	0.017514	-0.21263	0.079588	-0.33674	-0.4451
	2.673892	2.518436	2.571699	2.015807	1.808771

Figure 2. Varimax rotation for section 2: Attitudes.

than 200. Two of the factors loaded at 0.45 and 0.50, and the remaining factors at 0.60 and higher. Thus, all 19 of the items loaded into one of the five factors, and I named each factor according to the item with the highest correlation value. Next, I created composite scores for each of the five factors based on the mean of each item by respondent.

MANOVA. I conducted a MANOVA analysis to explore the nature of the relationships among the five independent variables and the various group memberships (the dependent variable). A MANOVA analysis has two steps: (a) testing the overall hypothesis to determine whether differences exist among the means for the different dependent variables, and (b) if the first test is significant, conducting a follow-up test to explain the differences among the dependent variables (Bray & Maxwell, 1985).

Section 3 of the survey: Knowledge of Aboriginal Peoples: One-way ANOVA. I conducted a one-way analysis of variance (ANOVA) to determine whether a statistically significant difference existed among the means of the independent variables (group membership). I determined the participants' knowledge scores and divided them into the membership groupings. I was interested in learning whether ethnicity or enrolment in Aboriginal Studies 10 made a difference to the participants' knowledge on Aboriginal Peoples. This ANOVA specifically tested the null hypothesis (H_0). If the F statistic is larger than the F critical, then the null hypothesis (H_0) is rejected.

Qualitative Analysis

The analysis occurred throughout the data-collection process in three stages (Stainback & Stainback, 1988). The first stage occurred during the interview process. After the interviews I wrote my reflections on them in my research journal. I then transcribed them and engaged the participants in member checks to review their transcripts and answer follow-up questions. The second stage occurred after my initial analysis of the interview transcripts. Using thematic analysis, I created themes and categories to "adequately encompass and summarize the data" (Gall et al., 2003, p. 453); as well, I recorded notes to myself. I then took a one-month break to gain a fresh perspective on the analysis and reflect upon the participants' experiences (Bogdan & Biklen, 2003; Wellington, 2000). The last stage was the final analysis of the data: I compared my initial and post findings to refine the themes and categories (Mertens, 2015).

Following Lincoln and Guba's (1985) recommendation, I discontinued the analysis when the data reached saturation; that is, I learned no new information from additional data analyses. I then recorded and colour-coded the themes and categories in an electronic document. Following

this, I identified supporting quotations, colour-coded them, and placed them in appropriate themes and categories in the electronic document.

Quantitative Validity and Reliability

For the purposes of this research study I considered the independent variable the approach to teaching Aboriginal Studies vs. the core curriculum course with integrated Aboriginal perspectives. The dependent variable was the students' comprehension and understanding of Aboriginal Peoples. The experimental group was the Aboriginal Studies group, because it was not a mandatory course. The control group took the core curriculum course with integrated Aboriginal perspectives, because it was mandatory for all students.

Internal Validity

Internal validity means that the changes in the dependent variable are direct effects of the independent variable (Mertens, 2015). Thus, if outside variables are controlled, the results are a direct result of the treatment and can therefore be considered internally valid. In this research study I used a nonexperimental research design and introduced no research intervention to the participants. The participants' parents had already consented to allowing their children to learn in a curriculum that had already been mandated to integrate Aboriginal perspectives and to take Aboriginal Studies if their children desired. Thus, I did not employ pre or post measurements; instead, I administered a survey only once. To establish the internal validity of this research, I drew upon the work of Onwuegbuzie (2000), who extended the eminent work of Campbell and Stanley (1963) to discuss the threats of internal validity.

The first threat to internal validity is *history*: Events that occur during the course of a study can affect its results (Mertens, 2015). Although I did not know whether all of the participants had entered kindergarten in Alberta public schools, the FNMI policy framework

(Alberta Education 2002b) is the only policy framework that Alberta Education has used to guide teaching on Aboriginal People (Alberta Education, 2017). Thus, the FNMI policy framework could potentially have guided the participants' entire education experience, which means that it is very likely that the majority of the participants would not have learned about Aboriginal Peoples under any other teaching method than the one identified in the FNMI policy framework. This made history a minimal threat to internal validity.

The second threat to internal validity is *maturation*, the fact that the participants might mature or change during the course of a study (Mertens, 2015). To overcome this threat, I designed the study to cover a short time frame. I gave the participants one 20-minute survey to complete and conducted the interviews less than three months later; thus, in both cases maturation posed a minimal threat to internal validity.

The third threat to internal validity is *statistical regression*, in which researchers invited extreme groups to participate in a study (Mertens, 2015). To overcome this barrier, I did not administer a pretest to select the participants. Instead, I invited the entire school population in Grades 10, 11, and 12 to participate in the study.

The fourth threat to internal validity is *evaluation anxiety*, which is caused by a systematic error in the measurement system (Onwuegbuzie, 2000). To avoid such errors, I designed the survey to be completed in 20 minutes. However, I gave the participants an hour to complete it if they needed extra time. Thus the survey results reflected the participants' true scores rather than their anxiety level in a timed questionnaire.

External Validity

External validity is the degree to which the findings from one study can be applied to other situations (Gall et al., 2003). If researchers can observe the findings from one study in a

different situation, the results are considered externally valid (Mertens, 2015). To establish the external validity of this work, I employed the use of a chi-square test. Researchers use chi-square statistics to compare groups on a nominal variable with categorical data (Mertens, 2015). I wanted to determine how similar the study's sample was to the target population. Because I was interested in two populations (Alberta and Canada), I calculated chi-square statistics for both populations.

I retrieved the numbers in the statistics from Statistics Canada; specifically, the Alberta 2011 National Household Statistics and the Canada 2011 National Household Statistics. I calculated two chi-square statistics for each target population. The first consisted of three categories (a) the Aboriginal and ethnic minority population, (b) the majority population, and (c) the immigrant population. I derived the last chi-square statistics by comparing the ratio of the male to female population. I will discuss the chi-square statistics further with regard to the target population.

Alberta's population. The hypothesis that I tested was that the study's sample characteristics were equal to the expected characteristics of Alberta's target population. With two degrees of freedom, the *p* value equals 0.00025. Because the *p* value is less than $\alpha = 0.05$, the null hypothesis is rejected. The study's sample characteristics differ from the expected characteristics of Alberta's target population (Table 2).

Table 2

Calculation of Chi-Square for Alberta Population by Characteristic

Category	Observed frequency	Expected frequency	Expected proportion	Percentage deviation	Standard residuals
A	73	55.59	0.218	+31.32%	+2.34
B	159	160.40	0.629	-0.87%	-0.11

Category	Observed frequency	Expected frequency	Expected proportion	Percentage deviation	Standard residuals
C	23	39.02	0.153	-41.06%	-2.56

Note. Chi-square = 12.04.

The hypothesis that I tested is that the proportion of men to women in the study's sample is the same as the expected proportion of men to women in Alberta's target population. With one degree of freedom, the *p* value equals 0.2191. Because the *p* value is great than $\alpha = 0.05$, the null hypothesis is not rejected. The study's ratio of men to women is similar to the ratio of men to women in Alberta's population (Table 3).

Table 3

Calculation of Chi-Square for Alberta's Male and Female Population

Category	Observed frequency	Expected frequency	Expected proportion	Percentage deviation	Standardized residuals
A	125	115.19	0.503	+8.52%	+ 0.91
B	104	113.81	0.497	-8.62%	-0.92

Note. Chi-square = 1.51.

Canada's population. The hypothesis that I tested was that the study's sample characteristics were equal to the expected characteristics of Canada's target population. With two degrees of freedom, the *p* value equals 0.0001. Because the *p* value is less than $\alpha = 0.05$, the null hypothesis is rejected. The study's sample characteristics differ from the expected characteristics of Canada's target population (Table 4).

Table 4

Calculation of Chi-Square for Alberta Population by Characteristic

Category	Observed frequency	Expected frequency	Expected proportion	Percentage deviation	Standardized residuals
A	73	46.92	0.184	+55.58%	+3.81
B	159	163.46	0.641	-2.73%	-0.35
C	23	44.63	0.175	-48.47%	-3.24

Note. Chi-square = 25.1.

The hypothesis that I tested is that the proportion of men to women in the study's sample is the same as the expected proportion of men to women in Canada's target population. With one degree of freedom, the *p* value equals 0.2191. Because the *p* value is greater than $\alpha = 0.05$, the null hypothesis is not rejected. The study's ratio of men to women is similar to the ratio of men to women in Canada's population (Table 5).

Table 5

Calculation of Chi-Square for Alberta's Male and Female Population

Category	Observed frequency	Expected frequency	Expected proportion	Percentage deviation	Standardized residuals
A	125	115.19	0.503	+8.52%	+0.91
B	104	113.81	0.497	-8.62%	-0.92

Note. Chi-square = 1.51.

Although the chi-square tests reveal that the characteristics of the study's sample differ from the characteristics of Alberta's and Canada's populations, I can still make a generalization from the study's sample population. However, I caution that the responses in a research study conducted with a truly representative sample might differ. With these known differences in mind, this study offers perspectives that inform possible views relative to the research question.

Other Threats to Validity

Mertens (2015) pointed out another threat to validity: the *strength of the experiment treatment*. Because a treatment can last hours, days, weeks, months, or years, it is not reasonable to expect changes in students' learning, attitudes, or behaviours in a short time frame: "If the study results do not show evidence that the treatment was successful, this may not mean that the approach is ineffective, but simply that it was not tried long enough" (p. 136). Although in this research I did not implement a treatment, the answers to the survey questions revealed the students' previous experiences ex post facto their learning from either educational approach. I worked with students who had taken or were taking one semester of Aboriginal Studies 10, but one semester might not be long enough to change students' perceptions, attitudes, and beliefs.

Content validity. *Content validity* refers to whether or not the measurement instrument evaluates a specific body of knowledge (Mertens, 2015). In other words, do the items in the questionnaire actually measure the content that they are intended to measure? One way to establish content validity is by having an expert in the field review the items and determine whether they cover the behaviour domain of interest (Mertens, 2015). To establish the content validity of the measurement instrument that I used in this study, I asked an expert in the field to review the instrument, and she determined that the content appropriately sampled the behaviour domain of interest.

Statistical conclusion validity. *Statistical conclusion validity* refers to the degree to which conclusions based on the data are considered reasonable (Creswell, 2009). In any research there is a risk of making a Type I error (stating that a relationship exists when one does not) or Type II error (stating that a relationship does not exist when it does; Creswell, 2009). To

improve the statistical conclusion validity of this research, I took the following steps to avoid making a Type I and Type II error.

To avoid making a Type I error, I refrained from using more than one statistical measurement when I analyzed the same data, thus avoiding a *fishing and error rate problem*; which involves the use of numerous statistical measurements on one set of data to find a relationship.

To avoid making a Type II error, I ensured that this study would yield a high reliability and high statistical power. The survey data produced reliability coefficient values of +0.70, which indicates a high internal consistency between the questions and the respondents and thus implies that the data have a high reliability (see Reliability section below). It is customary to set the level of significance at 0.05; increasing the alpha level any more increases the risk of making a Type I error (Mertens, 2015). Thus, the alpha level in this research study was 0.05; however, all of the statistical results were +0.70, which implies that this research has strong statistical power. Additionally, I avoided making a Type II error by using the minimum recommended sample size. According to Borg and Gall (1989), survey research should include 100 participants for major subgroups and 20-50 participants for minor subgroups, all of which this study did.

Furthermore, all of the statistical measurements in this study yielded high reliabilities. To analyze the survey data, I used principal-component factor analysis, MANOVA, and one-way ANOVA. Principal component factor analysis is the most efficient means of reducing data with minimal data loss, because it explains as much of the total variance in the variables as possible (Jolliffe, 2002). Thus, principal-component factor analysis seemed to be the most reasonable type of factor analysis to use. MANOVA is the best analysis to use to compare multiple dependent variables; testing the dependent variables independently of each other can produce a

Type I error (Hair et al., 1998). Thus, MANOVA seemed to be a reasonable tool to use. A one-way ANOVA efficiently determines the means between two or more independent groups; as well, ANOVA reduces the ability to make a Type I error by only 5% (Cardinal & Aitken, 2006). Thus, a one-way ANOVA seemed the most reasonable tool to use.

Reliability

Reliability refers to the extent to which the measurement instrument, or survey, is free of error (Mertens, 2015). To determine the reliability of the survey data, I used a statistical reliability coefficient. The survey design included three sections: (a) a description of the participants, (b) their attitudes toward Aboriginal Peoples, and (c) their knowledge on Aboriginal Peoples. Because section 1 included only demographic questions, I did not include it in my calculation of the reliability coefficient. I randomly assigned the remaining two sections individually to two groups and then calculated their correlation coefficient. First, I calculated each section's split-half reliability coefficient. Next, I used a Spearman-Brown correction calculation to better estimate the reliability of the whole test (Eisinga, te Grotenhuis, & Pelzer, 2013). Section 2 had a Spearmen-Brown correction value of 0.82, and section 3 had a value of 0.93. According to Bieger and Gerlach (1996), a reliability coefficient of 0.70 or more is reliable. Both values were above 0.70, which indicates a high internal consistency between the questions and the respondents.

Qualitative Trustworthiness

To establish the trustworthiness of this study, I draw upon Lincoln and Guba's (1985) seminal work to discuss credibility, transferability, dependability, and confirmability.

Credibility refers to "confidence in the 'truth'" (Lincoln & Guba, 1985, p. 290), or the steps that researchers take to establish truth in the data. One way to do so is to conduct multiple

individual interviews. Multiple interviews help to capture a wider scope of the issues and themes (Guba, 1981). With permission, I audio-recorded the interviews and immediately transcribed and analyzed them for interpretation. Potential threats to the credibility of the research include my biased opinion that students will gain a better understanding of the Indigenous Peoples of Canada by enrolling in an Aboriginal Studies course in public schools. Keeping this possible threat in mind, I used member checks (Guba & Lincoln, 1985) to ensure the accuracy of the interview transcripts. The participants read my interpretations of the interview data (with quotations) for accuracy and offered feedback on the interpretations. Member checks increase the credibility of the research, decrease the researcher's bias, and offer the participants an opportunity to clarify and/or correct any information that the researchers might have missed or misinterpreted. I also engaged in debriefing with my supervisor and considered new perceptions and challenge biases that might have been present in the data analysis (Guba, 1981).

Transferability refers to the applicability of the results to other contexts (Lincoln & Guba, 1985); it is highly context dependent. I gathered data from a respondent group specifically from Alberta, but because each province and territory in Canada is unique, I was unable to generalize the findings to all of Canada. However, the study results might have been transferable to similar contexts. Therefore, to determine whether they are, I used thick description (Guba, 1981), comprised of "extensive and careful description of the time, place, content and culture" (Mertens, 2015, p. 270), during the data collection to allow readers to determine the level of transferability. As well, I included the experiences of multiple participants to strengthen the study's results (Mertens, 2015).

The *dependability* of a study determines whether a similar study with similar participants and contexts would yield similar results (Lincoln & Guba, 1985). To ensure dependability, I

overlapped the research methods (surveys and interviews) that I used simultaneously to "overcome invalidities in individual methods" (Guba, 1981, p. 86). I then described the steps that I took to complete the study and the methodology that I used to ensure that the study can easily be replicated.

Confirmability is the extent to which the findings are based solely on the data and not the researcher's biases (Lincoln & Guba, 1985). With the knowledge of my own biases, I engaged in reflexivity by recording in my researcher's journal my reflections and the construction and interpretations of the phenomenon to ensure confirmability (Guba, 1981). Additionally, I acknowledged my biases, motivations, and beliefs when I positioned myself as the researcher, which I discussed in chapter 1 of this dissertation. Having the space to position myself in the research allowed me to engage in reflexivity. As well, my peer debriefing and regular meetings with my supervisor and mentor challenged my biases and interpretations. External critiques help to establish the confirmability of the findings because they challenged my thinking and helped me to consider possible alternatives.

Ethical Behaviour and Cultural Protocol

In this study I strove to adhere to two sets of ethical considerations: the ethical standards of the Research Ethics Board at the University of Alberta and those for Indigenous research. Before I received ethics approval for this study, I made sure that I was already adhering to the 4Rs of Indigenous research: respect, responsibility, reciprocity, and reverence (Archibald, 2008). Although it was most important that I fulfill the requirements of the Research Ethics Board because I used IRM, it was also important that I live by the ethical principles for Indigenous research.

Before I began my candidacy examination and my proposed research, I applied the 4Rs of Indigenous research to the research project that I hoped to conduct. I designed my research project to work in a specific school in a specific school district. I demonstrated respect by approaching the school superintendent about my intended research in his school district. It was important that I receive his approval for the research before I took my candidacy examination and received ethics approval. During this meeting we discussed our reciprocal relationship in this research to ensure that we would both benefit from it. As well, we agreed on specific terms for the conduct of the research and my responsibility to uphold these terms. I strove to meet this responsibility throughout the research process and will continue to do so when I have finished the research. Reverence has been part of the research process as I leave the research in the Creator's hands and trust that the way that the research process unfolded is the way that my research journey was meant to be.

Once I received approval from the school superintendent, I proceeded with my candidacy examination preparations and reapplied the 4Rs of Indigenous research when I gained ethics approval. First, I respected my participants by obtaining their free and informed consent to participate (or parental consent for students under 18 years of age). I gave each participant an introductory letter about the study that also explained their rights as participants (Appendixes E and F) and the consent form (Appendixes G and H). I also gave the interviewees an opportunity to ask questions about the research project or their rights prior to their commitment to participate. Because teachers administered the surveys in their home rooms, I tasked them with reviewing the letter of consent with their students.

Second, I was responsible for ensuring that I presented the participants' voices and the knowledge and understanding that they and I shared accurately (Wilson, 2008). I have done so

by citing their actual words in quotations from the data that I collected. After I gained permission to audio-record and transcribe the interview, I gave the participants an opportunity to engage in member checks and make changes to their transcripts if necessary. Member checks ensured that I would truthfully present the participants' voices in the findings and discussion. It was important to ensure that the information is accurate to reduce the chance of misinterpretation in the findings and discussion.

Third, I must address reciprocity by ensuring that the research benefits the community. I hope that it will also benefit Albertans by helping "growth and positive change to take place" (Wilson, 2008, p. 109). Once I have complete this dissertation, I will give a presentation on my research to the administrators of the school where it took place. I will also give copies of my dissertation to the participating school and participants, publish my findings in regional and national publications, and present my findings at research conferences.

Last, I demonstrate reverence by acknowledging the importance of spirituality in the research process. I cannot separate spirituality from other aspects of my life; it is part of who I am. Everything is interconnected and plays a role in my life and my research.

Being humble is part of my spirituality. I once read that no one writes a dissertation alone. I find this statement accurate and true. I have received many blessings that have led me to this point of writing my dissertation; for instance, the blessing of gaining an education; the graduate-studies experiences that prepared me for this moment; the classes that I have taken and the teachers and mentors along the way; my mother-in-law, for tending to my little ones as I write this dissertation; and my good health that has enabled me to do this work. I cannot isolate an aspect of my life or my work that is purely spiritual because everything is interconnected and has facilitated my writing of this dissertation.

However, what I have done on a daily basis that helped me to complete this work might be considered spiritual: prayer. I began each day with a prayer before I sat down to write my dissertation. Every day I pray specifically for the things that I hope to accomplish that day and ask to be guided during the process. I also remember to give thanks when I receive everything that I have requested. For instance, when I researched my literature review, I would pray that I would find at least four journal articles, theses, or dissertations that dealt with the integration of Aboriginal perspectives into the core curriculum. When I was successful, I would pray and give thanks for those articles. As well, I give thanks for hidden blessings that I receive that I did not expect. In my research I was blessed with participants who gifted me with their voices and experiences. It is important that I acknowledge this gift, give thanks for everything that they have entrusted to me, and use what they have given me. Part of spirituality for me involves praying for help and acknowledging everything with which I have been blessed. Prayer will guide much of what I do at this time.

In addition to adhering to the two sets of ethical considerations that I outlined above, I have also entered the ethical space that Ermine (2007) described:

> The "ethical space" is formed when two societies, with disparate worldviews, are poised to engage each other. It is the thought about diverse societies and the space in between them that contributes to the development of a framework for dialogue between human communities. (p. 193)

Although I did not begin this research project in partnership with Alberta Education, I hope that this work will be a starting point for meaningful dialogue on how we can strengthen the FNMI policy framework (Alberta Education, 2002b). My research has not benefited from such dialogue and the development of a framework that would mutually benefit both Indigenous and non-Indigenous Albertans. Despite this fact, in my work I have entered an ethical space in which Alberta Education personnel would feel comfortable. I accomplished this in two ways. First, I

used IRM. Indigenous research cannot be born from maliciousness; rather, it must start with a good heart to ensure that the motives for doing the work are good (Hampton, 1995). The point of this study was not to blame anyone, but to learn whether the well-intentioned FNMI policy framework can be strengthened to better meet the needs of Albertan students today. Second, in this study I used methods that would uphold and honour the participants and myself as the researcher, as well as methods with which the participants would be familiar and in which they would feel comfortable engaging. I also chose to use surveys because Alberta Education values quantifiable data. I wanted to produce the kind of data with which Alberta Education would want to engage. I hope that this research will be well received in Alberta Education and that an engaging dialogue can occur in the future to determine the next steps to take after the research.

Presenting the Findings

In this chapter I have discussed the methodological choices that guided this study. In the next two chapters, 4 and 5, I present the data from this study. In chapter 4, I discuss the quantitative and qualitative findings from the study; and chapter 5 is a discussion of the findings that I address in chapter 4.

CHAPTER 4: FINDINGS

In this chapter I present both the quantitative and the qualitative findings. It is important to keep in mind that "the validity of the information is contingent on the honesty of the respondent" (Mertens, 2015, p. 181).

