

EVALUATION OF THE  
ANISHINAABE CHILD AND FAMILY SERVICES  
TRAINING PROGRAM

FINAL REPORT  
JANUARY 17, 1989

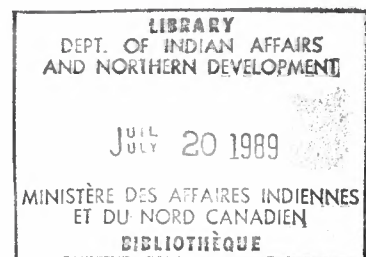
PRAIRIE RESEARCH ASSOCIATES (PRA) INC.  
WINNIPEG, MANITOBA

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WINNIPEG, MANITOBA**





Your file    Votre référence

Our file    Notre référence

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MEMBERS OF THE DEPARTMENTAL AUDIT  
AND EVALUATION COMMITTEE

Re: Evaluation of the Anishinaabe Child and Family Services  
(ACFS) Training Program

Attached for your review is the evaluation of the above-noted training program. The evaluation was undertaken to assess the results achieved by this initiative and to provide guidance on the implementation of similar programs in the future, including successful elements to incorporate and problems to avoid. Interviews were conducted with participants (graduates and drop-outs), Elders, Regional Management Committee members, instructors and program administrators.

Background: Since 1983, the ACFS agency has provided training for child and family service workers in conjunction with recognized post-secondary institutions. An interim evaluation was conducted in 1985, at which time the training was provided by the Saskatchewan Indian Federated College (SIFC). Since September 1987, the training has been provided by the University of Brandon. The total spent on the program from fiscal years 1985/86 through 1988/89 was \$1,052,357. The budget for the program in 1989/90 is \$92,379.

Findings:

- to date, there have been 10 graduates of the program and an additional 23 persons are currently enrolled;
- the cost of the training is reasonable compared with alternative training programs;
- the program's structure was viewed as effective;
- the involvement of elders and Indian instructors provides greater cultural relevance and understanding of the communities and people served;
- a high level of commitment at the community level (chiefs, councils, elders) is necessary in designing and providing successful training programs, and

.../2



- the SIFC program had the advantages of extensive cultural content, relevant information and material, a comfortable teaching style, a support group, low attrition rates and the applicability of credits toward a degree.

Recommendations: The report provides recommendations aimed at both the agency and the department respectively:

- ACFS:
  - develop specific objectives for its training program;
  - select and maintain a long-term relationship with one post-secondary institution;
  - enter into discussions with Brandon University to increase the involvement of elders and employ Indian instructors; and
  - make training a requirement for employment at the ACFS agency and set deadlines for the completion of training of current employees.
- INAC:
  - include the following elements in the design of similar future training programs:
    - community input into content and delivery;
    - use of elders and Indian instructors;
    - delivery at the local level, integrated into trainees' working schedules;
    - use of practical, relevant and accessible information and course materials; and
    - utilization of simple language and a "question and answer" approach in instruction.



Alan Winberg  
Director  
Evaluation Directorate  
Room 1950

c.c. Susan Williams, Director General, Social Development

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## EXECUTIVE SUMMARY

### Introduction

This is the final evaluation of the Anishinaabe Child and Family Services Training Program (ACFS). An interim appraisal was done in 1985 and to complete this process, Indian and Northern Affairs Canada (INAC) contracted with Prairie Research Associates (PRA) Inc. to conduct the final evaluation.

The research involved:

- A review of background documents and student files;
- Interviews and meetings with elders, members of the Regional Management Committee, instructors/administrators from the Saskatchewan Indian Federated College (SIFC) and Brandon University, and program administrators at the Agency as well as personnel from the INAC regional office.
- Interviews with students of SIFC and Brandon University, including those who attended one or both training programs, graduates, and people who withdrew and did not complete the training;
- A review of comparable programs.

The questions which have been addressed in this evaluation include the following:

- What results have been achieved by the program?
- Do these results indicate that the program met its objectives?
- How do the results of the training program compare with the results of similar training programs?
- Has the program been cost-effective?
- Can the results of this program inform the management of the Social Development program?
- Are there more cost-effective means of delivering the training?

The focus of this evaluation is on outcome of the training program. The evaluation questions have been viewed in the context of the development and implementation of the training program and its effectiveness in relation to the stated objectives of the Agency. Measures of success can be attributed to the existence of a community-based service, staffed with workers who have the ability to provide culturally relevant social services to band members.

## Main Findings

Objectives: no specific objectives have been developed for the training program. However, the objectives identified by respondents are consistent with the aims articulated by the Agency. All students and most administrators and elders were of the opinion that the SIFC program was more effective in meeting their objectives.

Results: ACFS has 14 trained workers out of approximately 20 workers (including supervisors). Eight of the trained workers graduated from the SIFC program and six are currently being, or have been trained, but have not graduated.

SIFC Program: with SIFC, the attrition rate was lower than with many of the other similar programs studied. The abrupt discontinuation of providing the program through SIFC was found detrimental to those students who had almost completed their certificate.

Cultural Relevance: the SIFC program provided the students with a greater understanding of their communities and the people they are serving. The importance of the involvement of elders and Native instructors was emphasized as was the preference for training to be delivered at the community level.

Structure of the Program: the structure of the program (1 week out of every 4) was seen as effective by all students.

Cost-effectiveness: on the basis of funds for tuition and other institutional costs, the SIFC and Brandon programs do not appear to be more costly than those offered at other post secondary institutions.

Lessons for the future: in designing and providing educational/training programs in the area, the involvement of the community (chiefs and council, elders, etc.) is an important factor to ensure that the program is successful and that there is a high level of commitment at the community level. The experience of ACFS with the training program (especially SIFC) is a valuable resource for the development of future programs, not only for the Anishinaabe but for Native agencies in other jurisdictions.

Advantages of the SIFC program: the relevance of the information and material covered by the program, the extensive cultural content in the program (cultural camp, use of elders, Native instructors), the structure of the course and methods of teaching which created a cooperative atmosphere, the non-intimidating classroom, the avoidance of lectures, the use of a simple language, the involvement of students in selecting instructors, the establishment of a support group to discuss problems and the possibility of using credits towards a degree (accreditation) were mentioned as major advantages of the SIFC program.

Alternatives: the review of comparable programs suggests that at present there seems to be no other more cost-effective means of delivering the type of training that would meet the special requirements of the ACFS Agency.

## Recommendations

### ACFS

To ensure that the training provided to the Anishinaabe Child and Family Services workers meets the special requirements of the Agency to effectively deliver its social services, it is recommended that:

1. ACFS develop specific objectives and a strategy for its training program to ensure that it focuses on the type of training required to meet Agency needs and priorities in the short- and long-term;
2. ACFS implement its training strategy by selecting a university or college with which they can negotiate to provide suitable training and maintain that relationship on a long-term basis in order to avoid a loss of students' credit hours upon transfer, which may discourage students;
3. (Given the importance of the involvement of elders and the effectiveness of having Native instructors and using small groups), ACFS discuss with Brandon University the possibility of increasing the use of these elements in the current structure of the program;
4. Training be made a requirement for ACFS employment in order to motivate employees to obtain training and ensure that Agency personnel are appropriately trained to do their jobs. ACFS should establish deadlines for completion of courses.

### INAC

The handling of a variety of serious and difficult problems in the area of social services requires that a sufficient number of Native community workers be trained in methods which will be effective to solve these problems in their communities. With this training program, the Anishinaabe have begun to develop a post-secondary system that is seen as being both successful and credible. It is therefore recommended to INAC that:

1. The program designed by SIFC in co-operation with ACFS provide a model for future programs in terms of method of delivery and cultural content. The design of any future programs should include elements such as:
  - the involvement of the communities in the content and delivery of the program;



- the use of elders and Native instructors;
  - the delivery of training at the community level;
  - the integration of training within the working schedule (one week out of four);
  - the use of practical and relevant information and material including the province's legislation pertaining to child welfare;
  - the use of a "question and answer" approach to teaching;
  - the use of simple language in instruction; and
  - access to resource materials.
2. In designing future training programs, objectives for the training program provided to the Agency workers should be developed in relation to the Agency's short- and long-term priorities and objectives.

## SOMMAIRE EXECUTIF

### Introduction

Ceci constitue l'évaluation finale du Anishinaabe Child and Family Services Training Program (ACFS), (Programme de Formation pour les Services à l'Enfance et à la Famille Anishinaabe (SEFA)). Une appréciation intérimaire a été faite en 1985 et afin de finaliser ce processus, le Ministère des Affaires Indiennes et du Nord Canada (MAINC) a engagé Prairie Research Associates pour mener cette évaluation finale.

#### Recherche occasionnée:

- Une révision des documents d'appui et des dossiers d'étudiants;
- Entrevues et réunions avec les aînés, membres du Comité de Direction Régionale, éducateurs/administrateurs du Saskatchewan Indian Federated College (SIFC), (Collège Fédéré des Indiens de la Saskatchewan (CFIS)), et l'Université Brandon, et administrateurs du programme à l'Agence ainsi que le personnel du bureau régional du MAINC (INAC);
- Entrevues avec des étudiants au CFIS (SIFC) et à l'Université Brandon, incluant ceux qui ont assisté soit à un ou aux deux programmes de formation, les gradués, et aussi ceux qui se sont retirés et qui n'ont pas complété l'entraînement;
- Une révision de programmes comparables.

Les questions qui ont été abordées dans cette évaluation sont englobées dans les remarques suivantes:

- Quels résultats ont été obtenus du programme?
- Est-ce que ces résultats indiquent que le programme a rencontré ses objectifs?
- Comment les résultats du programme de formation se comparent-ils avec les résultats de programmes d'entraînement semblables?
- Est-ce que le programme fut rentable?
- Est-ce que les résultats de ce programme peuvent renseigner l'administration du programme du Développement Social?
- Y-a-t-il des moyens plus rentables d'entreprendre cette formation?

Cette évaluation est concentrée sur l'aboutissement du programme de formation. Les questions d'évaluation ont été envisagées dans le contexte du développement et de la réalisation du programme de formation ainsi que pour son efficacité en relation avec les objectifs de l'Agence.

Un certain succès peut être attribué à l'existence d'un service, fondé sur la communauté, pourvu d'un personnel qui a la compétence de fournir des services sociaux aux membres de la bande qui tiennent compte des éléments culturels pertinents.

### Constatations Principales

Objectifs: aucun objectif précis n'a été développé pour le programme de formation. Cependant, les objectifs identifiés par les personnes interrogées sont compatibles avec les buts exprimés par l'Agence. Tous les étudiants et la plupart des administrateurs et des aînés étaient d'avis que le programme du CFIS (SIFC) rencontrait le mieux leurs objectifs.

Résultats: comprenant les surveillants, 14 des 20 travailleurs au SEFA (ACFS) sont diplômés. Huit des travailleurs qualifiés sont des gradués du programme du CFIS (SIFC) et six reçoivent présentement ou ont reçu leur formation mais n'ont pas gradué.

Programme CFIS (SIFC): le taux d'abandon du programme CFIS (SIFC) était moindre que celui de plusieurs autres programmes semblables étudiés. On a trouvé que l'arrêt soudain de pourvoir le programme par l'entremise du CFIS (SIFC) était nuisible aux étudiants qui achevaient les exigences pour leur certificat.

Rapport culturel: le programme au CFIS (SIFC) a fourni aux étudiants une meilleure compréhension de leurs communautés et des gens qu'ils desservent. On a porté une importance particulière sur l'implication des aînés et des éducateurs indigènes ainsi que sur la préférence pour une formation transmise au niveau de la communauté.

Structure du programme: tous les étudiants étaient d'accord que la structure du programme, une semaine à chaque quatre semaines, était efficace.

Rentabilité: en ce qui a trait aux fonds pour les frais d'inscriptions et autres coûts institutionnels, les programmes du CFIS (SIFC) et de l'Université Brandon, ne semblent pas être plus coûteux que ceux offerts par d'autres institutions post-secondaires.

Leçons pour l'avenir: dans la conception et l'approvisionnement de programmes éducatifs/de formation de cette nature, l'implication de la communauté (chefs et conseils, aînés, etc.) est un facteur très important pour s'assurer que le programme aura du succès et qu'il y aura un taux élevé d'implication au niveau de la communauté. L'expérience du SEFA (ACFS) en rapport avec le programme de formation (particulièrement celui du CFIS (SIFC) est une ressource précieuse en ce qui concerne le développement de programmes ultérieurs, et ceci non seulement pour les Anishinaabe mais aussi pour d'autres agences indiennes sous d'autres juridictions.

Les avantages du programme du CFIS (SIFC): la pertinence de l'information et de la matière couverte par le programme, le vaste contenu culturel du programme (camp culturel, l'implication des aînés, éducateurs indigènes), la structure des cours et les méthodes d'enseignement créent une atmosphère de coopération, une salle de classe non intimidante, le fait que les cours, genres magistraux, sont évités, l'usage d'un langage élémentaire, l'implication des étudiants dans le choix des éducateurs, la création d'un groupe d'appui pour discuter de problèmes et de la possibilité d'utiliser des crédits envers leur degré (accréditation), tous ces points furent mentionnés comme étant des avantages majeurs du programme CFIS (SIFC).