Quantitative Findings

In the quantitative portion of this study I examined two different attributes of the participants: first, their attitudes toward Aboriginal Peoples (section 2 of the survey), and second, how knowledgeable the participants were about Aboriginal Peoples (section 3 of the survey). Accordingly, the survey produced two different quantitative results for sections 2 and 3, which I discuss by topic below.

It is important to remember that I omitted the responses of 15 respondents from this study. The purpose of this research was to examine Alberta Education's two educational approaches (Aboriginal perspectives integrated into the core curriculum and Aboriginal Studies) to teaching about the Aboriginal Peoples of Canada. Unfortunately, these 15 individuals misrepresented themselves as having taken Aboriginal Studies, which questions their honesty: If they were untruthful about having taken Aboriginal Studies 10, could they also have been untruthful in answering the remaining questions in the questionnaire? Because I wanted to determine the true strengths of these educational approaches, it did not seem appropriate to include these 15 students in this study. Thus, omitting them would maintain the validity of this research.

Attitudes Toward Aboriginal Peoples

In addition to determining the participants' attitudes toward Aboriginal Peoples, I was interested in identifying the differences between two separate groups: whether a difference

existed between ethnicities and the participants' views of Aboriginal Peoples and whether taking Aboriginal Studies 10 made a difference in the participants' views of Aboriginal Peoples. I used principal-component factor analysis and MANOVA to identify any differences; I discuss them further below.

Section 2 of the survey consisted of 19 questions. I used principal-component factor analysis to analyze the interrelationships among the 19 items and explain these items in a smaller group of items with minimal loss of information. I observed that 17 of the 19 items correlated at least 0.3 with at least one other item, which suggested reasonable factorability (Table 5; Neill, 2008). Second, the Kaiser-Meyer-Olkin measure of sampling adequacy was 0.76, which is above the commonly recommended value of 0.60 (Neill, 2008). Given these overall indicators, I deemed the factorial analysis suitable for all 19 items.

I conducted a principal-component analysis to extract components with Eigenvalues of greater than 1.0 (Figure 3). The first five factors had Eigenvalues of greater than 1.0, which explained 23.01%, 14.52%, 8.71%, 7.72%, and 5.98% of the variance, respectively. The 6^{th} through the 19^{th} factors had Eigenvalues just under 1.0, which explained less than 4.80% of the variance (Table 1). The five-factor solution, which explained 59.94% of the variance, is preferred because of the leveling off of the Eigenvalues on the scree plot after five factors (Figure 1). Thus, I rotated the five factors by using the varimax criterion (Figure 2).

eValue	%	Cum%
4.372326	23.01%	23.01%
2.759712	14.52%	37.54%
1.654156	8.71%	46.24%
1.466994	7.72%	53.96%
1.136616	5.98%	59.94%
0.912473	4.80%	64.74%
0.870292	4.58%	69.32%
0.837857	4.41%	73.73%
0.732063	3.85%	77.59%
0.680915	3.58%	81.17%
0.617279	3.25%	84.42%
0.526104	2.77%	87.19%
0.459894	2.42%	89.61%
0.429562	2.26%	91.87%
0.423123	2.23%	94.10%
0.35113	1.85%	95.94%
0.323608	1.70%	97.65%
0.248224	1.31%	98.96%
0.198478	1.04%	100.00%
19		

Figure 3. Total variance explained by Eigenvalues.

Based on the recommendations of Hair et al. (1998), the correlation cutoff value used in this study is 0.40 as the sample size is larger than 200 respondents. Two of the factors loaded at 0.45 and 0.50, while the remaining factors loaded at 0.60 and higher. Thus, all 19 of the items loaded into one of the five factors.

Once all items were loaded into factors, each factor was than named using the item that had the highest correlation value. The factors are: Factor 1 - perceptions of Aboriginal Peoples; Factor 2 - differences around me; Factor 3- close Aboriginal relationships; Factor 4 - my differences, and; Factor 5 - Aboriginal acquaintances). Next, composite scores were created for each of the five factors, which are based on the mean of each item by the respondent.

MANOVA

A MANOVA analysis was conducted to explore the nature of the relationship between the 5 independent variables and the various group memberships (dependent variable). A MANOVA is conducted in two steps. First, the overall hypothesis is tested to determine if no difference exists between the means for the different dependent variables. Second, if the first test is significant, a follow up test is conducted to explain the differences between the dependent variables (Bray & Maxwell, 1985).

Group 1: Ethnicities. I asked group 1 whether a difference existed among the ethnicities and how the participants viewed Aboriginal Peoples. I used a MANOVA to explore the relationships among the five factors and the three groups of ethnicities: (a) non-Aboriginal and nonethnic minority, size: 153; (b) Aboriginal, size 52; and (c) ethnic minority, size 12. The general recommendation is that samples contain at least 20 participants (Faul, Erdfelder, Buchner, & Lang, 2013). For this reason, I conducted a MANOVA of all three groups and a second MANOVA of the two largest group memberships. A smaller group size can decrease the ability to detect differences among the independent variables. The MANOVA was conducted two separate times: the first analysis used three groups (Aboriginal, ethnic minority and non-Aboriginal/ethnic minority), while the second analysis used two groups (Aboriginal and non-Aboriginal/ethnic minority). Conducting a MANOVA in this way helped to determine the

differences among the five independent variables. The calculations for both sets of MANOVA follow; I used six steps.

1. MANOVA for three groups:

   Substantive hypothesis: Ethnicity affects the perceptions of Aboriginal Peoples.

   Null hypothesis: The perceptions of Aboriginal Peoples are the same regardless of ethnicity: H0: ß = 0.

   Alternate hypothesis: Ethnicity affects the perceptions of Aboriginal People: H1: ß ≠ 0.

   Step 1: Test the null hypothesis: If p > 0.05, then reject H0:

   Box's test of equality of covariance (Figure 4) tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups. In Table 8 the p value reveals that the test is significant, meaning that significant differences exist amongst the dependent variables (ethnicities). As well, the test reveals that the homogeneity assumption is violated.

Box's M	195.633
F	5.807
df1	30
df2	3123.607
Sig.	0.000

. $p = 0.00$; therefore reject H0.

Figure 4. Box's test of equality of covariance matrices.

   Step 2: MANOVA test for hypothesis:

   Because the homogeneity assumption was violated, I used Pillai's Trace (Carey, 1998; Figure 5). The MANOVA revealed a significant multivariate main effect

for ethnicities: Pillai's Trace = 0.365, F (10,422) = 9.414, p < .001; thus the substantive hypothesis is confirmed. A substantive relationship exists between ethnicity and the perceptions of Aboriginal Peoples.

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Group	Pillai's Trace	0.365	9.414	10.000	422.000	0.000	0.182
	Wilks' Lambda	0.639	10.537[b]	10.000	420.000	0.000	0.201
	Hotelling's Trace	0.559	11.676	10.000	418.000	0.000	0.218
	Roy's Largest Root	0.548	23.109[c]	5.000	211.000	0.000	0.354

Figure 5. Multivariate tests.

Step 3: Univariate test for homogeneity of variance:

Leven's test of equality of error variance (Figure 6) tests the null hypothesis that the error variance of the dependent variables (ethnicities) is equal across the groups. I used a cutoff value of 0.05 (Bross, 1971). The test revealed that factor 1 (perceptions of Aboriginal Peoples), factor 2 (differences around me), factor 3 (close Aboriginal relationships), and factor 4 (my differences) had *p* values of less than 0.05, which means that these factors violated the homogeneity of variances assumption.

	F	df1	df2	Sig.
Perceptions of Aboriginal Peoples	7.983	2	214	0.000
Differences around me	3.516	2	214	0.031
Close Aboriginal relationships	7.684	2	214	0.001
My differences	39.013	2	214	0.000
Aboriginal acquantances	0.603	2	214	0.548

Figure 6. Levene's test of equality of error variances.

Step 4: Univariate ANOVA test to determine which factors are affected:

To determine the factors that differ, I conducted a univariate ANOVA. Figure 7 shows the significant values. According to the ANOVA results, I found significance values in factor 1 (perceptions of Aboriginal Peoples; $p = 0.00$, partial $\eta 2 = 0.278$); factor 3 (close Aboriginal relationships; $p = 0.00$, partial $\eta 2 = 0.115$); and factor 4 (my differences; $p = 0.00$, partial $\eta 2 = 0.143$). Thus, Factors 1, 3 and 4 were significantly different among the ethnic groups.

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Group	Percpetions of Aboriginal Peoples	52.421	2	26.210	41.130	0.000	0.278
	Differences around me	1.553	2	0.777	1.552	0.214	0.014
	Close Aboriginal relationships	19.009	2	9.505	13.969	0.000	0.115
	My differences	13.808	2	6.904	17.838	0.000	0.143
	Aboriginal acquaintance	2.060	2	1.030	2.078	0.128	0.019

Figure 7. Tests of between-subject effects.

Step 5: Post-hoc pairwise comparison:

The use of a Tukey post-hoc test determines which groups differ by comparing every mean with every other mean (Tukey, Brillinger, Cox, & Braun, 1984). Figure 8 shows these results. A Tukey post-hoc test revealed the following.

1. For factor 1 (perceptions of Aboriginal Peoples), significant differences existed between the following:
    - non-Aboriginal/ethnic minorities and Aboriginal People and their perceptions of Aboriginal Peoples ($p = 0.00$).
    - ethnic minorities and Aboriginal People and their perceptions of Aboriginal Peoples ($p = 0.00$).

Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.[b]	Interval for Difference[b]	
						Lower Bound	Upper Bound
Perceptions of Aboriginal Peoples	Non Aboriginal/ethnic n	2.00	-1.145*	0.128	0.000	-1.398	-0.893
		3.00	0.076	0.239	0.752	-0.396	0.547
	Aboriginal	1.00	1.145*	0.128	0.000	0.893	1.398
		3.00	1.221*	0.256	0.000	0.717	1.725
	Ethnic Minority	1.00	-0.076	0.239	0.752	-0.547	0.396
		2.00	-1.221*	0.256	0.000	-1.725	-0.717
Differences around me	Non Aboriginal/ethnic n	2.00	0.196	0.114	0.085	-0.028	0.420
		3.00	-0.022	0.212	0.919	-0.440	0.396
	Aboriginal	1.00	-0.196	0.114	0.085	-0.420	0.028
		3.00	-0.218	0.227	0.337	-0.665	0.229
	Ethnic Minority	1.00	0.022	0.212	0.919	-0.396	0.440
		2.00	0.218	0.227	0.337	-0.229	0.665
Close Aboriginal relationships	Non Aboriginal/ethnic n	2.00	-.699*	0.132	0.000	-0.960	-0.438
		3.00	-0.227	0.247	0.359	-0.715	0.260
	Aboriginal	1.00	.699*	0.132	0.000	0.438	0.960
		3.00	0.472	0.264	0.075	-0.048	0.993
	Ethnic Minority	1.00	0.227	0.247	0.359	-0.260	0.715
		2.00	-0.472	0.264	0.075	-0.993	0.048
My differences	Non Aboriginal/ethnic n	2.00	-.596*	0.100	0.000	-0.793	-0.400
		3.00	-0.172	0.187	0.358	-0.539	0.196
	Aboriginal	1.00	.596*	0.100	0.000	0.400	0.793
		3.00	.425*	0.199	0.034	0.032	0.817
	Ethnic Minority	1.00	0.172	0.187	0.358	-0.196	0.539
		2.00	-.425*	0.199	0.034	-0.817	-0.032
Aboriginal acquaintances	Non Aboriginal/ethnic n	2.00	-.230*	0.113	0.043	-0.452	-0.007
		3.00	-0.023	0.211	0.912	-0.439	0.393
	Aboriginal	1.00	.230*	0.113	0.043	0.007	0.452
		3.00	0.206	0.225	0.361	-0.238	0.651
	Ethnic Minority	1.00	0.023	0.211	0.912	-0.393	0.439
		2.00	-0.206	0.225	0.361	-0.651	0.238

Figure 8. Pairwise comparisons.

2. For factor 3 (close Aboriginal relationships), significant differences existed between the following:

   - non-Aboriginal/ethnic minorities and Aboriginal People and close Aboriginal relationships ($p = 0.00$).

3. For factor 4 (my differences), significant differences existed between the following:
    - non-Aboriginal/ethnic minorities and Aboriginal People and how comfortable they felt in their school based on their ethnicity ($p = 0.00$).
    - ethnic minorities and Aboriginal People and how comfortable they felt in their school based on their ethnicity ($p = 0.00$).
4. Significant differences did not exist between the following:
    - non-Aboriginal/ethnic minorities and ethnic minorities and their perceptions of Aboriginal Peoples (factor 1; $p = 0.752$).
    - non-Aboriginal/ethnic minorities, Aboriginal People, and ethnic minorities for factor 2 (differences around me).
    - non-Aboriginal/ethnic minorities and ethnic minorities and close Aboriginal relationships (factor 3; $p = 0.359$).
    - ethnic minorities and Aboriginal People and close Aboriginal relationships (factor 3; $p = 0.075$).
    - non-Aboriginal/ethnic minorities and ethnic minorities and how comfortable they felt in their school based on their ethnicity (factor 4; $p = 0.358$).

Step 6: Discriminant function analysis:

I used discriminant analysis to conduct a MANOVA test of the hypothesis that ethnicity affects the participants' perceptions of Aboriginal People on a linear combination of the five variables (perceptions of Aboriginal Peoples, differences around me, close Aboriginal relationships, my differences, and Aboriginal

acquaintances). The overall chi-square test was significant (Wilks λ = .639, chi-square = 94.913, df = 10; canonical correlation = .595, p < .001; Figures 9 and 10); function 1 explains 98% of the variance of the analysis. The discriminant function combined variable equation is = .776*f1 + .039*f2 + .225*f3 + .528*f4 .216*f5 (Figure 11). The structural coefficients reveal the correlation of size in descending order for function 1: perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, Aboriginal acquaintances, and differences around me (Figure 12). 'Differences around me' (factor 2) is negatively correlated and does not contribute to differences among the ethnic groups in this study. The discriminant analysis revealed that the three ethnic groups in this study (non-Aboriginal/ethnic minority, Aboriginal, and ethnic minority) differ on four factors (perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, and Aboriginal acquaintances) rather than the three (perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships) that I originally discovered in step 3. Because the group *ethnic minority* is small, it is likely that it impacts the effect size of the MANOVA analysis to detect differences among the dependent and independent variables. For this reason, I conducted a second MANOVA to confirm these results.

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1 through 2	0.639	94.913	10	0.000

Figure 9. Wilks' lambda.

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	.548[a]	98.0	98.0	0.595

Figure 10. Eigenvalues.

	Function
	1
Perceptions of Aboriginal Peoples	0.776
Differences around me	0.039
Close Aboriginal relationships	0.225
My differences	0.528
Aboriginal acquaintances	-0.216

Figure 11. Standardized canonical.

	Function
	1
Perceptions of Aboriginal Peoples	.836*
My differences	.548*
Close Aboriginal relationships	.484*
Aboriginal acquaintances	.188*
Differences around me	-.162*

Figure 12. Structure matrix.

2. MANOVA for two groups:

   Substantive hypothesis: Ethnicity affects the perceptions of Aboriginal Peoples.

   Null hypothesis: The perceptions of Aboriginal Peoples are the same regardless of ethnicity: H0: ß = 0.

Alternate hypothesis: Ethnicity affects the perceptions of Aboriginal People:

H1: ß ≠ 0

Step 1: Test the null hypothesis: If p > 0.05, then reject H0:

Box's test of equality of covariance (Figure 13) tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across the groups. The *p* value reveals that the test is significant, which means that significant differences exist amongst the dependent variables (ethnicities). As well, the test reveals that the homogeneity assumption is violated.

Box's M	132.819
F	8.516
df1	15
df2	37417.951
Sig.	0.000

p = 0.00; therefore reject H0.

Figure 13. Box's test of equality of covariance matrices.

Step 2: MANOVA test for hypothesis:

Because the homogeneity assumption is violated, I used Pillai's Trace (Carey, 1998; Figure 14). The MANOVA reveals a significant multivariate main effect for ethnicities: Pillai's Trace = 0.366, F (5,199) = 22.946, p < .001; thus the substantive hypothesis is confirmed. A substantive relationship exists between ethnicity and perceptions of Aboriginal Peoples.

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Group	Pillai's Trace	0.366	22.946[b]	5.000	199.000	0.000	0.366
	Wilks' Lambda	0.634	22.946[b]	5.000	199.000	0.000	0.366
	Hotelling's Trace	0.577	22.946[b]	5.000	199.000	0.000	0.366
	Roy's Largest Root	0.577	22.946[b]	5.000	199.000	0.000	0.366

Figure 14. Multivariate tests.

Step 3: Univariate test for homogeneity of variance:

Leven's test of equality of error variance (Figure 15) tests the null hypothesis that the error variance of the dependent variables (ethnicities) is equal across groups. I used a cutoff value of 0.05 (Bross, 1971). The test revealed that factor 1 (perceptions of Aboriginal Peoples), factor 2 (differences around me), factor 3 (close Aboriginal relationships), and factor 4 (my differences) had *p* values of less than 0.05, which means that these factors violated the homogeneity of variances assumption.

	F	df1	df2	Sig.
Perceptions of Aboriginal Peoples	16.136	1	203	0.000
Differences around me	6.801	1	203	0.010
Close Aboriginal relationships	8.236	1	203	0.005
My differences	74.385	1	203	0.000
Aboriginal acquaintances	0.080	1	203	0.777

Figure 15. Levene's test of equality of error variances.

Step 4: Univariate ANOVA test to determine which factors are affected:

To determine the factors that differ, I conducted a univariate ANOVA. Figure 16 shows the significant values. The ANOVA results show significance values in factor 1 (perceptions of Aboriginal Peoples; $p = 0.000$, partial $\eta 2 = 0.283$), factor 3 (close Aboriginal relationships; $p = 0.000$, partial $\eta 2 = 0.130$), factor 4 (my differences; $p = 0.00$, partial $\eta 2 = 0.145$), and factor 5 (Aboriginal acquaintances; $p = 0.037$, partial $\eta 2 = 0.021$). Thus, the ethnic groups differed significantly for factors 1, 3, 4 and 5.

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Group	Perceptions of Aboriginal Peoples	50.901	1	50.901	80.308	0.000	0.283
	Differences around me	1.495	1	1.495	2.953	0.087	0.014
	Close Aboriginal relationships	18.981	1	18.981	30.220	0.000	0.130
	My differences	13.804	1	13.804	34.531	0.000	0.145
	Aboriginal acquaintances	2.046	1	2.046	4.421	0.037	0.021

Figure 16. Tests of between-subject effects.

Step 5: Post-hoc pairwise comparison:

A Tukey post-hoc test determines which groups differ when every mean is compared with every other mean (Tukey et al., 1984). Figure 17 shows these results. A Tukey post-hoc test revealed the following.

For factor 1 (perceptions of Aboriginal Peoples), significant differences existed between the following:

Dependent Variable			Mean Difference (I-J)	Std. Error	Sig.[b]	Interval for Difference[b]	
						Lower Bound	Upper Bound
Perceptions of Aboriginal Peoples	1.00	2.00	-1.145*	0.128	0.000	-1.397	-0.893
	2.00	1.00	1.145*	0.128	0.000	0.893	1.397
Differences around me	1.00	2.00	0.196	0.114	0.087	-0.029	0.422
	2.00	1.00	-0.196	0.114	0.087	-0.422	0.029
Close Aboriginal relationships	1.00	2.00	-.699*	0.127	0.000	-0.950	-0.449
	2.00	1.00	.699*	0.127	0.000	0.449	0.950
My differences	1.00	2.00	-.596*	0.101	0.000	-0.796	-0.396
	2.00	1.00	.596*	0.101	0.000	0.396	0.796
Aboriginal acquaintances	1.00	2.00	-.230*	0.109	0.037	-0.445	-0.014
	2.00	1.00	.230*	0.109	0.037	0.014	0.445

Figure 17. Pairwise comparisons.

- non-Aboriginal/ethnic minorities and Aboriginal People and their perceptions of Aboriginal Peoples (p = 0.00).

For factor 3 (close Aboriginal relationships), significant differences existed between the following:

- non-Aboriginal/ethnic minorities and Aboriginal People and close Aboriginal relationships (p = 0.00).

For factor 4 (My differences), significant differences existed between the following:

- non-Aboriginal/ethnic minorities and Aboriginal People and how comfortable they felt in their school based on their ethnicity (p = 0.00).

For Factor 5 (Aboriginal acquaintances), significant differences existed between the following:

- non-Aboriginal/ethnic minorities and Aboriginal People and their Aboriginal acquaintances (p = 0.037).

Significant differences did not exist for factor 2 (differences around me):

- differences did not exist between non-Aboriginal/ethnic minorities and Aboriginal People for 'differences around me.'

Step 6: Discriminant function analysis:

I used discriminant analysis to conduct a MANOVA test of the hypothesis that ethnicity affects the participants' perceptions of Aboriginal People on a linear combination of the five variables (perceptions of Aboriginal Peoples, differences around me, close Aboriginal relationships, my differences, and Aboriginal acquaintances). The overall CHI-square test was significant (Wilks $\lambda = .634$, chi-square = 91.274; df = 5; canonical correlation = .605; $p <$ .001; Figures 18 and 19); function 1 explains 100% of the variance of the analysis. The discriminant function combined variable equation is = .789*f1 + .057*f2 + .230*f3 + .531*f4 - .259*f5 (Figure 20). The structural coefficients revealed the correlation of size in descending order for function 1: perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, Aboriginal acquaintances, and differences around me (Figure 21). 'Differences around me' (factor 2) is negatively correlated and does not contribute to differences among the ethnic groups in this study. The discriminant analysis revealed that the two ethnic groups in this study (non-Aboriginal/ethnic minority and Aboriginal) differ on four factors (perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, and Aboriginal acquaintances), which confirms the analysis in step 3. The MANOVA analysis confirms that differences exist among the ethnicities (non-Aboriginal/ethnic minority, Aboriginal, and ethnic minority) and

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1	0.634	91.274	5	0.000

Figure 18. Wilks' lambda.