Solutions de rechange: la révision de programmes semblables suggère que, présentement, il n'existe aucun autre moyen qui soit plus rentable pour transmettre le genre de formation qui rencontrerait les exigences particulières de l'Agence SEFA (ACFS).

### Recommandations

#### SEFA (ACFS)

Afin de s'assurer que la formation des travailleurs du Anishinaabe Child and Family Services (Services à l'Enfance et à la Famille Anishinaabe) rencontre les exigences particulières de l'Agence pour transmettre ses services sociaux d'une façon efficace, il est recommandé que:

1. SEFA (ACFS) développe des objectifs spécifiques et une stratégie pour son programme de formation afin de s'assurer que la formation fournie rencontre les exigences et les priorités à courte- et longue-échéance de l'Agence;
2. SEFA (ACFS) donne suite à sa stratégie de formation en sélectionnant une université ou un collège avec qui SEFA (ACFS) pourra négocier afin d'offrir une formation convenable et pourra aussi maintenir une relation à long terme et du fait même, évitera la perte de crédits-heures pour les étudiants lorsqu'ils changeront d'institution - ceci s'avère souvent une source de découragement pour les étudiants;
3. (Etant donné l'importance de l'implication des aînés et de l'efficacité d'avoir des éducateurs indigènes ainsi que l'usage de petits groupes), SEFA (ACFS) discute avec l'Université Brandon, la possibilité d'augmenter l'utilisation de ces éléments dans la structure actuelle du programme;
4. Afin de motiver les employés à obtenir leur formation, celle-ci devrait devenir une exigence d'emploi pour le SEFA (ACFS) et par le fait même, ceci garantira que le personnel de l'Agence sera préparé d'une façon convenable à effectuer son travail. SEFA (ACFS) devrait établir des dates limites pour l'achèvement des cours.



AINC (INAC)

Afin de traiter une variété de problèmes sérieux et difficiles dans le domaine des services sociaux, il faut qu'un nombre suffisant de travailleurs Indiens de la communauté reçoivent une formation efficace pour leur permettre de résoudre ces problèmes dans leurs communautés. A l'aide de ce programme de formation, les Anishinaabes ont commencé à développer un système post-secondaire qui semble avoir du succès et être plausible. Il est donc recommandé au Ministère AINC (INAC) que:

1. Le programme développé par CFIS (SIFC) en coopération avec SEFA (ACFS), serve de modèle pour des programmes futurs du point de vue méthode de distribution et contenu culturel. Tout programme conçu dans l'avenir devrait inclure des éléments tels que:
  - l'implication des communautés dans le contenu et la distribution du programme;
  - l'utilisation des aînés et d'éducateurs indigènes;
  - distribution de la formation au niveau de la communauté;
  - l'incorporation de la formation dans l'horaire du travail (une semaine sur quatre);
  - l'utilisation d'informations et matériels pratiques et pertinents incluant la législation provinciale appropriée traitant du bien-être de l'enfant;
  - l'utilisation de la méthode d'enseignement "question et réponse";
  - l'utilisation d'un langage élémentaire pour l'enseignement; et
  - l'accès à du matériel de référence.
2. Dans la conception de programmes ultérieurs, des objectifs pour le programme de formation offerts aux travailleurs de l'Agence, devront être développés en relation avec les priorités et les objectifs à courte- et longue-échéance de l'Agence.

## 1.0 INTRODUCTION

### 1.1 Background to the Study

This is the final evaluation of the Anishinaabe Child and Family Services Worker Training Program (ACFS). An interim appraisal was done in 1985 and to complete this process, Indian and Northern Affairs Canada (INAC) contracted with Prairie Research Associates (PRA) Inc. to conduct the final evaluation.

The intent of the interim appraisal was to identify any problems that existed with the program and suggest possible solutions that could be put in place. However, because the program had been in place less than a year, it was premature to determine whether the objectives were being fulfilled. The researchers viewed the program positively and the essence of their recommendations was for INAC to commit to funding it through to completion.

The objectives of ACFS are as follows:

- to keep children within their own homes or extended families;
- initiating community education programs to prevent the removal of children from their families and home communities;
- identifying children in care of other agencies, institutions, and authorities and facilitating the return of these children to their families in their respective communities;
- providing outreach services to band members of the Interlake reserves.

The intent of the training program is to support the philosophy and aims of ACFS.

## 1.2 Scope of the Final Evaluation

The scope of work involves:

- Interviews with elders, members of the Regional Management Committee, instructors/administrators from the Saskatchewan Indian Federated College (SIFC) and Brandon University, program administrators at the Agency (ACFS) and at INAC regional office.
- Interviews with students of SIFC and Brandon University, including those who attended one or both training programs, graduates, and people who withdrew and did not complete the training.
- A review of comparable programs.

The questions which have been addressed in this evaluation include the following:

- What results have been achieved by the program?
- Do these results indicate that the program met its objectives?
- How do the results of the training program compare with the results of similar training programs?
- Has the program been cost-effective?
- Can the results of this program inform the management of the Social Development program?
- Are there more cost-effective means of delivering the training?

## 1.3 Methodology

The focus of this evaluation is on the outcomes of the training program. The evaluation questions have been viewed in the context of the development and implementation of the training program and its effectiveness in relation to the stated objectives of the Agency.

Data collection consisted of meetings, interviews, review of background documents, student files, and a review of other training programs.

Protocols (see Appendix A) were developed which gave the interviews some structure, but yet allowed for flexibility and open-ended responses. Interviews were carried out with:

- 7 elders
- 7 graduates of SIFC
- 7 Brandon trainees (4 of who had also attended SIFC)
- 5 former SIFC trainees (course incomplete)
- 1 Brandon instructor's aid
- 2 student training coordinators
- 1 ACFS executive director
- 1 ACFS past executive director/SIFC instructor
- 2 SIFC instructors
- 1 Brandon executive coordinator
- 2 SIFC administrators
- 1 Brandon instructor

Discussions were also conducted with two officials of the Manitoba regional office of INAC and several of the above listed respondents. Preliminary interviews were conducted in October, 1988 and the actual field work was done in November, 1988.

Interviews were carried out in four different settings:

- a large group discussion (29 people) involving elders, ACFS staff, and students;
- three separate smaller groups consisting of: 1) program drop-outs, 2) SIFC graduates, and 3) students currently with the Brandon program;
- telephone interviews with individuals;
- face-to-face interviews with individuals.