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	.577[a]	100.0	100.0	0.605

Figure 19. Eigenvalues.

	Function
	1
Perceptions of Aboriginal Peoples	0.789
Differences around me	0.057
Close Aboriginal relationships	0.230
My differences	0.531
Aboriginal acquaintances	-0.259

Figure 20. Standardized canonical discriminant function.

	Function
	1
Perceptions of Aboriginal Peoples	0.828
My differences	0.543
Close Aboriginal relationships	0.508
Aboriginal acquaintances	0.194
Differences around me	-0.159

Figure 21. Structure matrix.

their perceptions of Aboriginal Peoples on four of the five factors: perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, and Aboriginal acquaintances.

Group 2: Aboriginal Studies. I asked group 2 whether enrolment in Aboriginal Studies made a difference in the perception of Aboriginal Peoples. I grouped the students into those who took Aboriginal Studies and those who had not taken Aboriginal Studies. I conducted a MANOVA analysis to explore the relationships among the five factors and the two groups. The following is the group membership and size: (a) did not take Aboriginal Studies 10, size 181; and (b) Aboriginal Studies 10, size 36. I performed the calculations in the MANOVA analysis in five steps.

Substantive hypothesis: Whether or not students complete the course Aboriginal Studies affects their perceptions of Aboriginal Peoples.

Null hypothesis: The perceptions of Aboriginal Peoples will be the same regardless of whether students take Aboriginal Studies or not: H0: ß = 0.

Alternate hypothesis: The Aboriginal Studies course affects the perceptions of Aboriginal People: H1: ß ≠ 0.

Step 1: Test the null hypothesis: If $p > 0.05$, than reject H0:

Box's test of equality of covariance (Figure 22) tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across the groups. The *p* value reveals that the test is significant, which means that significant differences exist among the dependent variables (enrolment in Aboriginal Studies 10 or not). As well, the test reveals that the homogeneity assumption is violated.

Box's M	77.902
F	4.916
df1	15
df2	15361.146
Sig.	0.000

$p = 0.00$, therefore reject H0.

Figure 22. Box's test of equality of covariance matrices.

Step 2: MANOVA test for hypothesis:

Because the homogeneity assumption is violated, I used Pillai's Trace used (Carey, 1998; Figure 23). The MANOVA revealed a significant multivariate main effect whether the students took Aboriginal Studies 10 or not: Pillai's Trace = 0.233, F (5,211) = 12.846, $p < .001$; thus the substantive hypothesis is confirmed. A substantive relationship exists between the students who took Aboriginal Studies 10 and their perceptions of Aboriginal Peoples (Figure 23).

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Group	Pillai's Trace	0.233	12.846[b]	5.000	211.000	0.000	0.233
	Wilks' Lambda	0.767	12.846[b]	5.000	211.000	0.000	0.233
	Hotelling's Trace	0.304	12.846[b]	5.000	211.000	0.000	0.233
	Roy's Largest Root	0.304	12.846[b]	5.000	211.000	0.000	0.233

Figure 23. Multivariate tests.

Step 3: Univariate Test for Homogeneity of Variance

Levene's test of equality of error variance (Figure 24) tests the null hypothesis that the error variance of the dependent variables (ethnicities) is equal across

groups. I used a cutoff value of 0.05 (Bross, 1971). The test revealed that the *p* values for factor 1 (perceptions of Aboriginal Peoples) and factor 4 (my differences) were less than 0.05, which means that these factors violated the homogeneity of variances assumption.

	F	df1	df2	Sig.
Perceptions of Aboriginal Peoples	12.116	1	215	0.001
Differences around me	2.852	1	215	0.093
Close Aboriginal relationships	3.129	1	215	0.078
My differences	33.984	1	215	0.000
Aboriginal acquaintances	0.060	1	215	0.807

Figure 24. Levene's test of equality of error variances.

Step 4: Univariate ANOVA test to determine which factors are affected:

To determine the factors that differ, I conducted a univariate ANOVA. Figure 25 shows the significant values. The ANOVA results show significance values in factor 1 (perceptions of Aboriginal Peoples; $p = 0.00$, partial $\eta 2 = 0.278$), factor 3 (close Aboriginal relationships; $p = 0.00$, partial $\eta 2 = 0.115$), and factor 4 (my differences; $p = 0.00$, partial $\eta 2 = 0.143$). Thus, factors 1, 3 and 4 were significantly different between students who had and those who had not taken Aboriginal Studies 10.

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Group	Perceptions of Aboriginal Peoples	34.886	1	34.886	48.734	0.000	0.185
	Differences around me	0.696	1	0.696	1.385	0.241	0.006
	Close Aboriginal relationships	9.715	1	9.715	13.525	0.000	0.059
	My differences	8.203	1	8.203	19.943	0.000	0.085
	Aboriginal acquaintances	0.620	1	0.620	1.241	0.267	0.006

Figure 25. Tests of between-subject effects.

Step 5: Discriminant function analysis:

I used discriminant analysis to conduct a MANOVA test of the hypothesis that whether or not students take Aboriginal Studies 10 affects their perceptions of Aboriginal People on a linear combination of the five variables (perceptions of Aboriginal Peoples, differences around me, close Aboriginal relationships, my differences, and Aboriginal acquaintances). The overall chi-square test was significant (Wilks $\lambda = .767$, chi-square = 56.470, df = 5, canonical correlation = .483, $p <$. 001; Figures 26 and 27). Function 1 explains 100% of the variance of the analysis. The discriminant function combined variable equation is = .841*f1 + .088*f2 + .148*f3 + .435*f4 -.269*f5 (Figure 28). The structural coefficients revealed the correlation of size in descending order for function 1 are: perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, Aboriginal acquaintances, and differences around me (Figure 29). 'Differences around me' (Factor 2) is negatively correlated and does not contribute to differences among the ethnic groups in this study.

The discriminant analysis revealed that the two groups in this study (students who had taken Aboriginal Studies 10 and those who had not taken Aboriginal Studies

10) differ on four factors (perceptions of Aboriginal Peoples, my differences, close Aboriginal relationships, and Aboriginal acquaintances), which confirms the results in step 3.

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1	0.767	56.470	5	0.000

Figure 26. Wilks' lambda.

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	.304[a]	100.0	100.0	0.483

Figure 27. Eigenvalues.

	Function
	1
Perceptions of Aboriginal Peoples	0.841
Differences around me	0.088
Close Aboriginal relationships	0.148
My differences	0.465
Aboriginal acquaintances	-0.269

Figure 28. Standardized canonical discriminant function coefficients.

	Function
	1
Perceptions of Aboriginal Peoples	0.863
My differences	0.552
Close Aboriginal relationships	0.455
Differences around me	-0.145
Aboriginal acquaintances	0.138

Figure 29. Structure matrix.

Knowledge About Aboriginal Peoples

I designed the last section of the survey, which included 14 true-or-false and multiple-choice questions, to analyze the participants' knowledge about Aboriginal Peoples and test the success of the aim of the FNMI policy framework to "increase and strengthen knowledge and understanding among all Albertans of FNMI governance, history, treaty and Aboriginal rights, lands, cultures and languages" (Alberta Education, 2002b, p. 10). I based the questions on the "Our Words, Our Ways" guide that Alberta Education (2005a) developed to help teachers learn how to integrate Aboriginal perspectives into their classroom teaching. I used the same groups that I did for Section 2: Attitudes Towards Aboriginal Peoples and discuss the one-way ANOVA in the same order. I conducted an ANOVA to determine whether a statistically significant difference existed among the different groups.

Group 1: Ethnicities. I divided the participants into three groups—(a) non-Aboriginal/ ethnic minority, (b) Aboriginal, and (c) ethnic minority—and calculated the mean score for each group (Figure 30).

Substantive hypothesis: Ethnicity affects knowledge about Aboriginal Peoples.

Null hypothesis: Knowledge about Aboriginal Peoples will be the same regardless of ethnicity: H0: ß = 0.

Alternate hypothesis: Ethnicity affects knowledge about Aboriginal Peoples: H1: ß ≠ 0.

If F > Fcritical, then reject H0.

Anova: Single Factor						
SUMMARY						
Groups	*Count*	*Sum*	*Average*	*Variance*		
Column 1	152	1094	7.197368	7.325026		
Column 2	59	416	7.949057	4.438316		
Column 3	12	77	6.416667	4.992424		
ANOVA						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	26.90318	2	13.45159	2.068303	0.128919	3.038063
Within Groups	1391.788	214	6.503683			
Total	1418.691	216				

Figure 30. Knowledge of Aboriginal peoples by ethnicity.

F = 2.07, Fcritical = 3.04, F = 2.07 < Fcritical = 3.04; therefore, do not reject H0.

I conducted a one-way ANOVA to determine whether ethnicity plays a role in how knowledgeable the students were about Aboriginal Peoples: for group 1: mean = 7.19 and SD = 2.71; for group 2, mean = 7.85 and SD = 2.11; for group 3, mean = 6.42 and SD = 2.23. An ANOVA [F(2,214) = 2.07, p = 0.13] revealed no statistically significant difference between ethnicity and knowledge about Aboriginal Peoples.

Group 2: Aboriginal Studies. I divided the participants into two groups—(a) those who took Aboriginal Studies 10 and (b) those who did not take Aboriginal Studies 10—and calculated the mean score for each group (Figure 31).

Substantive hypothesis: Whether or not students complete Aboriginal Studies affects their knowledge about Aboriginal Peoples.

Null hypothesis: Knowledge about Aboriginal Peoples is same regardless of whether students take Aboriginal Studies or not: H0: ß = 0.

Anova: Single Factor						
SUMMARY						
Groups	*Count*	*Sum*	*Average*	*Variance*		
Column 1	35	277	7.894444	4.789683		
Column 2	181	1310	7.237569	6.91547		
ANOVA						
Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	6.267824964	1	6.267825	0.954092	0.329778	3.885074
Within Groups	1412.423419	215	6.569411			
Total	1418.691244	216				

Figure 31. Knowledge of Aboriginal peoples by Aboriginal Studies 10.

Alternate hypothesis: The Aboriginal Studies course affects knowledge about Aboriginal Peoples: H1: ß ≠ 0.

If F > Fcritical, then reject H0.

F = 0.95, Fcritical = 3.89, F = 0.95 < Fcritical = 3.89; therefore, reject H0.

I conducted a one-way ANOVA to determine whether Aboriginal Studies 10 played a role in the students' knowledge about Aboriginal Peoples: for group 1, mean = 7.69 and SD = 2.18; for group 2, mean = 7.23 and SD = 2.64. An ANOVA [F(1,215) = 0.95, p = 0.33] revealed no statistically significant difference between Aboriginal Studies 10 and knowledge about Aboriginal Peoples.

Qualitative Findings

For the qualitative portion of this chapter, I begin with an introduction of the four participants in the interviews to honour them by giving their voices more depth and breadth. Additionally, a discussion of their background contexts will foster a better understanding of their

points of view in answering the questions. I have replaced names and places with pseudonyms to protect the identities of the participants. All of the participants lived in and around the community that I have named Rochester and attended Rochester High (RH) School. A school administrator (personal communication, May, 25, 2016) revealed that the school had not implemented the FNMI policy framework (Alberta Education, 2002b). Rochester resides within the Treaty 7 area and is a neighbouring community of one of the Blackfoot Confederacy Reserves. It is important to note that RH is one of the only high schools within the Treaty 7 area that offers Aboriginal Studies.

The first participant, Alisha, is a member of the Blackfoot Confederacy. She spent her elementary and junior high years attending a public school in a neighbouring municipality. In these schools she had access to Blackfoot culture classes, where the teachers would "separate [us] from the non-native students" to learn the Blackfoot language and work on Native beadwork projects. Alisha's family relocated to Rochester, and she began Grade 10 at RH, where she was taking Aboriginal Studies 10. She stated that she wanted to take the class to learn more about herself as a Blackfoot person wanted to take a class in which she felt "comfortable." Alisha was in Grade 10.

The second participant, Lyle, is also a member of the Blackfoot Confederacy. Lyle grew up in the United States and attended part of his elementary schooling there. Lyle's family relocated to the Treaty 7 area in Canada, and he attended a federal elementary school on a Treaty 7 reserve. In Grade 6 he transferred to Rochester Elementary School and subsequently also attended Rochester Junior High. During his junior high years Lyle took Native Culture classes, where he learned the Blackfoot language and worked on Blackfoot craft projects. Lyle

wanted to learn more about himself as a Blackfoot person and decided to take Aboriginal Studies 10 at the high school. He was in Grade 10 at RH.

The third participant, Nicole, identified herself as White. She grew up in the Treaty 8 area and attended public school in her home community. When she was in Grade 4, her family relocated to the Treaty 7 area, where Nicole attended Rochester Elementary School and eventually Rochester Junior High and RH. In Grade 9 Nicole enrolled in an art class, but was accidentally placed in a Native art class. She agreed to stay in the class. Several other non-Native students were also in this class. The students worked on Native American craft projects and learned about the significance of these art works. Nicole decided to not take Aboriginal Studies 10 because she believed that other option classes could "further [her] education after high school." Nicole was in Grade 11.

The fourth participant, Jessica, identified herself as Canadian with a mainly European ethnic background. Jessica's mother spent the first years of her life in Europe before she relocated to Rochester in Canada. Like her father, Jessica grew up in Rochester. Therefore she attended Rochester's public schools throughout her life. Living so close to the reserve, Jessica believed that the students in all of Rochester's schools (elementary, junior high, and high school) had "learned a lot" about the Blackfoot People. She decided to not take Aboriginal Studies 10, because she believed that the class would be more in the "interest of the Aboriginal kids." Jessica was in Grade 12.

In this research study I was interested in learning Alberta students' perspectives on the Aboriginal Peoples of Canada and their perspectives on Alberta Education's different educational approaches (Aboriginal Studies and Aboriginal perspectives integrated into the core curriculum) to teaching about the Aboriginal Peoples of Canada. The students who participated

in the interviews all came from varied backgrounds. Half of the participants were Aboriginal, and the other half were not. Half of the participants had had experience with both educational approaches to learning about the Aboriginal Peoples of Canada, whereas the other half had had experience with only one approach. One of the non-Aboriginal participants had taken a different Aboriginal programming class, and the other non-Aboriginal participant had taken only core curriculum classes. One of the participants was from the United States, and the rest were from Canada. Only one participant grew up in Rochester, whereas the others grew up in different parts of Alberta and the US. The students' diversity made them excellent participants because they all had unique perspectives.

It was important that I give voice to the participants by using IRM; thus, I use thick description to present their voices (Guba, 1981) and capture their perspectives by citing quotations from the interviews verbatim.

In this chapter I present the qualitative findings of this study. Five themes emerged from the data analysis: students' opinions on future curriculum change, concepts about Aboriginal People that they learned through current educational approaches, how they were educated in Aboriginal content, the school atmosphere for Aboriginal People, and their attitudes toward Aboriginal content.

Students' Opinions on Future Curriculum Changes

I asked the participants how they preferred to learn about Aboriginal People: in mandatory classes where the sole purpose was to learn about Aboriginal People, or in core curriculum classes with Aboriginal content dispersed throughout them.

The participants' responses to the question on educational approach varied.

Mandatory Aboriginal studies. Three of the four participants believed that taking at least one mandatory class on Aboriginal People was in the best interests of student learning. Lyle suggested that students would learn more about Aboriginal People "if there were a class just by itself" rather than core curriculum classes with Aboriginal content dispersed throughout them. He cautioned that, should Alberta Education incorporate integrated Aboriginal perspectives into the core curriculum, it would be a unit in which "you might not get to learn a lot of it, but you'll learn some of it."

Alisha considered it important for all students, especially non-Natives, to learn about Aboriginal People. She believed that if non-Native students gained a better understanding of Aboriginal People, it would decrease the negative stereotypes of Aboriginal People. She envisioned an education system that ensured that all students would "get to know more about what [Aboriginals are] all about and how we are not labeled as savages."

Nicole also believed that mandatory classes on Aboriginal People are better suited to student learning. She pointed out that it is important for core classes to stay focused on the core subject matter: "I don't think that my math class needs to be about Aboriginal Studies." Nicole cautioned that Aboriginal Studies course content should vary from the social studies curriculum: "If they are still teaching the same thing in social studies, there wouldn't really be a point to teaching it in social and another mandatory [Aboriginal Studies] class."

Nicole further warned that Aboriginal subject matter taught in school should be "less repetiti[ve]." She had learned "the same thing over and over" about Aboriginal People, and the repetition had a negative rather than a positive effect on her memory. When her teachers repeated information on Aboriginal People, "You just kind of just glance over the subject. And

nobody is listening, because they have heard the same thing over and over since Grade 4 or Grade 3."

Aboriginal perspectives integrated into the core curriculum. Jessica was the only participant who believed that she would learn more about Aboriginal People in classes with Aboriginal perspectives integrated into the core curriculum. She pointed out that "there are a lot of other cultures" in Canada, and rather than focusing only on Aboriginal People, courses should "focus on other ones as well." It was important to Jessica that students learn about a variety of cultures and have "a good mix of everything."

When Students Should Learn Aboriginal Content

The participants preferred to take Aboriginal Studies courses in junior high should Alberta Education make them mandatory. Lyle suggested that junior high is the appropriate level because he "remember[s] most of my stuff in junior high." Nicole thought that students are "mature enough to take the class" and "mature enough to understand it. But it is not filling up unnecessary time," because students need as much time in high school as possible.

Nicole and Jessica decided that junior high would be the best level because in high school students prepare for life outside school. Jessica noted, "In high school we're all focused a lot on certain classes that we really need for out of school." Nicole shared Jessica's view. She preferred the junior high level to high school for a mandatory Aboriginal class:

> [In high school] it's just taking up time you do need, because for some of us, we like to get straight As; kind of keeners. So they have a class that you don't really need that is kind of like CALM or gym. You know, it's just, like, you need to take it, but it is not really going to help you later in life.

Concepts That Students Learn About Aboriginal People in the Current Educational Approach

I asked the participants to share some of the concepts about Aboriginal Peoples that they had learned in high school. I report the findings according to the educational approach. As well, for simplicity's sake, I further divide the concepts into the precolonization and the colonization era.

Optional Aboriginal Studies. Alisha and Lyle were both enrolled in Aboriginal Studies 10 at the time of the interviews. They shared with me some of the concepts that they were learning in their Aboriginal Studies class. I present them according to the precolonization and the colonization era.

Precolonization. Lyle enjoyed studying the Blackfoot language and "learning how to say things" in Blackfoot. In an assignment he had learned about the different clans on the Blood Reserve, and Lyle reported that the students each had to research "what clan we are from." Alisha added that they were also "making a shield" for each clan. She commented that they had learned about oral traditions. Lyle liked to learn about Napi and the Blackfoot legends; he "like[d] doing the animal" legends most. The students had learned the creation legend, and Alisha remarked that they had learned that "[Indigenous People] were the first ones here" on the North American continent. The students also learned about the main geographical Indigenous groups in Canada prior to colonization. According to Lyle, they learned the "similarities and differences between tribes" in the main Indigenous geographical areas. In their latest assignment, Alisha reported that they had to "pi[ck] a leader from way back in the 1800s, and [our teacher] wants us to pick a leader from the present now and write about them."

Alisha learned "how conflict was resolved" traditionally within her Tribe. As well, in another assignment the students had learned the traditional "roles of the Elder, the men, the children, the mothers." She found it most interesting that the role of mothers was to "t[ake] care of the tipi and manage everything." Alisha considered the role of the children even more interesting: "And the kids, they would kind of go outside and 'think.' That's what they called it. They would think and they would play; they would act out how their future selves would be." Alisha also pointed out that in the Aboriginal Studies class she was learning that Indigenous Peoples are dynamic and that the students are "getting a more in-depth look into how us as People evolved, and how we are still evolving." Lyle looked forward to working on Blackfoot artistry projects in the future.

Colonization. Part of the Aboriginal Studies class involved clarifying untruths about Indigenous Peoples that students have learned in school classrooms since colonization. Alisha commented, "That land where we crossed from, the Bering Sea, . . . I guess that's a rumour." She reported that the class also covered "the signing of the first treaties," and she had learned more about her reserves since the signing of the treaties, including that the Blood Reserve is "the largest reserve in Canada." Alisha summarized what the students had learned in Aboriginal Studies:

> That's just kind of the basics of what we learned and where we originate from, who our families are, our traditions, our values, how discipline was done in Tribes back then, and conflict. Basically the signing of the first treaties. And it's also just interesting to know that we are the largest reserve in Canada, which makes you feel like, Oh, we are part of history; we are writing history as we speak, you know. It's basically what we learned about in Aboriginal Studies.

Both Lyle and Alisha noted that they had learned more about Aboriginal People in Aboriginal Studies 10 than they had in their core classes. Alisha explained, "What I thought I knew, it is just more enhanced now. You get a deeper inside look, really" in Aboriginal Studies.

Lyle appreciated "learn[ing] about the People" in Aboriginal Studies. Additionally, they both expressed their desire to learn even more about Aboriginal Peoples than they were learning in the Aboriginal Studies 10 class. Lyle confided that he wished the class would "go faster, I guess, so that I get more" out of it, because he "would like to learn more." When I asked Alisha how Aboriginal Studies could be improved, she lamented, "Overall, I like it, but I wish we were doing more."

Mandatory integration of Aboriginal perspectives into the core curriculum. When I asked the participants to share some of the concepts about Aboriginal People that they had learned in high school, those who had taken only core classes with Aboriginal perspectives integrated reported what they had learned in elementary and junior high school. Nevertheless, I discuss the concepts that they learned in high school according to the precolonization and colonization eras.

Precolonization. Jessica revealed that her classes did "not really [cover] a lot before" colonization. Her favourite concept about Aboriginal Peoples that she had learned in junior high school was that the Blackfoot hunted, and she had also learned about buffalo jumps. Jessica explained: "Like, living and surviving and their techniques and how to do that. I always thought that that was pretty cool." Nicole stated that her classes focused more on colonization than precolonization: "Not just during that time period [colonization]; that's usually when we start, because that is when everybody came over, and we don't know very much before that time. So I guess early colonization, that time period."

Colonization. Jessica reported that in "social studies we usually learn some if not a lot of background on a lot of [Aboriginal] cultural stuff." However, the focus of Aboriginal People in social studies is "mostly just the colonization aspects of it." Jessica further explained that her

classes did not cover "modern times," but only that Aboriginal People are "trying to show off their culture" to revitalize it. Jessica was aware of the existence of different Tribes and Nations:

> I am not too sure what the big differences are and stuff. But I know just a lot of general area. I know there is a difference between a lot of the northern and then down into the States. I know there's some differences.

When I asked Jessica if she had learned about residential schools, she responded:

> Yes, briefly. Well, . . . I'm pretty sure that it was a chapter or a unit in Social Studies 20 or 10. I can't remember. I remember that we did learn a bit about; we saw pictures and stuff and talked about stories and read stories from people who had experienced residential schools a little bit.

Nicole noted that her education about Aboriginal People had always started at the same place:

> I find it kind of repetitive, because it's always the same subject. It never really branches off. It's just the same stuff over and over again. They don't really talk about different parts of it. It's just the same thing.

Nicole's classes covered colonization, the Hudson Bay Company, the "different treaties for the Natives," and "when the constitution changed in the '80s." She commented, "That's as far as it goes; it doesn't really go into recent times. It's mostly just when things officially changed." Nicole added:

> They generally focus on Aboriginal People from the East, because that's where things started. They didn't really have any experience with the Blackfoot People and people from the West until later. So most of the history that we learn about is history from the East, and all those tribes and stuff.

Nicole's favourite concept was colonization: "I enjoy more their history before, like during colonization, more than what has happened recently, because it is a bit more boring."

Both Jessica and Nicole considered themselves knowledgeable about Aboriginal People. Jessica declared that "I have learned a lot about them"; and Nicole asserted, "I would consider myself knowledgeable for the most part."

Education on Aboriginal content. The large difference between how Aboriginal People learn about themselves and how non-Aboriginal persons learn about Aboriginal People was evident. I divide my discussion according to ethnicity: Aboriginal and non-Aboriginal.

Aboriginal. In this section I describe the resources that helped Alisha and Lyle, who are Aboriginal, to learn about the Aboriginal Peoples of Canada.

School. Both Lyle and Alisha agreed that their public school education taught them about Aboriginal People. Lyle first attended elementary school in the United States, where "we didn't even talk about it a lot." However, when he moved to Canada and began to attend school in Rochester, he received more instruction on Aboriginal People during his junior high and high school years. Lyle took Native Culture in junior high and Aboriginal Studies in high school. He commented that the difference between the classes was that "it was language in junior high. And when you come here, you learn more about the people and everything like that. You get more in the high school than you do in junior high."

Alisha had a different experience. She learned about Aboriginal People throughout elementary, junior high, and high school. In elementary school Alisha took Native American Studies, a course just for Native American students. The teacher "would teach us some Blackfoot, and we would pray in the morning, and we would bead too. I remember, I just loved to do that." Alisha believed that the instruction in elementary, junior high, and high school enhanced her knowledge about Aboriginal People. However, she described these schools as "all equal" in terms of teaching about Aboriginal People.

Alisha and Lyle desired to learn more about themselves and the Aboriginal Peoples of Canada and explored the programming in their schools on the subject. They enrolled in classes specifically on Aboriginal People, such as Native American Studies, Native Culture, and Aboriginal Studies.

Media. Alisha and Lyle reported that the media helped them to learn about Aboriginal Peoples and their history. Lyle and his family watched the Aboriginal Peoples Television Network (APTN), on which all of the programming focuses on Aboriginal Peoples. He learned about residential schools by watching movies with his family. Alisha believed that the media bring awareness to the plight of Aboriginal Peoples with movies such as *Revenant*: "Just knowing that finally we are recognized, finally we are getting our chance to speak and be heard, and everyone knows about us now." Lyle and Alisha both saw the good that the media has done to enable them to learn about Aboriginal People.

Grandparents. Both Alisha and Lyle have an advantage over the non-Aboriginal People, in that their Aboriginal grandparents have taught them about being Aboriginal and their Aboriginal history. Lyle's "grandma and grandpa will usually just tell [him]" about his Aboriginal heritage. Alisha has had conversations with her grandmother about her experiences in the residential school system:

> She doesn't really fully tell me what went on. She just knows that she just didn't like it there. She just felt like her culture was just completely trying to be erased from her, you know, cut down what she was as an individual.

Both Alisha and Lyle considered their grandparents Aboriginal knowledge holders.

Programs. Lyle commented on the difference between Canada and the United States in terms of public programs about Aboriginal People: "And [in the US] they still do stuff with Natives. I will go down there, and they have things like programs. Up here they don't have a lot

of programs, but they do have some programs up here." Lyle accessed public programs to learn more about Aboriginal Peoples.

When I asked Alisha how she had learned about Aboriginal Peoples, she told me multiple stories about her personal experiences with being Aboriginal and how that has affected her. Growing up, people "treated [her] differently," and she faced racism, "especially in elementary school." Alisha had been involved in some of the more recent political events on her reserve:

> With Bill C 45, I remember it came out, and it started Idle No More. I don't really particularly know what it was about, I just know that, I think, a year or two before that bill, that Stephen Harper actually came to this Reserve, and we made him one of our members of our Chief and Council, I think, and gave him a headdress. With that bill coming out, we just thought that it was just a major disrespect. He came here, and we offered him generosity. We gave him a headdress. I was there, actually, when they did that.

Alisha liked to stay informed on what was happening politically in Canada that affected Aboriginal Peoples and participated in some events on her own reserve.

Non-Aboriginal.

School. Jessica had lived in Rochester all of her life and attended elementary, junior high, and high school there. Because Rochester is located next to one of the Blackfoot Confederacy reserves, Jessica explained, "growing up around the reserve, the Blackfoot Tribes, we've learned a lot about them since they are our neighbours and our community." Her elementary school had held "princess pageants," and the students "always kind of learned about their culture and had cultural celebration days." Jessica further elaborated that in elementary school:

> We would have classes where we would have Elders come in and teach us little words; like, "This is what *cat* means in the Blackfoot language." I remember making a moccasin one time, . . . I remember we always did little things; just on their culture, not necessarily deep into their background, like the residential schools or anything, because we were pretty young. But we've always learned about them.

Furthermore, in "social studies we usually learn some if not a lot of background on a lot of their cultural stuff." However, she confessed that she had not learned, "a lot outside of school" about Aboriginal People.

Nicole moved to Rochester during Grade 4, which is when she began to learn about Aboriginal Peoples. She had also learned "lots in junior high and Grade 9" about Aboriginal People.

Powwows. Jessica explained that powwows taught her about Aboriginal People: "I've gone to powwows and stuff before. We've just kind of known their culture, participated in dances, the Native dances."

Museum. Jessica reported that the Head-Smashed-in Buffalo Jump Museum had also taught her about Aboriginal People: "I've learned quite a bit there too, but that's mostly just towards the hunting and the buffalo." However, a visit to the museum was part of a school field trip, and she had not attended the museum again outside of school hours.

Friends. Both Nicole's and Jessica's Aboriginal friends helped them to learn about Aboriginal People. Jessica stated, "I like to kind of know their backgrounds and their beliefs and the way they were raised, how they are just kind of brought up." Nicole commented, "Things I've learned in depth about their culture is just from my Native friends." She added, "Most of the things I've learned about Sun Dance, Rain Dance, and all their different ceremonies has been from Native friends and stuff. I have a curiosity. And less the school."

School atmosphere for Aboriginal People. In this section I talk about the ways in which the teachers taught the students about Aboriginal Peoples.

The participants discussed the many ways in which their school improved their understanding of Aboriginal Peoples. The way that they learned falls into two main categories: what they learned in the classroom and what they learned outside the classroom.

Class. RH falls under the jurisdiction of Alberta Education and is mandated to teach students about Aboriginal Peoples by integrating Aboriginal perspectives into the core curriculum, according to the FNMI policy framework (Alberta Education, 2002b). Additionally, RH offers a number of Aboriginal programming classes, including Aboriginal Studies 10. The participants listed the classes in which they learned about Aboriginal Peoples. I list them in the order of their Aboriginal content.

Aboriginal Studies. Lyle and Alisha were currently enrolled in Aboriginal Studies and agreed that they were learning more about Aboriginal Peoples in this class than in their core curriculum classes. Alisha commented, "Just basically Aboriginal Studies, because it's just all about us."

Social Studies. Lyle and Alisha stated that their Social Studies class contained the second most content on Aboriginal People. Alisha explained that the teacher "basically just referred to us sometimes." The Social Studies teacher used Aboriginals as "examples" in the class content. Lyle stated that part of the Social Studies curriculum involved learning about Aboriginal Peoples, including "other people": They were learning about the colonization of not only Aboriginal Peoples, but also people all over the world: "It's almost about Aboriginals; like, the same thing that happened to them. . . . We learn about [other people] and what happened to them with the Europeans and stuff like that."

Jessica and Nicole also agree that they have learned the most about Aboriginal Peoples in Social Studies in high school. Jessica commented, "A little bit social, [studies] depending on the

unit." Nicole noted, "Basically all of my social studies until this year has been learning about Canadian history, which, of course, involves Aboriginal Peoples."

English. Only two participants told me that their English class "sometimes" covered Aboriginal content. Nicole revealed, "We have read poems by Aboriginal poets."

Extracurricular courses. The schools hosts a number of extracurricular activities that promote learning about and celebrating Aboriginal People. Alisha commented that the school holds Native Honour Night every year. Jessica added that the school "always has assemblies at least once a year" at which an Elder or a Chief addresses them and "talk[s] a little bit about history and certain things." Jessica also remembered that the school had held a fair-like event to teach the students about Aboriginal People:

> There were stations where you could look at certain things. One station was like clothing they wore. One station was types of food they ate and spices. Another one was techniques on hunting or whatever. I just remember that we always had a fair-type thing to learn different aspects.

The school holds additional activities yearly to help students to learn about Aboriginal Peoples.

Students' opinions on Aboriginal content in their education. The participants voiced several different opinions on their education on Aboriginal People. Alisha admired the Aboriginal art and artifacts that the school showcased: "Just seeing that, it's just making me more proud to walk around here thinking, 'Oh, I'm Aboriginal,' and they are just embracing it almost."

Nicole did not enjoy the "repetitive" nature of her learning about Aboriginal People. She claimed, "It never really branches off. It's just the same stuff over and over again. They don't really talk about different parts of it. It's just the same thing."

Jessica brought up a most interesting point. Although she believed that the Aboriginal programming classes were "more provided for Aboriginal students who want to learn more about

their history and their language," she pointed out that "the teachers have never been like, 'Yeah, anyone can come.'" Thus, "if I was to take the class, it would be kind of off-putting. Kind of, 'Why is she here?'"

Nicole contended that her teachers never stressed Aboriginal content as important to learn or retain:

> We were definitely taught [Aboriginal content], but it was never something that was—it never had a lot of importance put on it. It never seemed like it was something that you really needed to know for later in life. It was necessary to learn it, but it was never super important to learn it. It was never urgent to learn. It was, you focus on the things that you needed to know; it was a side subject. And because you talk about it so much, again, it was repetition. It was just like, just another year of social talking about the same thing, when it came to that, the Native part.

Alisha would have "love[d]" for non-Natives to take a class on Aboriginal People: "I enjoy sharing it with everyone." She added, "I don't mind if a non-Native wants to come and learn. . . . I am totally fine with them joining. Everyone's welcome."

The participants identified different ways in which the school excelled and suggested interesting ways in which the school could improve how students learn about Aboriginal People.

Students' opinions on racism at school. The survey asked the students a short-answer question: "Do you feel like racism exists within your school?" Four schools of thought predominated in the answers: (a) Natives are racist, (b) racism does not exist, (c) both Natives and non-Natives are racist, and (d) Natives experience racism. They generally accepted that the Aboriginal students in the school faced racism; wherefore, 33% of the student population answered Native People experience racism (Table 6).

Table 6

Students' Opinions on Racism at School

	Natives are racist	Racism doesn't exist	Both Natives and non-Natives are racist	Natives experience racism
Percentage	13%	27%	27%	33%

As Table 6 shows, 13% of the students believed that Native students were racist in school. The students made the following statements: "Often people who are First Nation shame people who are white for being racist, but are being racist themselves"; "I feel as if it is basically every 'race' is ok and good with each other; the Natives are against us all"; and "The natives think all white people are racist so they all call us racist which is racist." However, 27% of the students believed that racism did not exist in their school: "None. I haven't seen a single hint of racism all seven years I've gone to school here"; "There are only 2 people, whites and first-nations. So we are use to each other"; and "There are always jokes made, but none of it's truly racism." Similarly, 27% believed that both Natives and non-Natives faced racism in the school: "All of them there are high amounts of racism and division in our school between First Nations and Caucasians neither side helps the issue either"; "Aboriginal People get free stuff that they take advantage of and that's not fair. But Caucasians also get favoured too"; and

> The white and aboriginals both do. I think the white people get treated like crazy racists because we say one thing but it's like Aboriginals can say whatever they want to say. This survey seems pretty racists itself. Like sorry for what happened in the past, that's not our generations fault though yet we still get treated like it is."

In the last category, 33% of the students believed that Natives experience racism. Some Aboriginal students told stories about the racism that they faced inside and outside school. Non-Aboriginal People commented that Aboriginal People experience racism: "Probably Natives, but I don't think it's too bad"; "I think the Natives experience some racism. But not always in a completely negative way"; and "I feel that a lot of First Nations experience racism because many

people have created a stereotype about them and just assumes all of them are the same. Therefore they are treated differently."

Attitudes Toward Aboriginal Content

In this section, I will describe the participants' attitudes towards learning about Aboriginal People in the classroom. I will divide this section into two. First, I will discuss the participant's views on learning about Aboriginal People. Lastly, I will go over some of the participant's reasons for deciding to forgo taking Aboriginal Studies.

Learning About Aboriginal People in school. Lyle and Alisha agreed that Aboriginal Studies was helping them to develop a more positive identity as Aboriginal People. Lyle stated, "It tells you to be just who you are. And be happy about it. Be proud that you are Aboriginal and don't hide it." Alisha added, "Even though all this bad stuff has happened, you still got to look at that positive side to it and we are still here. We are getting noticed, finally." Jessica explained that learning about Aboriginal People has helped her to view Aboriginal People more positively: "You know a bit more about how they were brought up and how they were taught their history. So you understand a bit more of why they do certain things; . . . you look at them with more of an understanding." In addition, Jessica did not consider it important to take a class on Aboriginal People, because "there are a lot of other cultures as well," and "we need a good mix of everything." Learning about Aboriginal People did not make a difference to Nicole in the way that she viewed Aboriginal People:

> It doesn't really make a difference for me, because these are all things that have happened with my ancestors and their ancestors, and it does affect life now. But I think that you ultimately determine how things are going to go. I think that it really doesn't affect us positively or negatively. It's more, what's going on now, that lets me see Aboriginal Peoples in a positive or negative light, because I'm not really going to blame or praise them for something their ancestors did, or even mine.

Furthermore, Nicole viewed learning about Aboriginal People as something that "is not really going to help you later in life" because "it never had a lot of importance put on it" from the school staff and administrators. When I asked her whether she enjoyed learning about Aboriginal People in school, she responded, "I find it kind of repetitive. . . . It's just the same stuff over and over again." However, she pointed out:

> It's just how much curiosity and how much interest you take; it is what you get from it. It just depends on if you are interested or not. It is part of the culture, but it just depends on whether or not you really want to take from it or not.

Reasons that the students did not take Aboriginal Studies. Jessica and Nicole are both non-Aboriginal, and they both decided not to take Aboriginal Studies 10 in high school. Jessica replied to my question, "There [were] more classes that I could use to further my education after high school. Those classes [Aboriginal Studies] wouldn't really help me after high school. . . . It's just not really high on the priority list."

Nicole explained her decision not to take Aboriginal Studies 10: The class was "more in the interest of the Aboriginal kids." She worried that if she took the course, "it would be kind of off-putting. Kind of, 'Why is she here?'" to the Aboriginal students; furthermore, "the teachers have never been like, 'Yeah, like anyone can come.'" The school staff had announced the class as only "Here is this class" but had not explained who could take it.

Summary

In this chapter I outlined the participants' experiences with two educational approaches (mandated curriculum with Aboriginal perspectives integrated into the core curriculum and Aboriginal Studies 10) that the teachers in the school used to teach their students about the Aboriginal Peoples of Canada. The quantitative results reveal that the students' ethnicity and Aboriginal Studies 10 made a difference in the participants' perceptions of Aboriginal Peoples

but that the course did not make a difference in their knowledge about the Aboriginal Peoples of Canada.

Five themes emerged from the data analysis: students' opinions on future curriculum changes, concepts that they learned about Aboriginal People in the current educational approaches, how they became educated on Aboriginal content, the school atmosphere for Aboriginal People, and their attitudes toward Aboriginal content.

I asked the participants which educational approach (Aboriginal perspectives integrated into the core curriculum or a mandatory Aboriginal Studies course) they preferred to learn about the Aboriginal Peoples of Canada. Three of the four participants decided that a mandatory Aboriginal Studies class with separate content from Social Studies would be best, and the fourth preferred to learn about Aboriginal Peoples in core classes where the student could learn about diverse Peoples rather than focusing on Aboriginal Peoples. The participants believed that a mandatory Aboriginal Studies course is best situated to a junior high setting to enable them to focus on "classes that we really need for out of school" in high school.

In the optional Aboriginal Studies 10 class they learned a greater range of concepts on precolonization and colonization, whereas the integrated curriculum focused mainly on colonization. Their methods of learning about Aboriginal Peoples differed depending on their ethnicity. Aboriginal students learned about themselves from school, media, grandparents, Aboriginal programs, and personal experiences as Aboriginal Peoples. The non-Aboriginal students learned about Aboriginal Peoples from school, powwows, and Aboriginal friends. The high school offered classes (Aboriginal Studies 10 and Social Studies) and extracurricular activities (Native Honour Night, school assemblies) to support students' learning about Aboriginal Peoples

In response to my question about how the students would rate the school's support for their learning about Aboriginal Peoples, one participant appreciated that the school showcased Aboriginal art and artifacts. Another participant did not like the repetitive nature of her learning about Aboriginal People; she contended that the teachers did not stress Aboriginal content as important to learn about. Still another participant pointed out that none of the school staff or administrators had informed the students that they could all enrol in Aboriginal Studies and noted that Aboriginal students considered it off-putting when non-Native students took the course.

I asked the students about racism in their school, and 13% considered Natives racist, 27% believed that racism did not exist in the school, 27% saw both Natives and non-Natives as racist, and 33% reported that Natives face racism.

Two of the participants, who are Aboriginal, explained that their Aboriginal Studies class had helped them to see themselves positively as Aboriginal Peoples. One said that learning about Aboriginal Peoples had taught her to view Indigenous People more positively. The last participant said that learning about Aboriginal People did not make a difference in the way that she viewed Aboriginals.

Two of the participants had decided to not take Aboriginal Studies. One preferred to take other classes to further her education outside high school, and the other suggested that, as a non-Native person, the other students would not welcome her in the classroom.

In the next chapter I discuss the major themes and results that I identified in chapter 4.

CHAPTER 5: DISCUSSION

The purpose of this chapter is to further analyze the results and findings that I discussed in the previous chapter. I continue to examine in more detail the results and emergent themes and categories related to the central research question. After having completed several extensive literature searches with numerous librarians on campus (including a librarian who specializes in Indigenous literature), I concluded that literature in this research area does not exist. Thus, this study addresses the gap in the literature. Additionally, I introduce new literature that has emerged and is relevant to the discussion.

In the survey that I administered, 15 of the non-Aboriginal participants identified themselves as having taken Aboriginal Studies 10. However, from the school principal I learned that no non-Aboriginal students took the class. In light of this information, I omitted these 15 individuals from the study.

In the interviews with the students and administrators, it became clear that the FNMI policy framework (Alberta Education, 2002b) was not implemented at the research site. This does not reflect poorly on the research site because the administrators welcomed this research. The senior administrator wanted to learn how to better support the school's Aboriginal students. This is not a unique situation because researchers have found similar results in schools across Canada (Blood, 2010; Kanu, 2005; Shaw, 2002). It is important to keep in mind that the title of the FNMI policy framework includes only *Aboriginal*, but the government aimed this framework at every student, regardless of ethnicity. This school's failure to follow the FNMI policy framework has had several implications for students regarding attitudes toward and knowledge about Aboriginal Peoples. I discuss these implications below.

When I asked the principal about the FNMI policy framework (Alberta Education, 2002b), he stated that its implementation was not a "high priority item" or a "major focus." The principal also explained, "We certainly spend a lot of time working with First Nations and our students here to try to make them successful in school." The findings from the interviews indicate that the school supports its Aboriginal students' learning on their Indigenous heritage (e.g., Aboriginal programming, nonacademic programs and support) a great deal. However, it was apparent during the interviews with the students and administrators that the school has overlooked something important: how to provide appropriate support for all of their students instead of only some. The school principal, for example, spoke about the support for Aboriginal students to learn about themselves, but he did not mention how the school was supporting all of its students to learn about Aboriginal Peoples. This dilemma is not unique. Schools across Canada are not implementing the mandated curriculum that integrates Aboriginal content into the core curriculum in systematic ways (Blood, 2010; Kanu, 2005; Shaw, 2002). I discuss the quantitative and qualitative data from my research in the next section.