Because of the limited amount of time for the fieldwork (1 month) interviews were undertaken in the most convenient fashion possible (either by telephone, in-person, or in group sessions held November 1). Also, a number of people were contacted even though they were no longer with SIFC or ACFS.

## 2.0 ANISHINAABE CHILD AND FAMILY SERVICES TRAINING PROGRAM

### 2.1 Background

As part of the Canada-Manitoba Indian Child Welfare Agreement funds were to be made available for training of child care workers. In 1982, as a first step, students from five southern Indian child care agencies were enrolled in a preparatory training program with New Careers, a program offered by the Manitoba Government. This four month training program focused on practical community skills and provided classes in: communications; working with groups; prevention work; and, community education.

In the fall of that year INAC entered into the agreement with University of Manitoba to provide a two year training certificate program for the newly formed Native Child and Family Services Agencies. The program involved nearly \$500,000 to train 25 people from the five Indian child care agencies, eight of whom were from ACFS.

Anishinaabe Child and Family Services were dissatisfied with the University of Manitoba training. The primary concern involved a difference in philosophy. The Agency had decided not to adopt the mainstream Child and Family Services system, but to adopt the "extended family model". This model was based on keeping families together. It involved repatriation of children who were in foster homes or institutions outside the community and keeping children with their immediate or extended families. According to ACFS, the University of Manitoba's training program did not fit with this model.

The Agency's other concerns included: the fact that the program curriculum had been decided without any community involvement; the training curriculum was not culturally relevant; and, the level of accreditation for the courses was insufficient.

The University and ACFS had several meetings, but, from the Agency's point of view, the University was not prepared to accommodate their concerns. As a result, after the completion of the first module, ACFS withdrew its students and began its search for a program which would deal with its concerns.<sup>1</sup>

It was 18 months before students were once again registered in a for-credit program. In the interim, ACFS investigated suitable institutions, but also, according to those interviewed, launched a review of community needs, and several workshops were given for the benefit of workers and others associated with the Agency.

## 2.2 Saskatchewan Indian Federated College

The main difference between the University of Manitoba program and Saskatchewan Indian Federated College (SIFC) was the willingness of the College to adapt its existing Certificate program to meet a number of the concerns of ACFS.

From the perspective of ACFS, SIFC had in place a program structure which was not considerably different from that at the University of Manitoba. Its curriculum was similar, but it did have more Native instructors. The only real difference in content between the two institutions was an eight credit course, "Culture Camp" offered at SIFC.

The college was willing to discuss and modify its program to accommodate the Agency's concerns. It demonstrated a great deal of flexibility in order to meet the needs of Anishinaabe. ACFS negotiated

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<sup>1</sup> The eight students who were involved in the University of Manitoba program received credit for 3 courses: Child Welfare Policy I, Understanding Indian Families and their Tradition, and Helping Skills I-Reality Therapy. In addition, non-credit courses of report writing and field instruction were taken.

with SIFC to deliver the courses off-campus. This was the first time the college had undertaken an out-of-province delivery of a training program.

In a 1985 position paper, the Agency outlined its educational needs and objectives:<sup>2</sup>

- a) Recognition and respect of Elders;
- b) A genuine interest in the well-being of the people with whom they work;
- c) Dedication and cultural understanding are the basic qualifications of a good social worker;
- d) Social workers on reserves should be Indian;
- e) Furthermore, it was recognized that university training for Indian Social Workers should be special; it should take into consideration Indian traditions and modes of life, as well as problems and aspirations unique to the people.

Saskatchewan Indian Federated College seemed to meet these needs and objectives.

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<sup>2</sup> Anishinaabe Child and Family Service Inc., "Position Paper for the Release of Resources to Ensure a Continuance in the Anishinaabe Child and Family Services/Saskatchewan Indian Federated College Indian Social Work Certificate Training Program", August, 1985. pp. 5-6.



### 2.2.1 Students

The original trainees were child care workers (employees) or members of the local child care community (volunteers). Hence, involvement with the Agency was the criterion for entry to the SIFC program.<sup>3</sup> The average age of the SIFC students in 1985 was 33 years (n=15.) The youngest was in her late twenties, the oldest in her early forties when the training began. The average grade level of the students was 10 (n=15). The lowest completed grade level was six, three had completed high school, and several had received some post-secondary training, such as community college. Sixteen of the 18 for which we have information were married, 13 indicated they had children.

Those workers who were with the ACFS at the beginning, began their training with University of Manitoba.<sup>4</sup> Of those eight, six entered the SIFC program and five graduated (See Figure 1). All these graduates, except one, work with ACFS and she still works in the field, but for another Native child care agency.

Of the 15 who began training with the SIFC program five graduated, and another five continue with Brandon for a Human Services Certificate. A number of students who were near completing their SIFC certificate, did not continue at Brandon because their SIFC courses were not accepted at full credit. Thus, these students would have had to take more courses to make up the lost credits.

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<sup>3</sup> As with any adult education program, educational background is not a consideration for entrance. No other criteria were stated.

<sup>4</sup> Uniformly, the marks were above average.