Attitudes Towards Aboriginal Peoples

The results from the MANOVA analysis indicate that ethnicity and the Aboriginal Studies 10 class play a role in students' perceptions of Aboriginal Peoples specifically. Expectations for this data are unknown because researchers have not conducted quantitative and qualitative research studies in this area. Thus, I studied an area in which educational research is currently lacking. One possible explanation for these results is the attitude of the school administrators toward Aboriginal Peoples. They have decided not to implement the FNMI policy framework (Alberta Education, 2002b), which has affected the school atmosphere and the

attitudes toward Aboriginal Peoples. The anecdotal evidence that I collected from the qualitative data corroborates these quantitative findings. I discuss the qualitative findings below.

School Atmosphere for Aboriginal People

Students' Opinions on Being Educated on Aboriginal Content

The school's lack of support was evident in two areas. First, in spite of the Aboriginal content that the teachers in high school were teaching, the teachers and administrators did not stress the importance of learning this content, which has ramifications for student learning. In her interview Jessica revealed three important ideas: first, because of the manner of delivery of Aboriginal content in the classroom, students do not consider it important to learn or retain. These results reflect Shaw's (2002) findings. Although Shaw focused on teachers' rather than students' perspectives, she pointed out that provincial examinations dictate what teachers teach in the classroom. Aboriginal content does not appear on the provincial examination; thus some teachers will not teach it, and their students will not learn Aboriginal content.

Second, students believe that Aboriginal content will not be useful in their adult lives. For this reason, Jessica decided not to take Aboriginal Studies 10 because it "is not really going to help you later in life." E. L Steinhauer (2007) found similar results. In her study the school scheduled the Cree language classes at the same time as the core classes, and her participants contended that it was more important to take the core classes than the Cree language classes.

Third, the delivery of Aboriginal content in classrooms lacks variation; thus, students become disengaged from Aboriginal content. Because no other literature exists in this area, I will explain based on the students' interviews and the literature. Banks (1989) identified four approaches to the inclusion of perspectives in the classroom: (a) the contribution approach, in which the focus of the lesson is on the contributions of cultural groups; (b) the additive approach,

in which teachers occasionally add content and perspectives from other cultures, although lessons remain largely Eurocentric; (c) the transformational approach, in which teachers teach the lesson from multiple perspectives; and (d) the social action approach, which challenges students to take action for social change. According to the participants' experiences, the teachers at this research site largely use an additive approach; they are ill prepared to integrate Aboriginal perspectives into the core curriculum. Numerous studies support this theory (Blood, 2010; Kanu, 2005; Wiens, 2012; Zurzolo, 2006). Teachers require continuing workshops to learn how to integrate Aboriginal perspectives effectively, and preservice teachers also need to take courses at the university level on the subject.

Second, Nicole brought up a most interesting point during her interview. In Grade 12, she had never heard her teachers or school administrators inform the students that any student, regardless of ethnicity, could take Aboriginal programming (Blackfoot language, Aboriginal Studies, or Native art). Nicole assumed that non-Aboriginal students would not be welcome in an Aboriginal programming class when, in fact, the truth is the opposite. Nicole's fellow schoolmate and Aboriginal student Alisha stated, "I don't mind if a non-Native wants to come and learn [Aboriginal Studies 10]. . . . Everyone's welcome." The school's Aboriginal Studies teacher commented that non-Aboriginal students did not often enrol in Aboriginal Studies; however, every few years a non-Aboriginal student would do so because of Aboriginal friends who were taking the class. Other researchers have not found a lack of open invitations to all students to join Aboriginal programming classes. It is also important to keep in mind that not many schools in the Treaty 7 area offer Aboriginal courses (Alberta Education personnel, personal communication, Alberta Education First Nations, Métis and Inuit Education Division,

March, 13, 2010). As well, the administrators stated that the research site is the only school in the district that offers its students Aboriginal programming.

Perhaps if the school administrators and the Aboriginal Studies teacher were more encouraging, the number of non-Aboriginal students who take Aboriginal Studies or other Aboriginal programming would increase. Indeed, three other provinces and territories have taken different approaches to encourage students to enrol in Aboriginal programming. Saskatchewan Education allows student to take Native Studies 10-20-30 as a substitute for Social Studies 10-20-30 (see Appendix A). Alberta Education could do the same to encourage students of different ethnic backgrounds to take Aboriginal-programming classes. In the Northwest Territories and Nunavut it is mandatory for all students to take Northern Studies 10 to graduate from high school (see Appendix A). Making the course mandatory ensures that all students will learn the important content included in Aboriginal programming.

Students' Opinions on Racism at School

The lack of adherence to the FNMI policy framework (Alberta Education, 2002b) in the school has affected the issue of racism in the school. The survey revealed that the students in the school do not clearly understand racism. A survey question asked the students about racism, and they expressed several ideas: (a) 33% of the student population believed that Natives face racism, (b) 27% of the student population did not believe that racism exists in the school, (c) 27% of the student population believe that non-Natives are racist, and (d) 40% of the student population believe that Native students are racist. If the school staff addressed the issues of race and racism, these statistics might be different. Researchers have identified racism as a reason that visible-minority students are less likely to graduate from high school, but they have paid

little attention to the effects of racism on Indigenous students' school performance (Deyhle, 1995; Sixkiller Clarke, 1994; St. Denis, 2002; St. Denis et al., 1998).

Attitudes Towards Aboriginal Content and Learning About Aboriginal People in School

The absence of adherence to the FNMI policy framework (Alberta Education, 2002b) in the school has also affected the students' attitudes toward Aboriginal content. Aboriginal students' and non-Aboriginal students' view of Aboriginal content differ distinctly. Of the Aboriginal students whom I interviewed, 100% considered Aboriginal Studies a means of not only learning about themselves as Aboriginal Peoples, but also of helping them to develop strong and health identities as Aboriginal peoples. Lyle remarked, "Be proud that you are Aboriginal, and don't hide it." Prete's (2011) results were similar. One participant appreciated "the help [Aboriginal programming class] gave me in realizing who I am. That realization is something that makes me a strong person, and that is relevant to who I have shaped myself and [am] continually shaping in daily life" (p. 116).

However, the non-Aboriginal interviewees' attitudes toward Aboriginal content were mixed. The data reveal that one of the participants believed that learning about Aboriginal Peoples helped them to better understand them. Jessica explained, "You look at them with more of an understanding." However, the last participant alarmingly believed that what happened to Aboriginal Peoples in the past had no bearing on the current conditions that so frequently plague them. Nicole stated, "What's going on now, that lets me see Aboriginal Peoples in a positive or negative light, because I'm not really going to blame or praise them for something their ancestors did—or even mine." Watters' (2007) results were similar in her study that included Ontario high school graduates. She asked them what they had learned about Aboriginal Peoples in their social

studies experiences. Watters reported that her participants struggled with understanding how past historical events affect Aboriginal Peoples today. This too might also reflect the manner in which teachers teach this concept.

One of the aims of the FNMI policy framework (Alberta Education, 2002b) is to "increase and strengthen knowledge and understanding among all Albertans of FNMI governance, history, treaty and Aboriginal rights, lands, cultures and languages" (p. 10). FNMI history includes colonization. Colonization has had and will continue to have several implications for Aboriginal Peoples because they are in a perpetual state of colonization (Battiste, 1995; Smith, 1999; Sockbeson, 2011). The implementation of the FNMI policy framework in schools is one way of teaching all students about the devastating effects of colonization on Aboriginal Peoples.

Knowledge About Aboriginal Peoples

The results of the ANOVA indicate that whether students take or do not take Aboriginal Studies 10 does not affect their knowledge of Aboriginal Peoples. Exceptions to these data are also unknown because researchers have not conducted quantitative and qualitative studies in this area. Thus, I wanted to study an area in which educational research is currently lacking. One possible explanation for these results is the lack of adherence to the FNMI policy framework (Alberta Education, 2002b) in the school. The school administrators' decision not to implement the policy framework has limited the ability of students to become knowledgeable about the Aboriginal Peoples of Canada. Anecdotal evidence in the qualitative data was mixed compared to the evidence in the quantitative data. I discuss the qualitative findings below.

Concepts About Aboriginal People in Current Educational Approaches

Mandatory Integration of Aboriginal Perspectives Into the Core Curriculum

Alberta Education (2002b) designed the FNMI policy framework specifically to integrate Aboriginal perspectives into the core classes so that "all Albertans" learn about Aboriginal "governance, history, treaty and Aboriginal rights, lands, cultures and languages" (p. 10). The knowledge section of the survey was based on the "Our Words, Our Ways" guide that Alberta Education (2005a) developed to help teachers to learn how to integrate Aboriginal perspectives into their classroom teaching. Thus, the participants could potentially have had 11 to 13 years of learning about the concepts that the policy framework outlines. However, students in the integrated program scored roughly 50%. The interview participants revealed that social studies was the only core subject that included units on Aboriginal Peoples. Perhaps if the school had followed the FNMI policy framework and Aboriginal perspectives were integrated into all of the core classes, this percentage might have been higher. Furthermore, the interview participants identified colonization as the main concept that they were learning with regard to Aboriginal Peoples; their classes had not covered concepts on precolonization or modern colonization. It is clear from the quantitative and qualitative data from this study that the school is not using the integrated approach to meet the seven learning objectives outlined in the FNMI policy framework. I found no empirical research in this area.

Optional Aboriginal Studies

Alberta Education (2002b) specifically designed the FNMI policy framework for the core subjects and not for the Aboriginal Studies class. This might be one reason that Aboriginal Studies 10 did not make a difference in students' knowledge about Aboriginal Peoples. Although the Aboriginal Studies 10 students scored higher overall than the students who had not

taken this class, the score might have been higher had they taken Aboriginal Studies 10, 20, and 30. Combined, these classes cover topics such as origin and settlement patterns, Aboriginal worldviews, political and economic organization, Aboriginal symbolism and expression, conflict and cultural change among the Métis, treaties and cultural change, legislation, policies and cultural change, schooling and cultural change, Aboriginal rights and self-government, Aboriginal land claims, Aboriginal Peoples in Canadian society, and Aboriginal world issues (Alberta Education, 2002a). However, the school offers only Aboriginal Studies 10. Thus, the students' knowledge is limited to what they learn in the Aboriginal Studies 10 class.

Alberta Education (2002a) designed the Aboriginal Studies classes to teach students about "Aboriginal cultures within their region, Canada and the world" (p. 10). The three classes meet the objectives that Alberta Education (2002b) outlined in the FNMI policy framework. However, Aboriginal Studies 10 covers only the first four of the topics that I outlined above. It is clear from the students' interviews that their Aboriginal Studies 10 class focused on the "students' own unique context" and "Aboriginal cultures within their region" (Alberta Education (2002a, p, 10). The interview participants (Alisha and Lyle) revealed that they were learning about their Tribe and their Nation as well as about precolonization, colonization, and modern colonization in their class. Alisha pointed out that in her Aboriginal Studies class she was learning that Indigenous Peoples are dynamic peoples, and the students were "getting a more in-depth look into how us as People evolved and how we are still evolving."

Moreover, I administered the survey at the beginning of the school term rather than at the end. The students who had just enrolled in Aboriginal Studies 10 would not yet have benefited from taking an entire Aboriginal Studies class, which would affect their scores on the knowledge section of the survey. I discovered anecdotally that the students learned more about Aboriginal

Peoples from the Aboriginal Studies 10 class; however, the class does not cover all seven of the concepts in the FNMI policy framework (Alberta Education, 2002b). Unfortunately, I found no research in this area.

How Students Were Educated on Aboriginal Content

It is clear from the participants' interviews that Aboriginal and non-Aboriginal students learn about Aboriginal Peoples differently. The Aboriginal participants identified the following ways in which they learned about themselves: school, media, programs, grandparents, and personal experience. The non-Aboriginal participants identified school and Aboriginal friends. The school is comprised of roughly 30% Aboriginal students and 70% non-Aboriginal students. The chi-squares that I calculated (Tables 1 and 2) revealed that this school had a higher percentage of Aboriginal Peoples than that in the Albertan and Canadian population, which means that the non-Aboriginal students in this school might have had an advantage over other schools that do not have as high a population of Aboriginal students. Having a higher population of Aboriginal students in this school exposes more non-Aboriginal students to Aboriginal Peoples, and they possibly become friends. The non-Aboriginal interview participants claimed that these friendships helped them to learn more about Aboriginal Peoples. Nicole stated, "Most of the things I've learned about Sun Dance, Rain Dance, and all their different ceremonies has been from Native friends and stuff. I have a curiosity. And less the school." Two points of interest arise from these findings. First, non-Aboriginal students who attend a school with a high population of Aboriginal Peoples most likely learn the most about Aboriginal Peoples by befriending their fellow Aboriginal classmates. The second way in which they learn about Aboriginal Peoples would thus be through the school. Second, non-Aboriginal students who attend a school with a low population of Aboriginal Peoples most likely learn the most about

Aboriginal Peoples through their classes. Thus, through schools with a typical Albertan ethnic population is the first way that students learn about Aboriginal Peoples. These findings contradict those of Cornelius (1999), who found that students learned about Aboriginal Peoples first from the media.

Students' Opinion on Future Curriculum Change

Seventy-five percent of the interview participants reported that they preferred to learn about Aboriginal Peoples in a mandatory class. Lyle considered a mandatory class important to avoid the trivialization of Aboriginal content in the units in the core classes. He cautioned, "You might not get to learn a lot of it, but you'll learn some of it." Nicole thought that a mandatory class would be better for learning to allow the core subjects to include that particular subject matter: "I don't think that my math class needs to be about Aboriginal Studies." One of the interview participants believed that it would be more of an advantage to integrate Aboriginal content into the core curriculum because it was not important that they learn more about Aboriginal Peoples than other ethnicities. According to Jessica, "There are a lot of other cultures," and rather than focusing only on Aboriginal People, schools should "focus on other ones as well."

It is most interesting that all of the interview participants agreed that, if Alberta Education implemented a mandatory class on Aboriginal Peoples, they would prefer to take it in junior high school because they needed time in high school to prepare for their futures. They agreed that they were too young in elementary school to take Aboriginal Studies. As Jessica noted, "In elementary it's not going to stick." The participants did not consider Aboriginal content as important as the content of other subjects.

I will address several issues with these statements. First, in the FNMI policy framework Alberta Education (2002b) pointed out the following:

> The Review recognized that FNMI people are not special interest groups in Canada. They are unique constitutional and governance entities, whose place in Canada is unlike that of any other people because of their original occupancy of Canada, their treaty rights, and Section 35 of the Constitution Act, 1982, that recognizes and affirms the "existing aboriginal and treaty rights of the aboriginal peoples of Canada." (p. 2)

Although Alberta Education made this statement, the findings indicate that some students and teachers do not understand this. The Aboriginal Peoples of Canada are not just part of the different cultural groups in Canada; they are the original Peoples of Canada. Aboriginal People are unlike any other group of people in Canada because they have unique constitutional and governance rights. An interview participant commented that "there are lots of other cultures" in Canada, and for this reason she did not believe that Aboriginal Peoples should receive distinct attention. Had the school implemented the FNMI policy framework and the students learned these facts about Aboriginal People, perhaps teachers would be expected to deliver the FNMI Policy Framework and students would better understand the importance of learning about the original occupants of Canada.

Second, the public education system in Alberta has embraced the idea that Aboriginal content is not as important as the content of other subjects. Despite the fact that the Aboriginal interview participants believed that all students (regardless of ethnicity) should learn about Aboriginal Peoples, they too contended that Aboriginal classes are not as important as core-subject classes. They suggested that schools should offer mandatory Aboriginal classes in junior high school. Some educators believe that the provincial examinations drive what teachers teach in the classroom (Levinson, 2000; MacDonald, 2001; Popham, 2000; Volante, 2004; Wright, 2002). Shaw (2002) reported that Aboriginal content is not part of the provincial examinations;

thus, teachers forego Aboriginal content to teach the content that the examination will cover. According to these findings, provincial examinations are an obstacle to the inclusion of Aboriginal content in the classroom. Perhaps if the provincial examinations tested Aboriginal content as well, teachers would teach it; and administrators, staff, and students would consider the importance of knowing and understanding Aboriginal content.

Third, the interviews revealed a distinction between Canadian history and Aboriginal history. Jessica stated, "Basically, all of my social studies until this year has been learning about Canadian history, which, of course, involves Aboriginal Peoples." The participants reported that some of the subjects overlap; but, ultimately, they are separate courses. Aboriginal and Canadian history has been fragmented. The interviews reveal that teachers are teaching Aboriginal history as an antecedent of Canadian history; however, I challenge that Aboriginal history was actually a precursor of Canadian history. Aboriginal history is Canadian history. Aboriginal Peoples occupied the North American content first, then colonization occurred, and Canada formed as a result. After a comprehensive literature search, I found no empirical research in this area. The student interviewees also reported that what they have learned about Aboriginal Peoples began with colonization. Nicole stated, "It was mostly just the colonization aspect of it." Jessica added, "That's usually when we start [colonization], right. Because that is when everybody came over, and we don't know very much before that time [about Aboriginals]." Thus, students do not learn much about precolonization. Public schools must improve this area.

I will make two suggestions, using the participants' words. They result from the separation of Aboriginal and Canadian history and Jessica's comment that

> It depends on whether or not they would still teach most of the same content in social studies, because maybe one in elementary, one in junior high and one in high school.

> But, you know, if they are still teaching the same thing in social studies, there wouldn't really be a point to teaching it in social and another mandatory class.

Should a mandatory class on Aboriginal Studies be the direction in which Alberta Education proceeds, I believe that the social studies curriculum should be separate from the Aboriginal Studies class. They should complement one another, but still differ. Perhaps the social studies curriculum could focus on Canadian history and include units on Aboriginal Peoples and the Aboriginal Studies class on Aboriginal history, from the beginning, precolonization. Students would learn about separate topics in all of their subjects, but, most important, they would learn more about Aboriginal Peoples.

Last, although one of Alberta Education's learning objectives is to teach all students about Treaties, it is important that they fully understand the importance and significance of the Treaties. Alberta Education's (2002b) policy document does not identify Treaty people. It defines treaties as follows:

> Treaties are legal documents between government and a First Nations that confer rights and obligations on both parties. No two Treaties are identical but the western Treaties provide certain Treaty rights including, but not restricted to, entitlement to reserve lands and hunting fishing and trapping. To First Nations peoples, the Treaties are more than simply legal commitments. The Treaties are sacred documents made by the parties and sealed by a pipe ceremony. Prior to Confederation, Treaties in Canada were made between First Nations and the British Crown. Subsequent Treaties, including the western Treaties, were made with the Crown in right of Canada. (p. 33)

The Treaties were between the Crown and Aboriginal Peoples, but the signing of the Treaties not only affected these two parties; it also allowed non-Aboriginal Peoples to inhabit the special Treaty areas. Canada's population can all be considered Treaty people (Cardinal & Hildebrandt, 2000; Epp, 2008; Williamson, 2012), but they are expected to uphold the promises outlined in the Treaties in exchange for the right to live in Canada. Ewert-Bauer (2013) explained the expression "We are all Treaty people":

> A common misunderstanding amongst people is that the treaties were mere land transactions, undertaken and finalized over 100 years ago. But when the new comers entered into treaties, they entered into a covenant with First Nations people, which was made sacred by the smoking of the pipe. In doing so, it was understood that both parties were making an agreement, not only with one another, but also with the Creator. Thus, the covenant was an enduring one, which could only be broken by the Creator. . . . The treaties were to last as long as "the sun shines, the grass grows, and the rivers flow." So today, we—everyone—are responsible for honouring the treaties, not only as they were written, but also as they were orally negotiated.

Alberta Education has missed this important fact. This knowledge should be included in the policy framework (Alberta Education, 2002b), as well as in the curriculum. Students should be challenged to examine their responsibilities in terms of being Treaty persons. Other provinces in Canada have already made education on Treaties part of the curriculum. Saskatchewan Education has made it mandatory from kindergarten to Grade 12 since 2007 (Government of Saskatchewan, 2007), and Manitoba Education integrated Treaty education into the social studies kindergarten to Grade 12 curriculum in 2014 (Treaty Relations Commission of Manitoba, 2017). Treaty education can teach students about the misconceptions with regard to Treaty history and rights and foster better relations between Aboriginals and non-Aboriginals. Once again, I found no other research studies on Alberta Treaties.

The lack of support in the school for all students to learn about Aboriginal Peoples might be a reason that explains why the students' ethnicity and Aboriginal Studies 10 made a difference in their perceptions of Aboriginal Peoples and why Aboriginal Studies 10 did not make a difference in their knowledge about Aboriginal Peoples. The administrators in the school believe that Aboriginal content is important to Aboriginal Peoples, but not to everybody else. This attitude has trickled down from administrators to teachers and from teachers to students and might continue to do so from students to their future children.

Although the school administrators might be the reason that Aboriginal Studies 10 made a difference in the perceptions of Aboriginal Peoples but not in students' knowledge about Aboriginal Peoples, Alberta Education also shares in the problem. The FNMI policy framework (Alberta Education, 2002b) states, "Alberta Learning has primary responsibility for the implementation of the policy framework" (p. 10). Alberta Education has not enforced this policy framework in schools, nor has it expected accountability for enforcing it. Alberta Education has failed in its lack of direction and follow up to ensure that the school has implemented and is following the policy framework.

Alberta Education and the school also follow the pattern of colonization. The lack of support to ensure that all students learn about Aboriginal Peoples is a construct of colonization. When the colonizers arrived in the Americas, it was not a priority to learn about Aboriginal Peoples or to make it mandatory for all newcomers to learn about Aboriginal Peoples' ways of knowing, being, and doing. Rather, the priority was to change Aboriginal People into something that they were not (Bastien, 2004; Battiste & Barman, 1995; St. Denis & Hampton, 2002). Learning about Aboriginal Peoples was not important to any aspects of the colonizers' lives, and this pattern has continued. The school administrators understand the benefit of Aboriginal students learning about themselves but have yet to realize the possible benefit to all Canadians of learning about Aboriginal Peoples.

Alisha and Lyle both believed that Aboriginal Studies 10 helped them to view themselves positively as Aboriginal Peoples as well as to build and maintain a healthy identity as Aboriginals. Not only have Aboriginal programs benefited the school's Aboriginal student population, but they will also benefit non-Aboriginal students. Embracing the essence of the

FNMI policy framework (Alberta Education, 2002b) can create a generation of Canadians who are more knowledgeable about Aboriginal Peoples and view them more positively.