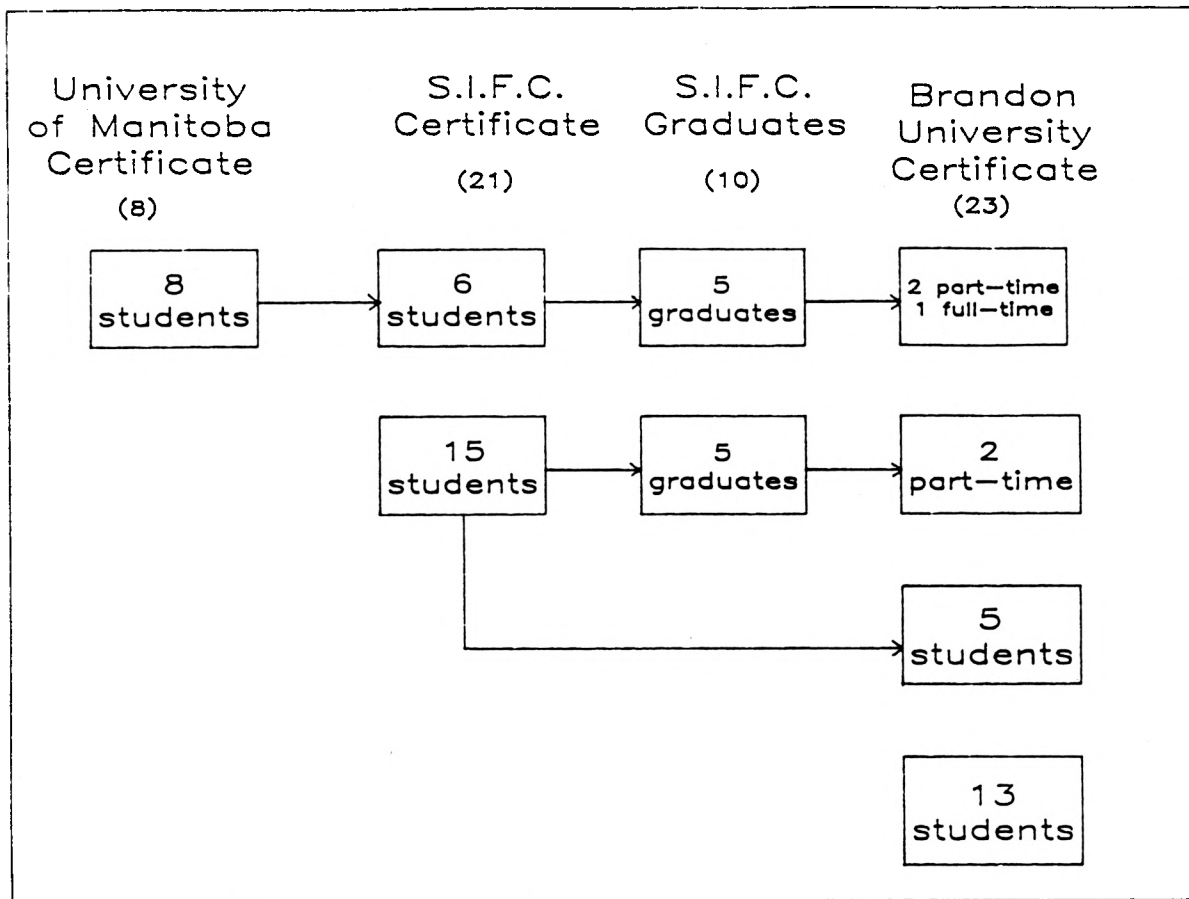


FIGURE 1: FLOW CHART OF STUDENT PROGRESS

### 2.2.2 Course Work/Practicum

Courses taken by the students in the SIFC/ACFS worker training program are listed below:

#### Year 1984-85

Introduction to Indian Studies  
 Social Work 390C - Communication Skills and Social Work Practice.  
 Social Work 446 - Social Work Practices I  
 Ojibway 100  
 English 100 - Literature and Composition

#### Year 1985-86

Social Work 200 - Introduction to Social Work (Indian and Historical context)  
 Social Work 450 - Community Work in a Generalist Practice  
 Social Work 446 - "Practicum"  
 Social Work 352 - "Culture Camp"

Year 1986-87

Indian Studies 231 - Indian Culture and Personality  
Indian Studies 220 - Indian Government  
Social Work 421 - Human Growth and Behaviour  
Social Work 389 - Human Relations  
Social Work 422 - Application of Social Science in  
Social Work

Electives:

Tribal Justice  
Negotiations

This represents the proposed schedule for these courses and may not reflect the true timing of the program. To graduate with a Certificate of Indian Social Work required a total of 76 credit hours.

The practicum provided by SIFC was unique. The regular practicum requires that a student be placed with a suitable agency for a four month period. For the purposes of training ACFS workers, this was impossible. All students were employed full-time, as well as taking the certificate courses. The SIFC and ACFS designed a practicum which involved working in an outside agency one week out of four, over a six month period (for a total of six or seven weeks). As well, each student was required to develop and implement a project in their community. This usually involved a community development project with such people as the public health nurse. These projects were undertaken in addition to the trainees' other duties as child care workers. (Examples of such projects include training and supervising support workers to provide counselling to children in the school and development of support groups for teens, women, and families to deal with a variety of problems.)

### 2.2.3 Cultural Concerns

One of the key concerns of ACFS when it left the University of Manitoba Certificate program was the program's cultural inappropriateness. There was a concern that the "Indian perspective" was not adequately addressed by the University.

SIFC was to incorporate this concern into the program. The College was flexible in its choice of instructors and in the selection of

courses.<sup>5</sup> The course content provided an Indian perspective, partly because the curriculum was weighted heavily with "Indian" courses, but also because the instructors were usually Native and in all cases there was an elder involved in the classroom. Individually these methods may not have dealt with the ACFS' cultural concerns, but together it appears they lent a thoroughly "Indian" view to the course material.

The very fact that the instructors were Native added to the "culture relevance" of the course material. It was more likely that they could relate the material to the students' own experiences and those of the community. Also, an Indian instructor was more likely to understand and empathize with the needs of these students.

ACFS and the trainees had input in who would teach the courses. The instructors always had to be "acceptable" to the College, that is, they had to have the appropriate credentials to teach, but the College was willing to allow the Agency to recruit instructors. Thus people from as far away as British Columbia and Nova Scotia were brought in to teach.

Elders were an integral part of the learning process. Money had been set aside to include elders in the classroom, thus elders provided a traditional/historical Indian perspective to the course material. This was unique. While SIFC's course taught on campus often included elders and other members of the community, they were guests who were only involved for a short period of time. In the ACFS program elders were in the classrooms throughout the training, providing commentary and support.

#### 2.2.4 Practical vs. Theoretical

The SIFC program was designed to provide practical training through university accredited courses. All material related back to the community. SIFC administrators saw this as important and inevitable,

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<sup>5</sup> In the last year, the college even developed new courses in cooperation with ACFS.



since the deliver mode (1 week of classes, 3 weeks of work) meant that the practical, community-related concerns were foremost in the minds of the students. Because these students were on the job, they came to classes with different needs and a different perspective than would full-time students.

#### 2.2.5 Accreditation

The program as developed by SIFC and the Agency resulted in 76 credit hours over three years. Graduates received a Certificate of Indian Social Work, the credits of which could be used toward a Bachelor's degree. The degree program was two more years and at least one of those had to be on campus. One of the Agency's concerns with the University of Manitoba Certificate program was that the trainees received too few credits for the amount of time spent in training. Those graduating from the two year Certificate of Child and Family Services program received 30 credit hours. This too could be used towards a Bachelor degree, but three more years of work would be required.

#### 2.3 University of Brandon

Brandon University was approached by the educational committee of ACFS in the spring of 1987. The committee requested a university level certificate program. The program was co-designed with the university and is the first time this for-credit certificate program has been offered at Brandon. It involves 30 credit hours and is to run from September 1987 to September 1989.

In order to train a more generic social services worker, ACFS was interested in developing a certificate program in Human Services. SIFC said they were unable to develop such a course at that time; however, Brandon University was able to assist. A course was subsequently developed which would offer a certificate in Native Human Services. This course, like the one offered by SIFC, was delivered in the community.

The program is committed to delivery at the community level. Some of the instructors are Native and those courses without Indian instructors have an Indian teacher's aid involved. The course has a strong practicum component. It is intended to be relevant to the student's work situation as well as providing a theoretical basis for their judgement. As with all liberal arts education, the training is thought to be useful in any job, but it is designed as a generic training program for people in the social services, including counselling and education.

#### 2.3.1 Students

There were 23 students originally enrolled in the program. As with all programs some of the students have left, while others have joined. As with any course offered by the University program, it has students who perform well, others who perform poorly.

The classes are composed of full- and part-time students. Five of the students are graduates of the SIFC program, who are taking some additional training (usually psychology and sociology). Another five of these students are people who did not graduate from SIFC (usually because they were a few courses short when the SIFC program ended). The remaining 13 students are new trainees (See Figure 1).

#### 2.3.2 Course Work/Structure

The certificate in Native Human Services was developed for the ACFS with the Agency's input. It involves a mixture of courses from the Native Studies department and with a Human Services core. It is a generic program for people in the social services. It is of equal use in education, counselling or other social service jobs.

Except for one course, the training takes place one week out of four in Gypsumville. The same standards are employed in the course taught in the community as those taught on campus and all of the courses are available on campus. The content of the program is as follows:

## 3 credits:

- Introduction to Psychology
- Introduction to Sociology
- Introduction to Native Studies I
- Introduction to Native Studies II
- Native Human Services I
- Native Human Services II
- Relationship Skills for Helping Professions

## 6 credits:

- Senior Seminar in Native Studies

## non-credit

- Communications

## 2.3.3 Cultural Content

While only three of the courses were "non-Native", these courses do not have the same level of "cultural" content as did SIFC. The program tries to put a Native instructor in the classroom, however, when this is not possible an instructor's aid who is Indian is involved in the class. It is felt that the presence of a Native instructor or teacher's aid helps provide the context necessary to help students relate to the material.

### 3.0 REVIEW OF COMPARABLE PROGRAMS

INAC funded three separate programs for the training of child care workers. Besides the Anishinaabe Child and Family Services training run through SIFC, there were: the Certificate in Child and Family Services program run through the University of Manitoba in which four Indian child and family agencies participated and Awasis Child and Family Services worker training which was delivered through New Careers, a Manitoba government program. These are reviewed below.

Four other programs are reviewed to provide a comparison with the training programs delivered by SIFC and University of Brandon. In each case, we will review the objectives of the program, provide a brief description including how it is delivered and to whom. A summary of each program's cost effectiveness is supplied at the end of each review.

#### 3.1 Certificate in Child and Family Services (University of Manitoba)

The objective of this program was to provide a two year training program to child and family service workers employed by four southern, rural, newly created Indian child welfare agencies. Such training was mandated under the original tripartite agreements. The delivery agent was not specified in the Agreements. The University of Manitoba, School of Social Work was contracted by First Nations Confederacy and INAC.

A Certificate program was developed conforming to the definitions of a Board of Continuing Education Certificate, and approved by the Board. Up to 30 credit hours could potentially be transferred in to a B.S.W. degree if claimed within 5 years. Sixteen one full week courses (35 contact hours) were offered. In order to conform to the transfer of credit requirements, students were required to complete assignments and

demonstrate understanding of the material. They were graded on the University's standard letter grading system.<sup>6</sup>

Students were required to complete at least nine of the 16 courses in certain clusters to qualify for the Certificate. More than nine successfully completed simply meant a greater potential for transfers into the degree program. Students were also required to demonstrate competence in the field by on-the-job evaluation and supervision.

The final evaluation of the training program states:

On the question of engendering specific job skills ... the program was designed to fit into a long term bachelor's degree program, which in turn necessitated a number of theoretical (academic) and social philosophy type courses being provided. This consequently led to a corresponding decrease in the amount of practical job skills emphasis. The program was admittedly designed in order to deal with developing the values, attitudes and perspectives of the trainees -- as well as their knowledge base -- with the expected end result of providing well versed agents of social reform and change for their respective communities.<sup>7</sup>

All students were employees of an Indian child and family service agency. All were themselves Native, mostly status Indians with long term attachments to a participating band. Admission was based on such employment and no other criteria. Forty-three students participated in the program and 21 graduated with the certificate.

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<sup>6</sup> A full evaluation of the program was undertaken in 1986. The report stated that "[t]here was a general sense that the Certificate Program was weighted with an academic approach bias." and recommended that a balance should be struck between academic and practical, such as "...a skills oriented hands on approach, as utilized by ... New Careers Program." Evaluation Review of The University of Manitoba Certificate in Child and Family Service Practice-Training Program, INAC, April, 1986.

<sup>7</sup> Ibid., p. 38.



A full-time faculty of three, one of whom acted as coordinator and itinerant field instructor, and the other two as itinerant field instructors. Sessional staff was contracted on a course-by-course basis. All courses were offered in a central place where students were in residence for one week up to 8 times a year. Tutorials and field instruction were offered in each student's workplace in their home community. Upgrading assistance to General Equivalent Diploma (G.E.D.) was also a part of the program for some students. Students also had what amounted to full-time jobs in their communities, so the most that can be said is that this was half time study. Attempts were made to integrate the job with the program, but this was still not the equivalent of full-time study.

The content of the program was: three Human Behaviour courses including content in understanding Indian families and their traditions, and in the dynamics of alcohol abuse; two child welfare policy courses distinguishing between levels at which policy is made from legislation to the local community, evaluating, changing and creating policy; six social work practice courses including working with families, small groups and community development; and, three Native studies courses including a cultural camp. A writing skills course and communication skill course made up the 16 courses offered.