Summary of Findings

Fifteen major findings emerged from this research:

1. The school is not meeting the seven learning objectives in the FNMI policy framework (Alberta Education, 2002b) with regard to the mandated integration of Aboriginal perspectives into the core curriculum.
2. Aboriginal Studies 10 does not meet all seven objectives.
3. Students believe that Aboriginal content will not help them in their adult lives outside of high school.
4. The school staff are not stressing to the students that it is important to learn and retain Aboriginal content.
5. The content on Aboriginal Peoples lacks variety and has resulted in students' belief that learning about Aboriginal Peoples is not interesting.
6. Not all students (regardless of ethnicity) know that they can take Aboriginal Studies 10.
7. Racism is not very well understood in the school.
8. Because the school has a high population of Aboriginal students, the students learn the most about Aboriginal Peoples from their Aboriginal friends. Therefore, students learn about Aboriginal Peoples through schools, which is the second most common way of doing so.
9. Students viewed Aboriginal history and Canadian history as being separate subjects.

10. Colonization is the most common concept that students learn about Aboriginal People, and precolonization and modern colonization concepts receive little or no attention.
11. The administrators, teachers, and students in the school do not understand that Aboriginal Peoples are not a special-interest group; rather, their constitutional and governance rights make them unique in Canada.
12. Students do not make a connection between Aboriginal People's past (colonization) and current circumstances.
13. The administrators, teachers, and students lack an understanding of the significance of the signing of the Treaties and their role with regard to Treaty people.
14. Students' ethnicity influences their perceptions of Aboriginal Peoples.
15. Aboriginal Studies 10 influences students' perceptions of Aboriginal Peoples.
16. Aboriginal Studies 10 helps Indigenous students to develop positive identities as Aboriginal Peoples.

Chapter Summary

In this chapter I discussed the effects and implications of the school's failure to implement the FNMI policy framework (Alberta Education, 2002b) for all students. The quantitative findings show that the students' ethnicity and Aboriginal Studies 10 have made a difference in their perceptions of Aboriginal Peoples. The qualitative data verified the quantitative findings. Teachers and administrators have not stressed the importance of learning Aboriginal content. The interview participants revealed that (a) the teachers are delivering Aboriginal content in the classroom in a manner that fails to make the students understand that the content is important to learn and retain; (b) the students do not believe that Aboriginal

content will be helpful in their adult lives; (c) the delivery of Aboriginal content in classrooms each year lacks variety, and students have become disengaged from the Aboriginal content; and (d) the teachers and administrators have not informed the students that any student, regardless of ethnicity, can enrol in Aboriginal programming (Blackfoot language, Aboriginal Studies, or Native art).

The administrators, teachers, and students in the school do not clearly understand the concept of racism. Twenty-seven percent of the student population denied the existence of racism in the school, whereas 40% of the student population contended that Aboriginal students are racist.

The absence of the FNMI policy framework (Alberta Education, 2002b) in the school has also influenced the students' attitudes toward Aboriginal content. All (100%) of the Aboriginal students whom I interviewed reported that Aboriginal Studies helped them to develop strong and health identities as Aboriginal peoples. The non-Aboriginal interview participants had mixed feelings about learning about Aboriginal Peoples. One participant suggested that learning about Aboriginal Peoples helped [her] to better understand Aboriginal Peoples, and another participant believed that what had happened to Aboriginal Peoples in the past had no bearing on society today.

The quantitative findings also show that Aboriginal Studies 10 did not make a difference in students' knowledge and understanding of Aboriginal Peoples. However, the findings from the qualitative data were mixed. The integration of Aboriginal perspectives into the core curriculum might have increased students' knowledge about Aboriginal Peoples. Social Studies is the only core class in which they learned about the concepts of colonization. The quantitative and qualitative data show that the school has not used an integrated approach to meet the seven

learning objectives of the FNMI policy framework (Alberta Education, 2002b). Although the students in Aboriginal Studies 10 learned about precolonization and colonization, the course did not meet all seven learning objectives. However, Aboriginal Studies 10, 20 and 30 combined do meet these objectives. Thus the students might have scored better on the knowledge section of the survey had they taken all three Aboriginal Studies classes.

Aboriginal students have multiple means of learning about their history, including school, media, programs, grandparents, and personal experience; the non-Aboriginal participants cited the school and Aboriginal friends as their main sources of learning about Aboriginal Peoples. From these findings we learn, first, that schools with high populations of Aboriginal students foster more student learning about Aboriginal Peoples first from Aboriginal friends and then from the school; and second, in schools with low populations of Aboriginal students, the schools themselves foster more student learning about Aboriginal Peoples.

For various reasons, three of the four of the interview participants preferred a mandatory class on Aboriginal Peoples, whereas only one participant preferred an integrated approach. However, all of the participants preferred a mandatory class at the junior high level. The interviews revealed that the students did not clearly understand that the Aboriginal Peoples of Canada are not special-interest groups, but are unique constitutional entities. All of the participants believed that other classes are more important than Aboriginal classes. A possible reason is that the provincial examinations do not include Aboriginal content. The interview participants made a distinction between the topics of Aboriginal and Canadian history rather than their being interdependent topics. In the FNMI policy framework, Alberta Education (2002b) has, unfortunately, overlooked the benefit of adding Treaty education to the curriculum.

The absence of the FNMI policy framework (Alberta Education, 2002b) means that the school does not fully support all students' learning about the policy's seven learning objectives. For this reason the students' ethnicity and Aboriginal Studies 10 made a difference in the students' perceptions of Aboriginal Peoples, and Aboriginal Studies 10 did not make a difference in their knowledge about Aboriginal Peoples. The school did not enforce the mandated FNMI policy framework; however, Alberta Education is responsible for ensuring that schools implement it. The disregard for Aboriginal content might be a result of colonization. Schools that follow the FNMI policy framework might create a generation of Canadian citizens who are knowledgeable about Aboriginal Peoples and view them positively.

In the next chapter I summarize the research study and present considerations for future policy and research.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

Researchers and educators believe that the implementation of a more culturally sensitive curriculum will increase the number of Aboriginal secondary graduates (Binda, 2001; Kanu, 2002; McAlpine, 2001). Thus, schools across Canada have designed different ways to implement a culturally sensitive curriculum. Two of the most popular approaches are (a) the integration of Aboriginal perspectives into the core curriculum (mandated in the FNMI policy framework; Alberta Education, 2002b) and (b) the optional classes Aboriginal Studies 10, 20 and 30. Because researchers have not studied the effectiveness of either approach, I sought to address this gap in the literature by determining the effectiveness of both approaches in helping students to learn about the Aboriginal Peoples of Canada.

The research question that guided this study is, "What are the perceived effects of the Alberta FNMI policy framework, as implemented in an urban high school?" Additionally, I was interested in learning about two other areas: (a) how these approaches affect student perceptions' of Aboriginal Peoples and (b) how knowledgeable students are as a result of either approach. The learning objectives outlined in the FNMI policy framework (Alberta Education, 2002b) determine how knowledgeable students are. It cites seven areas with regard to Aboriginal Peoples, "governance, history, treaty and Aboriginal rights, lands, cultures and languages," that "all students" (p. 10) must learn.

Overview of the Study

The Alberta Education Minister announced new changes to the Alberta curriculum (Alberta Government, 2014). Keeping this in mind, I wanted to examine current educational policies to identify where the government could make future improvements, if at all. In Alberta the education system is designed to learn about the Aboriginal Peoples of Canada through two

approaches, as I mentioned at the beginning of this chapter. I measured the effectiveness of these approaches against the learning objectives in the FNMI policy framework.

I invited students who had learned through either of these approaches to participate in a survey designed to determine their attitudes toward Aboriginal Peoples and how knowledgeable they were about the Aboriginal Peoples of Canada. The knowledge section was based on the document titled "Our Words, Our Ways" that Alberta Education (2005a) created to help teachers learn how to integrate Aboriginal perspectives into the core curriculum and the subject matter that they should teach.

The results of this study show (a) quantitatively, that ethnicity and whether students have taken Aboriginal Studies 10 influence their perceptions of Aboriginal Peoples; the qualitative findings confirm the quantitative results; and (b) quantitatively, that taking Aboriginal Studies does not make a difference in students' understanding of Aboriginal Peoples; the qualitative findings did not support the quantitative results. In the interviews the students reported that were learning mostly about their own Tribe and Nation in the Aboriginal Studies 10 class. Aboriginal Studies 10 was not designed to cover all seven of the learning objectives the FNMI policy framework (Alberta Education, 2002b), but, rather, some of the objectives based on the students' unique context.

From these results we learn two things: (a) It is important that students learn about Aboriginal Peoples to foster a more positive image of Aboriginal Peoples, and (b) Alberta Education's goal is for all students to learn about several areas (Aboriginal governance, history, treaty and Aboriginal rights, lands, cultures and languages) with regard to the Aboriginal Peoples of Canada. This research has shown that neither of Alberta Education's approaches is working. Thus, a new strategy is required. I make recommendations for change later in this chapter.

Conclusions

Both the quantitative and the qualitative data produced a number of salient findings in this study:

1. The integration of Aboriginal perspectives into the core curriculum: Alberta Education (2002b) designed the FNMI policy framework specifically to integrate Aboriginal perspectives into the core curriculum through seven objectives (governance, history, treaty and Aboriginal rights, lands, cultures and languages). However, I found that the majority of the students (who potentially could have had 11-13 years of this mandated curriculum) lacked knowledge in these seven areas. Thus, the integration approach to learning about Aboriginal Peoples is not effective and could benefit from change.
2. Optional Aboriginal Studies 10: Although Aboriginal Studies 10 students learned about the concepts of precolonization, colonization, and modern colonization in their class, they were not knowledgeable in the seven areas outlined in the policy framework (Alberta Education, 2002b). The class focused more on Aboriginal cultures within the students' regions and context. One class on Aboriginal Peoples is not enough to teach students all seven of the objectives. Thus, more than one Aboriginal class should be offered.
3. Lack of content variation: With regard to the integration of content on Aboriginal Peoples into the core classes, the tendency is to regurgitate the same content each year. Thus, the students did not consider these classes stimulating.

4. Who can take Aboriginal programming classes: Unfortunately, it is not well known that any student can enrol in Aboriginal programming (Aboriginal Studies 10). This might explain the low enrolment of non-Aboriginal students in these classes.
5. High Aboriginal population: The school had a high population of Aboriginal students, which was an advantage to the non-Aboriginal students. Their friendships with their fellow Aboriginal students were the main source of their learning on Aboriginal People; however, this was possible only if they asked their Aboriginal friends questions. Schools were the second most common source of this learning.
6. Aboriginal content: In the core classes the main concept that the students learned about Aboriginal People was colonization. Precolonization and modern colonization received little or no attention.
7. Original peoples of Canada: The students did not understand that Aboriginal Peoples are not a special-interest group; rather, they are unique because of their constitutional and governance rights in Canada. The government must pay special attention to ensuring that students learn about the Aboriginal Peoples of Canada in school.
8. Treaty education: Although Alberta Education's (2002b) objectives in the FNMI policy framework include treaties as a content area for students, the erred in identifying Treaty people. The document reports that the treaties were solely between Indigenous groups and the Crown and ignores the fact that all people in Canada can be considered Treaty people (Epp, 2008; Miller, 2009; Prager, 2003; Williamson, 2012). The personnel from Alberta Education, in the school district, and at the school failed to recognize that they are all Treaty people and have a responsibility to uphold

the signed Treaties. Treaty education should be included in the FNMI policy framework and the curriculum.

9. Students had learned the subjects of Aboriginal history and Canadian history as existing independently of one another. Learning Aboriginal and Canadian history in this manner fragments and displaces Aboriginal People in history, as though they exist only in the past. Students should have an understanding of how Aboriginal and Canadian history exist simultaneously.
10. Ramifications of colonization: The students also lacked an understanding of the consequences and effects that colonization had and continues to have on Aboriginal Peoples. Although Watters' (2007) results were similar in her study of post–high school graduates in Ontario, her work has not moved beyond her own research. Thus, there is still a need for the public to be aware of this finding. For my work to make a difference, I therefore plan to highlight this important knowledge in a journal article.
11. Perceptions of Aboriginal People according to ethnicity: The quantitative results show that ethnicity plays a role in the perceptions of Aboriginal Peoples. The students identified themselves as non-Aboriginal/non-ethnic minority, Aboriginal, or ethnic minority. The results tentatively indicate that the students entered high school with preconceived ideas about Aboriginal Peoples.
12. Perceptions of Aboriginal in Aboriginal Studies 10: The quantitative results show that Aboriginal Studies 10 plays a role in the perceptions of Aboriginal Peoples. The students had either participated in the integrated Aboriginal perspectives approach or taken/were taking Aboriginal Studies 10. The students who learned from either approach viewed Aboriginal Peoples differently.

Future Recommendations for Policy and Research

Based on the results of the study, I have formulated several recommendations for educational policy and future research.

Policy

On the basis of this research, I make several recommendations for future curriculum and policy changes in Alberta Education:

1. First, the MANOVA results indicate differences in the different ethnicities' perceptions of Aboriginal Peoples. As well, the survey results suggest that racism is not a concept that the students understand well. Thus I recommend that Alberta Education include an antiracist curriculum as part of the kindergarten to Grade 12 curricula to eliminate race biases and create a better school environment in which all Albertan students can learn.
2. Second, the MANOVA results also indicate Aboriginal Studies 10 made differences to the students' perceptions of Aboriginal Peoples. Thus I recommend that Alberta Education redesign the Social Studies curriculum to include all of the objectives from the Aboriginal Studies 10 program of studies. Grades 9 through 12 will be dispersed with units from the Aboriginal Studies course. Professional development already exists for the Social Studies curriculum and can be adjusted to include Aboriginal Studies 10 units.
3. Third, Alberta Premier Hancock and Alberta Education Minister Oberle announced that the Alberta curriculum would be redesigned to "include enhanced mandatory content for all Alberta students on the significance of residential schools and treaties"

(Alberta Government, 2014, para. 12). I therefore recommend that the curriculum focus on residential schools as a part of the Aboriginal-history learning objective.

4. Continuing from the previous recommendation, I recommend that Treaty relationships be included in the Treaty learning objective in the FNMI policy framework (Alberta Education, 2002b). The qualitative findings reveal that students do not understand who is considered Treaty people or the requirements order to live on Treaty lands. Students should graduate with a firm understanding of why these Treaties exist and the responsibilities that Treaty people must meet.
5. In learning about Aboriginal history, it is also important to understand how their history impacts Aboriginal Peoples currently and will affect them in the future. The research findings reveal that students struggle with this concept. Thus I recommend that the effects of colonization be included in the history objective in the FNMI policy framework (Alberta Education, 2002b).
6. Although the FNMI policy framework (Alberta Education, 2002b) has been in effect since 2002, research revealed that not many schools in Alberta have implemented it. I therefore recommend that Alberta Education reinforce this policy in all Alberta schools to increase the likelihood of their implementation of the policy framework. The Truth and Reconciliation Commission of Canada finished its final report, "Calls to Action," in 2015 to redress the legacy of residential schools and advance reconciliation in Canada. In reinforcing the FNMI policy framework, Alberta Education will take a step toward reconciliation with the Aboriginal Peoples of Canada.

Research

Based on the results of this study, I make several recommendations for future research:

1. I recommend that future researchers analyse the Aboriginal Studies program to determine whether the curriculum meets all seven objectives outlined in the FNMI policy framework (Alberta Education, 2002b) and the degree to which it meets all seven objectives.
2. I recommend that the 10-, 20-, and 30-level core curriculum be analysed to determine whether the learning objectives of each core class meet all seven objectives outlined in the FNMI policy framework (Alberta Education, 2002b) and the degree to which the program meets all seven objectives.
3. I recommend that this study be repeated with participants who have completed a full course of Aboriginal Studies 10 to determine whether the complete course aids in the understanding of the seven learning objectives outlined in the FNMI policy framework (Alberta Education, 2002b).
4. I recommend that this study be repeated with participants who have completed Aboriginal Studies 10, 20 and 30 to determine whether completion of the entire Aboriginal Studies program makes students more knowledgeable about the seven learning objectives outlined in the FNMI policy framework (Alberta Education, 2002b).

Final Reflections

In the midst of working on my dissertation, I awoke one morning to discover on my social media account that a friend had been missing for several weeks. Dismayed, I learned of the recovery strategies to find her. One was a missing person's report that was shared

electronically. The report included her picture, her name, her place of residence, the date on which she was last seen, and her identification as Aboriginal. The word *Aboriginal* disturbed me because in society today it means that it will be taken less seriously. I wanted everyone on my social media account to know that if I went missing, they should not bother to identify me as Aboriginal; rather, they should identify me as "a human being who deserves to be found." I am thankful that my friend was found later that afternoon.

Every day I am bombarded with news of violence against Indigenous Peoples. Police do not take the disappearances of Indigenous men, women, and children seriously until months after action should have taken place. The bodies of Indigenous Peoples are sometimes found in rivers, ditches, fields, and dumpsters. Court reporters claim justice for murdered Indigenous women, but justice is not always served. Indigenous youth worry that if they go missing, the police will not bother to look for them. The view of Indigenous Peoples as less than human seems to be rampant, and it is heartbreaking.

Being Indigenous affects every aspect of my life every day. Recently, I was a pedestrian when a car struck me. Ideally, I should have been concerned about recovering rather than how being Aboriginal would affect my ability to receive proper care. To the woman who hit me with her car and did not stop long enough to apologize, or see to it that my medical needs were taken care of. To the doctor who refused to examine me after being hit by a car, and having to wait nearly two weeks before a physician who would. To the chiropractor who sent a chill down my spine when he uttered, "I know what you are" and identified me as Indigenous, and then proceeded to take advantage of me. To the lawyer who asked me what "drugs" I was on and wanted a full report of where I got my drugs, who gave me the drugs, and how much drugs I was taking. Then report back to him so he could monitor my drug usage. This after he told me he

lost an Aboriginal client to street drugs and the dollar amount of money that he had invested in her case and would never recover. The list goes on. Maybe these incidents are purely coincidental and have absolutely nothing to do with the fact that I am Aboriginal. Maybe the woman who hit me would have reacted the same way, regardless of the ethnicity of the person she hit. Maybe the doctor was having a bad day, or even a busy day. Maybe the chiropractor likes to sometimes take advantage of his female patients, regardless of their ethnicity. And maybe the lawyer is demeaning to potential clients, who will not immediately sign a contract with him as soon as you come in the door.

After I got hit by that car, I worried about how I would be treated when people saw that I was Aboriginal, and an Aboriginal who needed to rely on others for my care. My previous experience has taught me that gaining access to health care would be difficult for me as an Aboriginal. Being hit by that car set off numerous incidents that have left me feeling powerless. I imagine this must be what it feels like for many Indigenous Peoples who rely on others for their care, whether it be medical or even the court system; in a society where we are treated less than human.

Several months after my accident, I still was not better and I began seeing a physiotherapist. She revealed to me that after being struck by that car, my body was in so much pain, that it tried to help me, by turning off some of my muscles so that I wouldn't feel the full extent of my pain. Normally these muscles will turn back on later. But because the extent of my injuries, my muscles wouldn't turn back on and was causing my body further harm. I needed help to turn these muscles back on so that I could heal.

While driving home from physiotherapy one day, I likened what was happening to the muscles in my body to our society. To speak metaphorically, everyone is born with the muscles

which allows them to fully feel, to care and to empathize. To care for the well-being of others regardless of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability. Somehow, society has allowed some of their muscles to be turned off, which does not allow them to fully feel, to fully care and to fully empathize. With these feeling muscles turned off, it would be easier for one to dehumanize another and not care. To the men who murdered my uncle. Did my uncle happen to be in the wrong place at the wrong time? Or did these men do this to him, because their feeling muscles were turned off and they did not view Indigenous lives as important as European descent?

I am reminded of the concept of blood memory: the memory of what happened to our ancestors that is in our blood. It makes me think about the settler Europeans and the blood memory that they carried. I recently read a published diary of a two Catholic missionary brothers who came from Brussels, Belgium in the 1800s.[2] They had an impoverished upbringing and ended up in a workhouse. They had two choices: They could become missionaries and travel across the world to preach their gospel to my People (the Bloods) or they could starve to death in Brussels. They chose the first option. I think about the many circumstances that caused the European settlers to leave their people and their land to travel to the Americas. I cannot help but think about how they dehumanized themselves in their own countries, and then they arrived in the Americas with this dehumanization in their blood. I believe that this dehumanization must have become part of their own blood memory, as well as a plague that infected us all and caused us to dehumanize one another. I wonder if this is how our feeling muscles were turned off.

During my journey of healing after my motor vehicle accident, I turned to a Reiki massage therapist who helped me, unlike deep-tissue massage therapists had done. She used

[2] Eggermont-Molenaar and Callens (2007).

many techniques with which I was unfamiliar. One was reminiscent of an Indigenous swing. While I lay on the table, the therapist would gently rock my body back and forth to help it to remember how to be whole and balanced and to remind it to heal and become whole again.

As a society how do we turn our feeling muscles back on? How do we remember to be whole again? Many physicians attempted to help me to begin to heal from my accident, and it is a journey that I am still undertaking. Similarly, in society we must learn to reactivate our feeling muscles. It will take time, but we will achieve it with the help of many individuals. I think of this research (and the future research of others) as a method of finding ways as a society to turn our feeling muscles back on and be made whole again. I hope that society will begin to fully feel, fully care, and fully empathize once again and, ultimately, become a society that respects one another, regardless of ethnicity or nationality.