On-the-job experience was paid employment. Approximately 70 contact hours per student in tutorials and evaluation of performance focused on selected aspects of their paid employment. As for cultural relevance, six courses were specifically focused around Native issues. In all others, efforts were made to apply content in culturally relevant ways. Ten of the classroom courses were delivered by Native people, and the coordinator for the first year of the program was an Indian person. The field instructors were non-Native. The evaluation of the program gave the program high marks for effort in this regard, but was critical of this kind of program as being unable to integrate cultural issues and make them the foundation of the program. The 1986 evaluation of the program stated that the program content should be designed to "emphasize

the Indian philosophy in relation to day-to-day life practices; social relationships; historical to contemporary child rearing and adult care practices; as well as traditional nutrition and health practices." <sup>8</sup>

In total, 43 different students began in the program; 21 graduated. This relatively high attrition level in both the program and the agencies was attributed to a wide range of factors, but educational deficiencies (basic reading, writing and communication skills) is seen as the "principal factor behind the problem." To deal with this high attrition rate the evaluation recommended a number of measures including pre-testing, remedial instruction in the communities, lower student-teacher ratio (8:1), simplicity in materials and class structure, with an emphasis on question and answers, non-competitiveness, and individual pacing.

Total program costs were \$487,089. This excludes student salaries, travel and accommodations while on courses, paid by the sponsoring agencies. At any given time there were about 25 students in the program. This yields a cost (in 1985 dollars) of \$9,742/year/student. Thus if only graduates are considered the cost is \$11,597/year/student.

It should be noted that the amount of academic work completed in one year for \$9,742 in this program, is half that completed in the degree program for less than \$15,000. The advantage, and a partial explanation for what are in effect higher costs per course, is that students are enabled to work and study in their home community. As well, this kind of decentralized, on-the-job program, can meet the immediate needs of agencies for staff in ways which cannot be done through full-time degree program study.

Overall the 1986 evaluation of the program was positive:

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<sup>8</sup> Ibid., p. vi.

In summary, the Program's chief difficulties were those of insufficient communications, inappropriate trainee selection criteria, and an apparently insufficient emphasis on practical job skills....[T]he University exercised notable self-constraint, flexibility, and adaptability. When given the parameters of the agreement, the type of training institution involved, and the pilot nature of the Certificate Program, it can be said with all fairness that the delivery of the job was more than (sic) reasonable.<sup>9</sup>

### 3.2 Awasis Child and Family Service Worker Training (New Careers, Province of Manitoba)

The Awasis Agency of Northern Manitoba is centred in Thompson, Manitoba, with sub-offices in Thompson, Island Lake, The Pas, and Winnipeg and operates under the auspices of the Manitoba-Keewatinow-Okimakanak, Inc. (MKO). The Agency was incorporated in 1984. It services 22,000 people living in 25 northern reserves and employs about 50 people. Forty local child care workers hired by their local chief and council to handle day-to-day child care matters.

The training program was delivered by the New Careers program of the provincial Department of Employment Services and Economic Security under an informal agreement with Awasis. The training (one two-year stream, one three-year stream) had one year remaining at the time of the interim evaluation. The two different streams developed because of the high attrition rate in the first year. Thirty-seven students began in July, 1983. The following year, 12 had left their jobs and the program. Hence a two-year stream was designed for new trainees.

The 1985 interim report found the following problems:

- a high rate of turnover among local workers and thus trainees;
- that funding was insufficient and there was a lack of systematic planning;

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<sup>9</sup> Ibid., pp. 35-36.

- most subjects in the training program were "useful and relevant to the local worker's job. Some problems exist, though, in the levels, emphasis and sequencing of material and, we believe, the urban white bias of much of the curriculum.";<sup>10</sup>
- sensitive community issues were not receiving enough attention;
- "The most compelling and repeated message conveyed by all who were interviewed was that the educational needs of Awasis extend far beyond the training of local workers to do their jobs."

As well, the evaluators ran into a number of problems. One of the more significant was "that the appraisal was an INAC initiative rather than an exercise done at the request of, and directed by, Awasis. While senior representatives of Awasis and New Careers indicated they could see the usefulness of such a study at the time, it was questionable that others -- chiefs, band councils, instructors, local and regional workers, committees -- shared that view. Whether their skepticism is valid in this case will depend upon how this report is used." <sup>11</sup>

While the report praised the program for such structural considerations as: sessions designed to build self-confidence and self-reliance; a classroom environment that was non-intimidating; and, instructors who were open to suggestions from trainees as to classroom procedures, it criticized the lack of suitable, culturally appropriate curriculum material. The report suggested the adoption of relevant texts/readings and the development of materials, possibly with other Native agencies.

The evaluation recommended:

- More time should be available for small discussion groups and less time on lectures;

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<sup>10</sup> E. T. Jackson and Associates Ltd., The Awasis Child and Family Service Worker Training Program: Interim Appraisal, December, 1985, p.ii.

<sup>11</sup> Ibid., p.6.

- more sessions should be directed by elders, and other local resource people;
- clearer and more informative techniques be developed for evaluating the progress of local workers in training;
- New Careers instructor should increase the time spent with local workers in the field;
- funding be maintained for educational programs over the next 10 year period;
- INAC should fund all local workers in training at a level to be negotiated.

Graduates receive a New Careers Certificate of Achievement. While it is reported that the Certificate can be applied to the requirements of a community college or degree program in social work, it is unclear where this is the case or how many credits are transferable. A final recommendation is that future educational programs be delivered by an accredited instruction.

A total of \$534,000 was designated for this training by INAC, ie, \$10,680 per student which can fund 25 students for one year. New Careers was assuming 80% of the local workers' salaries and half the administrative, instructional, and other program costs. It was estimated that New Careers would spend \$1.5 million by the end of the program. At the time of the interim evaluation, Awasis had 37 people in training. It is difficult to estimate the true educational cost per student because of the mixed sources of funding for the program and the fact that New Careers paid a portion of workers' salaries.

### 3.3 Tribal Council Child and Family Services Project (New Careers, Province of Manitoba)

The training was "to create meaningful employment and training opportunities for individuals who are structurally disadvantaged and are therefore normally excluded from employment and higher education."



New Careers carries out a variety of training programs from retail managers for northern stores to human services workers. Most of their projects are in the human services, as is this one.

Training is based on competency, which is to say that lists of tasks necessary to the job towards which training leads, are drawn up with the employing or host agency, and the training is designed around the specific competencies required. Trainees are placed in a host agency which guarantees them employment if training is successfully completed. Trainees alternate between two weeks in the classroom and six weeks in the field over a two year period.

Those eligible for the training are the un/underemployed with few marketable skills and lower level education. About 75% of the trainees are Native and 60% are women. The average participant is 32 years old with two dependents and is the principle wage earner.

The Tribal Council Child and Family Services Project involved 72 trainees, 70 of whom were Native. Almost all (69) were to be employees of Native agencies; the others (3) of agencies with high proportions of Native consumers.

Admission is competitive. Applications are processed jointly by the potential employer and program staff. Degree of disadvantage is weighed and balanced along with judgements about suitability. In many cases trainees are already employed, usually very recently, by the Agency. They need to qualify as target populations in order to be accepted into the training.