In closing, I cite a salient quotation from Trevor Noah about racism on *The View* (Biscotti, McLoughlin, Jones, & Carter, 2017):

> This is the question I ask myself all the time. When are we going to start treating racism like a disease? That's my problem. When do we start treating racism like a disease? Because right now, think about it, if you look at an alcoholic, we go this person has a problem, and we treat you. . . . There was a time you would say, oh you're just a drunk. Now we say, you've got a problem. We need to help you. I think it's the same with racism. Racism is hereditary. It's passed down. You teach it to your children. It grows generation to generation, and you have to know that you can have it inside you, you're susceptible to it. But if we treat it like a disease we wouldn't shun people. I don't understand how we think it's going to change when we go 'You are a racist, get out of here.' But where do they go and why would they change? All you're doing is piling people into a group who then go, 'I guess we're all racists now,' and then it stops having the effect that you want. Do you want them to change or do you want to maintain a higher ground?

For this reason, I believe that it is important that school systems take an active role in arriving at a solution to this societal problem. Schools are sites of social production (Anastasiu, 2011; Arnon, Shamai, & Ilatov, 2008). The inclusion of a mandatory Aboriginal Studies course for all

Albertan students in the curriculum will help to exercise and strengthen our feeling muscles, which, as a society and as individuals, we are failing to do.

I saw many healthcare professionals on my journey of healing after my accident (family doctor, chiropractors, massage therapists, physiotherapists, orthopedic surgeon, radiologists, and technicians). I could not begin to become whole again without the help of every one of these individuals. They were all experts in their areas, but separately they could not help me to heal fully. Instead, their combined expertise made them more powerful and helped me to reactivate my damaged muscles and finally allow my body heal. Again, I believe that it is similar in society. Enrolling in classes antiracism or Aboriginal Studies classes is only one way that we can begin to reactivate our feeling muscles. However, it will require more than just enrolling in classes; we will require other areas of expertise to reactivate and strengthen our feeling muscles. Thoughtful engagement in these courses and involvement in other areas of expertise (to be revealed) will help us to reactivate these muscles and restore our humanity individually and in our country.

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APPENDIX A: CANADIAN HIGH SCHOOL DIPLOMA REQUIREMENTS BY PROVINCE AND TERRITORY

Table A1

Canadian Aboriginal Educational Initiatives by Province and Territory

Province or territory	Aboriginal perspectives in the core curriculum	Mandatory Aboriginal course
Alberta	Yes	No
British Columbia	Yes	No
Manitoba	Yes	No
Newfoundland and Labrador	Yes, developing in 2014/2015 school year	No
New Brunswick	No	No
North West Territories	No	Yes. Northern Studies 10
Nova Scotia	Yes	No
Nunavut	No	Yes. Northern Studies 10
Ontario	Yes	No
Prince Edward Island	No	No
Quebec	No	No
Saskatchewan	Yes	No
Yukon	No	No

Table A2

Alberta High School Diploma Requirements: 100 credits

Subject	Credits needed (minimum)	Courses needed (minimum)	Eligible courses
English	15	3 Must have: Eng. 30-1 or 30-2	English 10-1, 10-2, 20-1, 20-2, 30-1, & 30-2
Social Studies	15	3 Must have: S.S. 30-1 or 30-2	Social Studies 10-1, 10-2 20-1, 20-2 30-1, & 30-2
Math	10	2 Must have: 1 Grade 11 level class	Math 14, 24 10C, 10-3, 20-1, 20-2, 20-3, 30-1, 30-2, & Math 31
Science	10	2 Must have: 1 Grade 11 level class	Science 14, 24, Science 10. Biology 20, 30. Chemistry 20, 30. Physics 20, 30.
P.E.	3	1	P.E. 10 3 or 5 credits
Career & Life Management	3	1	CALM
CTS/Fine Arts/ 2nd Language/ PE 20/30	10	2	Locally developed/authorized courses in CTS, FA, Second language, knowledge and employment occupational or IOP occupational courses; knowledge and employment courses; registered appetencies programs courses
Grade 12 level	10	Combination of grade 12 classes to make up 10 credits	Any 2 courses at the 30 level other than English & Social Studies.

Source: http://www.education.alberta.ca/media/6719891/guidetoed2012.pdf
Aboriginal content courses offered in the Alberta Education curriculum: Aboriginal Studies: 10, 20, 30

Table A3

British Columbia High School Diploma Requirements: 80 credits

Subject	Credits needed	Courses needed	Eligible courses
Language Arts	12	Must have Language Arts: 10, 11 & 12.	
Social Studies	8	Must have Social Studies: 10, 11 or 12.	
Mathematics	8	Must have Mathematics: 10, 11 or 12.	
Science	8	Must have Science: 10, 11 or 12	
Physical Education	4	Must have Physical Education 10	
Fine Arts/Applied Skills	4	1	Fine Arts Applied Skills: 10, 11, 12
Planning 10	4	Must have Planning: 10	
Electives	28	7	Ministry-authorized courses
Graduation transitions	4	1	Personal health Community Connections Career and Life

Source: http://www.bced.gov.bc.ca/graduation/docs/ataglance.pdf
Aboriginal content courses offered in the B.C. Education curriculum:

1. B.C. First Nations Studies 12 (2006)
2. English 10 and 11 First Peoples - http://www.bced.gov.bc.ca/irp/pdfs/english_language_arts/2010efp1011.pdf
3. English 12 First Peoples

Board Authority authorized courses (BAA Courses). The following courses deal with Aboriginal content:

1. Area and Ethnic Studies (YAES 10, 11, 12)
2. Languages other than English (YLOE 10, 11, 12)
3. Parks and Recreation (YPR 10, 11, 12)
4. Are offered by boards of education or independent school authorities to respond to the local needs of the schools and their communities while allowing students choice and flexibility. Boards/authority authorize BAA courses according to the requirements of the Ministry of Education.

Table A4

Manitoba High School Diploma Requirements: 30 credits

Subject	Credit	Course needed	Eligible courses
Language Arts	4	Language Arts	
Mathematics	4	Mathematics	
Social Studies	3	Social Studies	
Physical Education/Health Education	4	Physical Education/Health Education	
Optional credits	13	Students must also earn 13 optional credits from Grade 9 to Grade 12. At least one optional credit must be at the Grade 11 level and at least two optional credits must be at the Grade 12 level.	Languages Science Social Studies Arts ICT Career Development Business and Marketing Industrial Art/Technology Education Technical Vocational Education

Source: http://www.edu.gov.mb.ca/k12/docs/parents/grad/grad_require.pdf

* Aboriginal content courses offered in the Manitoba Education curriculum

1. Grade 12 current topics in First Nations, Métis, and Inuit Studies: A foundation for implementation
2. K-12 Aboriginal Languages and Cultures

Table A5

Newfoundland and Labrador High School Diploma Requirements: 36 Credits

Subject	Credit	Required course
Language Arts	8	Core Language Arts Optional Language Arts
Mathematics	4	Mathematics
Science	4	Science
Social Studies	4	World Studies Canada Studies
Career Education	2	30 hours of community service
Fine Arts	2	Fine Arts
Physical Education	2	Physical Education
Other required credits	4	Enterprise Education, French, Religious Education, Technology, Family Studies
Any subject area	6	

Source: http://www.ed.gov.nl.ca/edu/k12/highschool/HighSchoolCertificationHandbook_2012.pdf
* Aboriginal content courses offered in the Newfoundland and Labrador Education curriculum: None

Table A6

New Brunswick High School Diploma Requirements: 20 credits

Subject	Credit	Required courses
English	3	English Grade 11, 12
Mathematics	1	Geometry and Applications in Mathematics or Applications in Mathematics
History	1	Modern History Grade 11
Science	1	Physics, Biology, Chemistry, Environmental Science, Robotics and Automated Technology 120, Automotive Electrical Systems 120, Micro Electronics 120, Introductory Electronics 110, Physical Geography 110
Fine Arts/Life Role Development	1	Visual Arts 110, 120, Music 111/2, 113, 120, 122, Fine Arts 110, Theatre Arts 120, Graphic Art and Design 110, Family Living 120, Co-op Ed 120, Career Explorations 110, Outdoor Pursuits 110 (regular course or Challenge for Credit with successful completion of Duke of Edinburgh's Award Young Canadians Challenge Silver or Gold level), Health and Phys Ed 120, Entrepreneurship 110, Reading Tutor 120
Elective credits	10	

Source: http://www.gnb.ca/0000/pol/e/316aa.pdf

* Aboriginal content courses offered in the New Brunswick Education curriculum: Native Studies 120 developed in 1994

Table A7

Nova Scotia High School Diploma Requirements: 18 Credits

Subject	Credit	Required course
English Language Arts	3	One at each grade level
Mathematics	2	From two different grade levels
Science	2	Science 10, and 1 other
Canadian History course	1	African Canadian Studies 11; Canadian History 11/Histoire du Canada; Études Acadiennes 11; Gaelic Studies 11; and Mi'kmaq Studies 10
Global Studies	1	Global Geography 12 or Global History 12
Physical Education	1	From Phys Ed 10, Physically Active Living 11, Dance 11, Phys Ed 11, Phys Ed 12, Dance 12
Fine Arts	1	Art, Dance, Drama
Other credits	2	Technology, Mathematics, or Science
Elective credits	5	

Source: http://csp.ednet.ns.ca/credits_graduation.shtml

* Aboriginal content courses offered in the Nova Scotia Education curriculum: Mi'kmaq Studies 10

Table A8

North West Territories High School Diploma Requirements: 100 credits

Course	Credits	Details
English or Français	15	10 level – 5 credits 11 level – 5 credits 12 level – 5 credits
Social Studies	10	10 level – 5 credits 11 level – 5 credits
Mathematics	10	10 level – 5 credits 11 level – 5 credits
Science	10	10 level – 5 credits 11 level – 5 credits
CALM 20	3	
Community Service	1	25 documented hours of unpaid service
Physical Education	3	At the Grade 10 level
Northern Studies 10	3	
Career & Technology Studies	5	At any level
Fine Arts	3	At any level
Career & Program Plan	1	
Additional Grade 12 credits	10	In any course areas at the 30 level-in addition to required language arts
Elective credits	26	At any level and in any course areas
Total # of credits	100	

Source: http://www.new-ece.ece.gov.nt.ca/files/Early-Childhood/handbook/Section5-SeniorHighApprovedCreditsandCourses-August2012.pdf

* Aboriginal content courses offered in the North West Territories Education curriculum: To respect the worldview and language of the land of the Aboriginal people, the Department of Education, Culture, and Employment created two curricula: Dene Kede and Inuuqatigit.

Language courses:
http://www.ece.gov.nt.ca/fr/early-childhood-and-school-services/school-services/curriculum-k-12/aboriginal-languages#inuuqatigiit

1. Dene Kede – K-9
2. Inuuqatigit – K-12. Inuuqatigiit is a curriculum that focuses on the enhancement and enrichment of Inuit culture, heritage, and language. Students learn about Inuit history, traditions, knowledge, values, and beliefs. Inuuqatigiit is based on the philosophy and value system of the Inuit.
3. Northern Studies 10 – Pilot in 2012/2013 school year

Table A9

Nunavut High School Diploma Requirements: 100 Credits

Nunavut follows the Alberta Education High School Requirements

Subject	Credit	Required course
Aulajaaqtut (Wellness/Social History) strand	7	Aulajaaqtut Physical Education
Iqqaqqaukkaringniq (innovation and technology) strand	25	Mathematics Science Career and Technology Studies or Nunavut Early Apprenticeship Training
Nunavusiutit (history, heritage, environment, global and national role) strand	13	Social Studies Northern Studies
Uqausilirinq (communication) strand	18	English Fine Arts
Additional credits at the Grade 12 level	10	
Total specified credits	73	
Additional unspecified course credits	27	
Total minimum credit requirements	100	

Source: http://www.cmec.ca/docs/2008-09-transfer-guide-nu.pdf

* Aboriginal content courses offered in the Nunavut Education curriculum:

1. Northern Studies 15
2. Inuit Language
3. Inuktitut 10 – 11 – 12
4. Aulajaaqtut 10 – 11 – 12

Table A10

Ontario High School Diploma Requirements: 30 Credits

Subject	Credit	Required course
English	4	1 credit per grade
Mathematics	3	1 credit in grade 11 or 12
Science	2	
Canadian History	1	
Canadian Geography	1	
Arts	1	
Health and Physical Education	1	
French as a Second Language	1	
Career Studies	0.5	
Civics	0.5	
Group 1	1	Additional credit in English, or French as a second language,** or a Native language, or a classical or an international language, or social sciences and the humanities, or Canadian and world studies, or guidance and career education, or cooperative education***
Group 2	1	Additional credit in health and physical education, or the arts, or business studies, or French as a second language,** or cooperative education***
Group 3	1	Additional credit in science (Grade 11 or 12), or technological education, or French as a second language,** or computer studies, or cooperative education***
Optional credits	12	
40 hours of community involvement		
Provincial literacy requirement		

Source: http://www.edu.gov.on.ca/extra/eng/ppm/graduate.html

*Aboriginal content courses offered in the Ontario Education curriculum:

1. Native Languages, Levels 1, 2, 3, 4, and 5
2. Native Studies
   a. Expressing Aboriginal Cultures, Grade 9
   b. Aboriginal Peoples in Canada, Grade 10
   c. English: Contemporary Aboriginal Voices, Grade 11, University Preparation
   d. Current Aboriginal Issues in Canada, Grade 11, University/College Preparation
   e. Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, College Preparation
   f. English: Contemporary Aboriginal Voices, Grade 11, College Preparation
   g. Aboriginal Beliefs, Values, and Aspirations in Contemporary Society, Grade 11, Workplace Preparation

h. English: Contemporary Aboriginal Voices, Grade 11, Workplace Preparation
i. Aboriginal Governance: Emerging Directions, Grade 12, University/College Preparation
j. Issues of Indigenous Peoples in a Global Context, Grade 12, University/College Preparation

Table A11

Prince Edward Island High School

Diploma Requirements: 20 Credits

Subject	Credit
Grade 12 level	5
Language Arts/French	4
Mathematics	2
Sciences	2
Social Studies	2

Source: http://www.gov.pe.ca/photos/original/eecd_Srpos12-13.pdf
*Aboriginal content courses offered in the Prince Edward Island Education curriculum: None

Table A12

Quebec High School Diploma Requirements: 54 credits

The Ministry of Education will grant a high school diploma to a student who has fulfilled the following requirements:

- 54 credits in Sec. IV and Sec. V
- 20 of these credits must be at the Sec. V level

Of these credits, the following courses are compulsory:

Subject	Credit
Sec. V English	6
Sec. V French (second language)	4
Sec. IV History of Quebec & Canada	4
Sec. IV Math	6
Sec. IV Physical Science	6

Source: http://westwood.lbpsb.qc.ca/Guidance/GradRequirements11.pdf

*Aboriginal content courses offered in the Quebec Education curriculum: None

Table A13

Saskatchewan High School Diploma Requirements: 57 Courses

Subject	Credit	Required course
Grade 10 standing	8	English Language Arts A 10 and B 10 Social Studies 10 or History 10 or Native Studies 10 Mathematics 10 3 level 10 or higher electives
Grade 11 standing	16	English Language Arts 20 Mathematics 20
Grade 12 standing	24	English Language Arts A 30 and B 30 Social Studies 30 or History 30 or Native Studies 30 Science at grade 11 or 12 level Social Science at grade 11 or 12 level 2 credits at the arts education and practical and applied arts health/physical education at the 10, 20 or 30 level
Elective courses	9	Required Areas of Study, the practical and applied arts, language courses, and locally developed courses. In addition, students may acquire one credit for an out-of-school personal learning initiative

Source: http://www.education.gov.sk.ca/faq-diploma

*Aboriginal content courses offered in the Saskatchewan Education curriculum:

1. Native Studies 10-20-30
2. Aboriginal Languages 10-20-30
3. Nēhiyawēwin 10-20-30

Table A14

Yukon High School Diploma Requirements: 80 Credits

Yukon follows the British Columbia Program of Studies.

Subject	Credits needed	Courses needed	Eligible courses
Language Arts	12	Must have Language Arts: 10, 11 & 12.	
Social Studies	8	Must have Social Studies: 10, 11 or 12.	
Mathematics	8	Must have Mathematics: 10, 11 or 12.	
Science	8	Must have Science: 10, 11 or 12	
Physical Education	4	Must have Physical Education 10	
Fine Arts/Applied Skills	4	1	Fine Arts Applied Skills: 10, 11, 12.
Planning 10	4	Must have Planning: 10	
Electives	28	7	Ministry-authorized courses
Graduation transitions	4	1	Personal Health Community Connections Career and Life

Source: http://www.education.gov.yk.ca/psb/graduation.html
*Aboriginal content courses offered in the Yukon Education curriculum:
Aboriginal content courses:

1. Aboriginal Languages K-12 in specific schools
2. B.C. First Nations Studies 12 (2006)
3. English 10 and 11 First Peoples (http://www.bced.gov.bc.ca/irp/pdfs/english_language_arts/2010efp1011.pdf)
4. English 12 First Peoples

Board Authority authorized courses (BAA Courses). The following courses deal with Aboriginal content:

1. Area and Ethnic Studies (YAES 10, 11, 12)
2. Languages other than English (YLOE 10, 11, 12)
3. Parks and Recreation (YPR 10, 11, 12)

APPENDIX B: INVITATION AND INTRODUCTORY LETTER

A: INVITATION AND INTRODUCTORY LETTER TO PRINCIPAL

Dear <Principal>,

My name is Tiffany Prete. I am a graduate student in the Department of Educational Policy Studies at the University of Alberta. As a graduate student, I am required to conduct a research study as the final requirement for my Doctoral degree in Indigenous Peoples Education. The purpose of this letter is to invite your school to participate in a research study entitled Indigenizing the Nation. The purpose of this study is to explore which educational practice (integrated Aboriginal perspectives within the core curriculum vs. Aboriginal studies class) makes the most significant difference to student understanding of Aboriginal Peoples. This study may shine light on whether one of these educational practices is more efficient at teaching about the Indigenous Peoples of Canada. It is important to discover an efficient educational practice, as it may help to increase Aboriginal student success that currently lags behind non-Aboriginal student success. It is my hopes that this research study will inform policy makers who are currently reforming Alberta Education to include enhanced mandatory content on Aboriginal People's history and treaty rights in the kindergarten to grade 12 curriculum. Findings from this study will be used mainly for my dissertation, and the results will also be used in academic conferences and publications.

I would like to commend you, your school is one of the only high schools in southern Alberta to offer both Aboriginal Studies and Blackfoot classes. It is because of this reason that I would like to engage in research at your school. With your permission, I would like to carry out this study with two of your teachers and several of their pupils. I want to make it clear, that in participating in this research I will do my best to depict your school in the best light possible. You will be kept updated during the research process and have a chance to read through my documents and approve them before publication.

Attached to this letter is a consent form. This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more details about something mentioned here, or information not included here, please contact me.

During this study, informed and written consent will be obtained from all participants before interviews and surveys begin. Six participants (two teachers and two of each of their pupils) will be invited to be a part of an interview (approximately 60 minutes for teachers and 45 minutes for students). Additional students of the teachers will be asked to participate in a survey (approximately 20 minutes) that will take place twice during the semester (once at the beginning and once at the end). I will be asking participants for permission to audio-record and take notes during the interviews. In all cases, the interpretations of the emerging themes from the interviews will be shared for confirmation by the participants who provided us with the data. In other words, the participants will have a chance to read through brief summaries of our understandings and make additions and deletions to these before the information is analyzed and synthesized in preparation for our report writing.

Given the nature of the study, I do not anticipate any risks to the participants. I am interested in learning about the teacher and student perceptions of learning about Aboriginal Peoples through different educational practices that are employed at your school. You have the right to withdraw from this study at any time without penalty. Every effort will be made to provide anonymity and confidentiality through the use of pseudonyms and the deletion of any identifying information. While conducting the study, all notes and audio recordings will be kept secured in a password-protected computer and all documents in a locked safe. Only I will have access to these items. All notes, audio-recorded interviews, and transcriptions will be destroyed after 5 years.

You will be provided with feedback on the progress of the research during the course of the study. At the completion of my data analysis, you will have a chance to read through my documents and have final approval on what is said about your school. You will have the power to make any changes that you see fit. I anticipate this research study taking place between your September 2015 - January 2016 school semester. The results of this research will be used for publication and presentations to scholarly groups of policy makers.

If you are willing to accept this invitation and would like to participate in the study, I would ask you to please read and sign the attached consent form and return it to me in the stamped self-addressed envelope. When I receive the written consent form, I will call you at your work telephone number to confirm an appropriate time to meet and conduct the study.

Should you have any questions or require further information, please do not hesitate to contact me at: Tiffany Prete (Tel. 587-220-9875; email: tbevans@ualberta.ca) or my supervisor Dr. Evelyn Steinhauer (Tel. 780-492-3691; email: evelyn@ualberta.ca).

Sincerely,

Tiffany Prete
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B: INVITATION AND INTRODUCTORY LETTER TO TEACHER PARTICIPANTS

Dear <Teacher>,

My name is Tiffany Prete. I am a graduate student in the Department of Educational Policy Studies at the University of Alberta. As a graduate student, I am required to conduct a research study as the final requirement for my Doctoral degree in Indigenous Peoples Education. My thesis research study is entitled Indigenizing the Nation. I am inviting you to be a part of this study where you will have an opportunity to share your reflection, ideas, stories and experiences on this topic.

In this study I will explore which educational practice (integrated Aboriginal perspectives within the core curriculum vs. Aboriginal studies class) makes the most significant difference to student understanding of Aboriginal Peoples. This study may shine light on whether one of these educational practices is more efficient at teaching about the Indigenous Peoples of Canada. It is important to discover an efficient educational practice, as it may help to increase Aboriginal student success that currently lags behind non-Aboriginal student success.

I will be conducting one-on-one interviews; I am seeking two teachers who teach either Aboriginal Studies or a core curriculum course that is integrated with Aboriginal perspectives to be a part of the study. Additionally, I would like observe your classroom while you teach (you will let me know the number of times I can visit, or not at all) and share your lesson plans with me (if you do not want to share lesson plans you may alternatively use a teacher's journal to share with me).

I would also like to further this research by having your students be a part of the study. For students who wish to participate, they can participate in either a survey, interview or both. I would like to conduct two 20 minute surveys (at the beginning and end of the year) and one 45 minute interview your students.

The plan for this research has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension, Augustana, Campus Saint-Jean Research Ethics Board (EEASJ REB) at the University of Alberta. Standards for the Protection of Human Research Participants can be found at http://www.ualberta.ca/~unisecr/policy/sec66.html. For questions regarding participant rights and ethical conduct of research, contact the Chair of the EEASJ REB at (780) 492-3751.

Participation in this study is completely voluntary, and will occur during school hours. If you participate in an interview I will strive to protect your confidentiality. Your name will be replaced with a pseudonym in all documents that will be a part of the study. All data collected will be kept secure in a password-protected computer and will not be accessible to anyone but me. This data will be destroyed after five years (as required by the University of Alberta).You can withdraw from the study at any time prior to the end of the interview by simply requesting that data you provided not be included in the data analyses. You will have many opportunities to withdraw from this study for any reason; however, once you have signed your 'data transcript release form' your ability to withdraw will be limited. If you wish further information regarding the study, or want to exercise the right to withdraw from the study, please let me know orally or

in writing. I may be reached at tbevans@ualberta.ca or give me a call at 587-220-9875. You can also ask for further information or exercise your right to withdraw from the study by contacting my supervisor, Dr. Evelyn Steinhauer, by email at evelyn@ualberta.ca or by phone at 780-492-3691.

If you are interested in participating, I would be very happy to speak to with you in more detail about this research study by phone or in person. I look forward to hearing from you.

Sincerely,

Tiffany Prete
PhD. Candidate
University of Alberta
Educational Policy Studies

C: INVITATION AND INTRODUCTORY LETTER TO STUDENT PARTICIPANTS

Dear Student/Guardian of Student,

My name is Tiffany Prete. I am a graduate student in the Department of Educational Policy Studies at the University of Alberta. As a graduate student, I am required to conduct a research study as the final requirement for my Doctoral degree in Indigenous Peoples Education. My thesis research study is entitled Indigenizing the Nation. I am inviting you/your child to be a part of this study where you/your child will have an opportunity to share your/their reflection, ideas, stories and experiences on this topic.

In this study I will explore which educational practice (integrated Aboriginal perspectives within the core curriculum vs. Aboriginal studies class) makes the most significant difference to student understanding of Aboriginal Peoples. This study may shine light on whether one of these educational practices is more efficient at teaching about the Indigenous Peoples of Canada. It is important to discover an efficient educational practice, as it may help to increase Aboriginal student success that currently lags behind non-Aboriginal student success.

I will be conducting surveys and one-on-one interviews; I am seeking current students who are attending a class of either <Teacher A> or <Teacher B>. Students who participate in the study will receive a gift certificate.

The plan for this research has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension, Augustana, Campus Saint-Jean Research Ethics Board (EEASJ REB) at the University of Alberta. Standards for the Protection of Human Research Participants can be found at http://www.ualberta.ca/~unisecr/policy/sec66.html. For questions regarding participant rights and ethical conduct of research, contact the Chair of the EEASJ REB at (780) 492-3751.

Participation in this study is completely voluntary, and will occur during school hours. If you participate in an interview I will strive to protect your confidentiality. Your name will be replaced with a pseudonym in all documents that will be a part of the study. All data collected will be kept secure in a password-protected computer and will not be accessible to anyone but me. This data will be destroyed after five years (as required by the University of Alberta).You can withdraw from the study at any time prior to the end of the interview by simply requesting that data you provided not be included in the data analyses. You will have many opportunities to withdraw from this study for any reason; however, once you have signed your 'data transcript release form' your ability to withdraw will be limited. If you wish further information regarding the study, or want to exercise the right to withdraw from the study, please let me know orally or in writing. I may be reached at tbevans@ualberta.ca or give me a call at 587-220-9875. You can also ask for further information or exercise your right to withdraw from the study by contacting my supervisor, Dr. Evelyn Steinhauer, by email at evelyn@ualberta.ca or by phone at 780-492-3691.

If you are interested in participating, please sign the attached consent form. I look forward to hearing from you.

Sincerely,

Tiffany Prete
PhD. Candidate
University of Alberta
Educational Policy Studies

APPENDIX C: LETTER OF CONSENT

A: LETTER OF CONSENT FOR SCHOOL PRINCIPAL

Your signature on this from indicates that you have understood to your satisfaction the information regarding participation of your school in the Indigenizing the Nation research project and agree. In no way does this waive your legal rights nor release the researchers or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Principal Researchers: Tiffany Prete (Tel. 587-220-9875: email: tbevans@ualberta.ca) or her supervisor Dr. Evelyn Steinhauer (Tel. 780-492-3691; email: evelyn@ualberta.ca).

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension and Augustana Research Ethics Board (EEA REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of the research, contact the Chair of the EEA REB at (780) 492-3751. A copy of this consent from will be given to you to keep for your records and reference.

Statement of Consent

Participant's Name:

_____

School Name:

_____

Work Telephone: _____ Home Telephone: _____

Email: _____

_____ No, I do not choose to participate in the Indigenizing the Nation research study.

_____ Yes, I agree to participate in the Indigenizing the Nation research study, including the following (please check those you consent to):

	Questionnaire
	Interview
	Classroom observations
	Teacher's Journal

Participant's Signature _____ Date: _____

B: LETTER OF CONSENT FOR TEACHER PARTICIPANTS

Title: Indigenizing the School Community

Investigator: Tiffany Prete, Ph.D. Candidate, (587) 220-9875

Purpose of Research: In this study I will explore which educational practice (integrated Aboriginal perspectives within the core curriculum vs. Aboriginal studies class) makes the most significant difference to student understanding of Aboriginal Peoples. It is important to discover an efficient educational practice, as it may help to increase Aboriginal student success that currently lags behind non-Aboriginal student success. Your participation will require an interview lasting approximately one hour, plus a possibility of a follow up interview lasting approximately 30 minutes. In addition to the interview, I would like to observe your classroom (you will set the number of times I can or cannot be present in your classroom), and access to your lesson plans or the use of a teacher's journal. As well, I will ask your students to be a part of the study. Your students may choose to participate in two surveys, an interview or both. Participation in this study is voluntary and participants may withdraw from the study at any time.

The data collected in this study will be stored for a minimum of five years in the Department of Educational Policy Studies (as required by University of Alberta guidelines), and will not allow for identification of any individual. Based upon the above-mentioned precautions, there are no foreseeable risks in this study.

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension, Augustana, and Campus Saint-Jean Research Ethics Board (EEASJ REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, please contact the chair of the EEASJ REB at (780) 492 -3751.

I understand that:

1) All of my data will be kept confidential, and will be secured in a locked place where only the researcher has access to it.

2) My identity will not be disclosed, a pseudonym will be used for my name.

3) I can withdraw from this study at any time, all my personal information will be returned to me.

4) I will have a chance to review the final document made from the interview.

5) If I have any questions about the research study I can contact the researcher, Tiffany at (587) 220-9875, or her supervisor Dr. Evelyn Steinhauer at (780) 492-3691.

6) This research will be used mainly for the researcher's dissertation, and that the results will also be used in academic conferences and publications.

Please sign the consent form below if you would like to participate in this study.

Statement of Consent

I (please print your name) _____, agree to participate in this study, *Indigenizing the School Community*.

I agree to: (please check the box that you agree to participate in)

- Participate in a sixty minute interview, with a possibility of an additional 30 minute interview
- Have the interview electronically audio taped for transcription.
- Allow classroom observations by the researcher.
- Allow the researcher access to my lesson plans, or
- Allow the researcher to view my teacher's journal that they will provide me with.
- Allow my students to be a part of this research study.

My signature below indicated that I understand the participation guidelines in this study and that I had an opportunity to have my questions answered by the principal investigator.

_____ _____

Name of Participant (Please Print) Signature of Participant

_____ _____

Name of Principal Investigator (Please Print) Signature of Principal Investigator

Date: _____

Please note: A copy of this consent will be left with you, and a copy will be taken by the principal investigator.

C: LETTER OF CONSENT FOR STUDENT PARTICIPANTS

Title: Indigenizing the School Community

Investigator: Tiffany Prete, Ph.D. Candidate, (587) 220-9875

Purpose of Research: In this study I will explore which educational practice (integrated Aboriginal perspectives within the core curriculum vs. Aboriginal studies class) makes the most significant difference to student understanding of Aboriginal Peoples. It is important to discover an efficient educational practice, as it may help to increase Aboriginal student success that currently lags behind non-Aboriginal student success. Students may participate in the survey portion or interview portion or both. Students who participate in the survey will be asked to take two surveys (one at the beginning and end of the semester) lasting approximately 20 minutes. The interviews will be conducted near the end of the semester and should take approximately 45 minutes. Participation is voluntary and participants may withdraw from the study at any time.

The data collected in this study will be stored for a minimum of five years in the Department of Educational Policy Studies (as required by University of Alberta guidelines), and will not allow for identification of any individual. Based upon the above-mentioned precautions, there are no foreseeable risks in this study.

The plan for this study has been reviewed for its adherence to ethical guidelines and approved by the Faculties of Education, Extension, Augustana, and Campus Saint-Jean Research Ethics Board (EEASJ REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, please contact the chair of the EEASJ REB at (780) 492 -3751.

I understand that:

1) All of my data will be kept confidential, and will be secured in a locked place where only the researcher has access to it.

2) My identity will not be disclosed, a pseudonym will be used for my name.

3) I can withdraw from this study at any time, all my personal information will be returned to me.

4) I will have a chance to review the final document made from the interview.

5) If I have any questions about the research study I can contact the researcher, Tiffany at (587) 220-9875, or her supervisor Dr. Evelyn Steinhauer at (780) 492-3691.

6) This research will be used mainly for the researcher's dissertation, and that the results will also be used in academic conferences and publications.

Please sign the consent form below if you would like to participate in this study.

Statement of Consent

I (please print your name) _____, agree to participate in this study, Indigenizing the School Community.

I agree to: (please check the box that you agree to participate in)

- Participate in 2 20-minute surveys
- Participate in 1 45-minute interview.
- Have the interview electronically audio taped for transcription.

My signature below indicates that I understand the participation guidelines in this study and that I had an opportunity to have my questions answered by the principal investigator.

_____	_____
Name of Participant (Please Print)	Signature of Participant
_____	_____
Name of Guardian (Please Print)	Signature of Guardian
_____	_____
Name of Principal Investigator (Please Print)	Signature of Principal Investigator

Date: _____

Please note: A copy of this consent will be left with you, and a copy will be taken by the principal investigator.

Additional Question (Please check if this is applicable to you):

□ I have taken an Aboriginal Studies course in the past.

APPENDIX D: SAMPLE SURVEY QUESTIONS

SURVEY - INDIGENIZING THE SCHOOL COMMUNITY

SECTION 1: DESCRIPTION OF THE INTERVIEWEE

Circle the answers that best fits you, for questions 1 - 4.

1. Gender
   1) Male 2) Female

2. Age
   1) 15 2) 16 3)17 4) 18 5) 19

3. Grade
   1) 9 2) 10 3) 11 4) 12

4. What country are you a citizen of?
   1) Canada 2) United States 3) Other

Check all that apply, for question 5 - 12.

5. What racial/cultural groups attend your school. Check all that apply
   - □ White
   - □ Chinese
   - □ South Asian (East Indian, Sri Lankan, etc.)
   - □ Black
   - □ Filipino
   - □ Latin American
   - □ Southeast Asian (Vietnamese, Cambodian, etc)
   - □ Arab
   - □ West Asian (Iranian, Afghan, etc)
   - □ Japanese
   - □ Korean
   - □ Aboriginal (First Nations, Métis, Inuit)
   - □ Other
   - □ Don't know

6. What racial/cultural group do you belong do. Check all that apply
   - □ White
   - □ Chinese
   - □ South Asian (East Indian, Sri Lankan, etc.)
   - □ Black
   - □ Filipino
   - □ Latin American
   - □ Southeast Asian (Vietnamese, Cambodian, etc)

- □ Arab
- □ West Asian (Iranian, Afghan, etc)
- □ Japanese
- □ Korean
- □ Aboriginal (First Nations, Métis, Inuit)
- □ Other
- □ Don't know

7. What is your primary language?
   - □ English
   - □ French
   - □ Cantonese
   - □ Mandarin
   - □ Italian
   - □ German
   - □ Punjabi
   - □ Spanish
   - □ Polish
   - □ Portuguese
   - □ Arabic
   - □ Tagalog
   - □ Blackfoot
   - □ Other
   - □ Don't know

8. What are your secondary languages?
   - □ English
   - □ French
   - □ Cantonese
   - □ Mandarin
   - □ Italian
   - □ German
   - □ Punjabi
   - □ Spanish
   - □ Polish
   - □ Portuguese
   - □ Arabic
   - □ Tagalog
   - □ Blackfoot
   - □ Other
   - □ Don't know

9. What country were you born in?
   - □ Canada
   - □ United States
   - □ United Kingdom

- □ Germany
- □ Italy
- □ Poland
- □ China, People's Republic of
- □ Hong Kong
- □ India
- □ Philippines
- □ Viet Nam
- □ Other
- □ Don't Know

10. What country was your mother born in?
    - □ Canada
    - □ United States
    - □ United Kingdom
    - □ Germany
    - □ Italy
    - □ Poland
    - □ China, People's Republic of
    - □ Hong Kong
    - □ India
    - □ Philippines
    - □ Viet Nam
    - □ Other
    - □ Don't Know

11. What country was your father born in?
    - □ Canada
    - □ United States
    - □ United Kingdom
    - □ Germany
    - □ Italy
    - □ Poland
    - □ China, People's Republic of
    - □ Hong Kong
    - □ India
    - □ Philippines
    - □ Viet Nam
    - □ Other
    - □ Don't Know

12. As far as you know, what ancestry does your friends claim (check all that apply).
    - □ White
    - □ Chinese
    - □ South Asian (East Indian, Sri Lankan, etc.)
    - □ Black

- □ Filipino
- □ Latin American
- □ Southeast Asian (Vietnamese, Cambodian, etc)
- □ Arab
- □ West Asian (Iranian, Afghan, etc)
- □ Japanese
- □ Korean
- □ Aboriginal (First Nations, Métis, Inuit)
- □ Other
- □ Don't know

SECTION 2: ATTITUDES REGARDING ABORIGINAL PEOPLES

Select the best answer for the following questions (questions 1-4).

1. How often do you feel uncomfortable or out of place in your school because of your ethnicity, culture, race, skin colour, language, accent or religion.
   - □ all of the time
   - □ most of the time
   - □ some of the time
   - □ rarely
   - □ never
   - □ don't know

2. For which reason(s) do you feel uncomfortable or out of place? Was it because of:
   - □ your ethnicity or culture
   - □ your race or skin colour
   - □ your language or accent
   - □ your religion
   - □ don't know
   - □ Not applicable

3. How often do you feel uncomfortable or out of place in your school because of different ethnicities, culture, race, skin colour, language, accent or the religions around you?
   - □ all of the time
   - □ most of the time
   - □ some of the time
   - □ rarely
   - □ never
   - □ don't know

4. For which reason(s) do you feel uncomfortable or out of place because of the people around you? was it because of:
   - □ school mates ethnicity or culture
   - □ school mates race or skin colour
   - □ school mates language or accent

- □ school mates religion
- □ don't know
- □ Not applicable

5. Using a scale of 1 to 5, where 1 is not at all and 5 is very present, do you feel that racism exists in your school?
   - □ 1–not at all
   - □ 2
   - □ 3
   - □ 4
   - □ 5–very present
   - □ Don't know

6. Check all that apply, what ethnicities in your school do you feel experience racism?
   - □ White
   - □ Chinese
   - □ South Asian (East Indian, Sri Lankan, etc.)
   - □ Black
   - □ Filipino
   - □ Latin American
   - □ Southeast Asian (Vietnamese, Cambodian, etc)
   - □ Arab
   - □ West Asian (Iranian, Afghan, etc)
   - □ Japanese
   - □ Korean
   - □ Aboriginal (First Nations, Métis, Inuit)
   - □ Other
   - □ Don't know

To what extent are you comfortable with the following statements regarding Aboriginal Peoples? Please use a scale from 1 to 5 where '5' means you are very comfortable and '1' means you are not very comfortable.

7. Someone with an Aboriginal background moved next door to me
   - □ 1-not very comfortable
   - □ 2
   - □ 3
   - □ 4
   - □ 5- very comfortable
   - □ Don't know

8. working with someone who is Aboriginal
   - □ 1-not very comfortable
   - □ 2
   - □ 3
   - □ 4

- □ 5- very comfortable
- □ Don't know

9. dating someone who is Aboriginal
   - □ 1-not very comfortable
   - □ 2
   - □ 3
   - □ 4
   - □ 5- very comfortable
   - □ Don't know

10. Having Aboriginal friends
    - □ 1-not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5- very comfortable
    - □ Don't know

11. My best friend is dating an Aboriginal person
    - □ 1-not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5- very comfortable
    - □ Don't know

12. I like having Aboriginal Peoples in my school
    - □ 1-not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5- very comfortable
    - □ Don't know

13. I like learning about Aboriginal Peoples during my classwork
    - □ 1–not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5–very comfortable
    - □ Don't know

14. Aboriginal People are an important part of Canadian history
    - □ 1–not very comfortable
    - □ 2

- □ 3
- □ 4
- □ 5–very comfortable
- □ Don't know

15. Aboriginal People are an important part of Canadian Society
    - □ 1–not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5–very comfortable
    - □ Don't know

16. Aboriginal People are contributing members of society (i.e. work force)
    - □ 1–not very comfortable
    - □ 2
    - □ 3
    - □ 4
    - □ 5–very comfortable
    - □ Don't know

SECTION 3: KNOWLEDGE OF INDIGENOUS PEOPLES

Multiple Choice: Choose the best answer.

1. Population of Indigenous Peoples in Canada today
    A) 10 Thousand
    B) 1.4 Million
    C) 50 Thousand
    D) 80 Thousand

2. What treaty area do you live in?
    A) Treaty 7
    B) Treaty 6
    C) Treaty 4
    D) Treaty 5

3. What group of Aboriginal Peoples do you live directly next to?
    A) Stony
    B) Bloods
    C) Blackfoot
    D) Cree

4. The group of Aboriginal Peoples you live next to are
    A) Inuit
    B) Métis

C) First Nations
D) non-status

5. How many treaty's did the government sign with Aboriginal Peoples today?
   A) 12
   B) 11
   C) 10
   D) 7

6. First Nations refers to a People who are:
   A) Aboriginal
   B) Inuit
   C) Métis
   D) Indian

7. Métis refers to a People who are:
   A) Mixed ancestry of First Nations and European blood
   B) Mixed ancestry of Inuit and European blood
   C) Mixed ancestry of Aboriginal and European blood
   D) Métis People do not exist

8. Status Indian refers to a People who are:
   A) Registered with their treaty band
   B) Registered with the Indian Register
   C) Status Indians do not exist
   D) Registered with the Provincial Government

9. Treaty Indian refers to a People who are:
   A) Registered with the Indian Register
   B) Registered with their treaty band
   C) Registered with the Provincial Government
   D) Treaty Indians do not exist

True or False: Circle the best answer.

10. All Aboriginal People are First Nations
    True False

11. All First Nations are Aboriginal Peoples
    True False

12. All Aboriginal Peoples live on reserves
    True False

13. The Indian Act is an act that Aboriginal Peoples wrote
    True False

14. Aboriginal Peoples are the descendants of the original inhabitants of North America
    True False

APPENDIX E: INTERVIEW GUIDE

A: INTERVIEW GUIDE FOR TEACHERS

Part A: Demographic Information

1. Tell me about your education background. Where did you go to school, what did you major in?
2. How long have you been teaching?
3. What is the demographics of the school that you teach in?
4. Did you grow up with Aboriginal People?
5. What experiences have you had with Aboriginal Peoples?
6. What experiences have you had teaching Aboriginal Peoples?

Part B: Integrating Aboriginal Perspectives

1. How would you describe/define "Aboriginal perspectives?"
2. How do you feel with regards to integrating Aboriginal perspectives into your teaching?
3. What are your thoughts on delivering Aboriginal perspectives to your students (being a mixed population of Aboriginal and non-Aboriginal?)
4. How do you integrate Aboriginal perspectives into your classroom?
5. What sources do you use to help you to teach Aboriginal perspectives in your classroom?
6. How do your students respond to integrating this view into their leaning?
7. What do you find works?
8. What do you find that doesn't work?
9. The way that the subject is mandated, do you think it is an efficient/effective means of teaching Aboriginal perspectives? How effective do you think integrating aboriginal perspectives is as a tool is for students to learn about Aboriginal Peoples?
10. If you could change the curriculum, what do you think could more effectively teach about Aboriginal perspectives if you were not limited by current restraints in the classroom?
11. What has prepared you to teach Aboriginal Perspectives in your classroom?

12. What do you think the benefits are of integrating Aboriginal perspectives into the curriculum is?

13. Is there anything else that you would like to add?

B: INTERVIEW GUIDE FOR STUDENT PARTICIPANTS

Part A: Demographic Information

1. Can you tell me the name of the class that you are taking?

2. What made you want to take this class?

3. Was the class interesting to you? why or why not

Part B: Integrating Information

1. Do you feel that your overall knowledge of Aboriginal People has increased since taking this class?

2. What did you like the most about your class in regards to Aboriginal content?

3. What did you like the least about your class in regards to Aboriginal content?

4. What are you views on Aboriginal Peoples?

5. Is that the way you viewed Aboriginal Peoples before you took the class?

6. Can you tell me some of the things that you learned about Aboriginal Peoples through your class?

7. What was the most interesting thing you learned about Aboriginal People?

8. Do you feel like you you've learned about Aboriginal Peoples through the class that you took?