The project ran from 1986 to 1988. Contracts are negotiated agency by agency around such things as who will pay salaries of trainees while in training, other training costs, on-the-job supervision requirements, placement timing and costs of two week class blocks. Usually there are two training staff assigned exclusively to the project for its duration. Other training and support staff are used on an as needed basis. Usually

on-the-job supervision, which, while paid employment, is also regarded as an integral part of the training, is carried out by the employing agency, with liaison and consultation from New Careers.

The twelve two week classroom blocks were conducted in Winnipeg with one half of the trainees alternating, so that maximum class size was 35 at any one time. Classes covered counselling skills, community development, communication skills, special program areas such as substance abuse and family violence, and particular jobs such as case management.

Remedial assistance and supervision is carried out periodically during each six week on-the-job part of the "sandwich" by agency staff, using the initial task lists and competencies as a guide. Formal evaluation of trainees against initially identified competencies is carried out six times during the training jointly by Agency supervisor and New Careers training staff. The G.E.D. is provided by specialist New Careers staff.

The following calculations are based on about 60 people in training in any given year. They exclude all trainee salaries and expenses (54% of total costs). They include project staff salaries and travel expenses, direct project costs, and overhead (eg. salaries of supervisory and support staff for the whole program). Using the above assumptions and manipulations, per student/year costs are approximately \$7,250 (\$435,000 total per year).

It is difficult to translate these costs into University terms. The closest would be the University of Manitoba Certificate Program in terms of a comparable credential, similar arrangements with agencies, similar program content, etc. The University program was more expensive on a per student basis (see Table 1), probably accounted for by the fact that it was a one time program, thus increasing the development and per student overhead costs, and because the field supervision portion of the training was better resourced. The New Careers program is accredited by Red River

Community College, but there is no articulation with a degree program, probably because of the specific competency base of each project, and the difficulty of matching more academically oriented courses for equivalency.

### 3.4 B.S.W. Program at Thompson, Manitoba (University of Manitoba)

The objectives of the program are:

1. To provide opportunities for a professional degree for people who are (a) Northern residents, and (b) who in addition to their geographical disadvantage experience financial, social and academic barriers to access post-secondary education.
2. To begin to meet the need for an indigenous professional staff for northern and Native social agencies and organizations.

It is a four year B.S.W. degree granted by the University of Manitoba, delivered by the School of Social Work, and funded jointly by the Province of Manitoba and the Government of Canada under the provision of the Northern Development Agreement (NDA). The program has the same framework, format and standards as the B.S.W. offered on campus in Winnipeg. All students are in full-time study for an eleven month year. This is made possible by living allowances, and all educational expenses such as books, tuition and day care are paid.

Fifteen students are admitted each year, for a maximum of 60 students in the program at any time. Students compete for admission on the basis of needs criteria (e.g. would be declared ineligible if judged able to enter a degree program by the conventional routes), and on their potential to complete the program. An applicant is only eligible if s/he is a permanent resident of northern Manitoba, as defined in the Northern Development Agreement. Eighty-five percent of those enrolled are Native, however, this is mainly because of the demography of the North and the criteria for acceptance. The program is not exclusively for Native people. Current enrollment is 46. Attrition accounts for the difference between 46 and 60 maximum enrollment.

Classrooms, library, six full-time faculty and all necessary resources are in place in Thompson. Students not already residing in Thompson (less than half), are relocated to Thompson for the duration of their program. They receive financial and other assistance for themselves and their families to relocate.

Arts electives are contracted to Inter Universities North, and instructors from the southern campus occasionally use video or teleconferencing to assist local faculty with some of the social work courses.

Students have a total of 123 credit hours of university study after the four years including: 21 credit hours of field instruction in agencies in Thompson and outlying communities; 66 credit hours of required social work courses; and, 57 credit hours of electives. Several non-credit study courses are available, including writing skills and other remedial courses, as well as group and individual tutorial assistance, and counselling services.

Cultural relevance and regional difference is dealt with through choices of electives (e.g. offerings from Native Studies are emphasized), as well as modifications to the content of some of the required courses. The Director of the program from 1984-1988 was an Native person. There are at present no Native faculty involved with the program. Native people, including elders, are used as guest resource people in classes. Extensive use is made of Native agencies and organizations for field placements. Nevertheless, attention to cultural relevance is probably the weakest aspect of the program at present. There is an advisory committee to the program which has a heavy representation from Native organizations, but legally and structurally the program is governed by the University of Manitoba, and subject to its regulations and policies.

Program delivery costs are calculated here by excluding all direct financial assistance to the students, but includes relocation costs, travel costs for interviewing applicants etc. They include all salary

and overhead costs. For the year 1987-88 direct program costs were \$696,806. Student enrollment was 47.5 (the full-time equivalent). Therefore, the cost/student/annum is \$14,670.

### 3.5 Distance Education Program (University of Victoria, School of Social Work)

The program objectives are:

1. To provide a program of part-time study to untrained workers in full-time employment in social work roles outside of the Lower Mainland and Victoria area, and leading to a B.S.W. degree.
2. To deliver and evaluate a portion of the program specifically targeted to a cohort of Native students, mostly employed on Vancouver Island, north of Victoria, by Native social welfare agencies.

The normal entry requirements for this program include a minimum of two years of prior University study. This seems to have been waived in the case of the Native program. All students are enrolled in 300 and 400 level social work courses. In order to complete the degree, they need to not only complete all social work courses (two years of study - 60 credit hours equivalent of University of Manitoba Certificate program), but also find some way, as yet unplanned, of completing 60 credit hours of other University study.

The social work courses are the usual mix of Human Behaviour, Social Policy, and Methods courses, as well as a Practicum requirement. Some program staff are involved in course development, student consultation and liaison, but the program is, for the most part, integrated with the larger program in terms of staffing and resources.

The program has a shifting student population, but approximately 25 students completed four half courses in 1987-1988. One course was done in the previous year. All students are experienced Native workers employed in social agencies in rural Vancouver Island, but not necessarily in Native agencies. Admission is not automatic -- the



University of Victoria has control over admissions, but may choose to waive the usual academic prerequisites.

As far as can be determined, delivery is the same as for the larger distance education program. This program relies mostly on correspondence. Telephone consultations with instructors, and periodic visits by the instructors supplement the self-study. No courses appear to have been delivered face-to-face in regular classes so far. The 1988-89 work plan implies that regular classes are being considered.

All courses have the same objectives and format of the larger program. Some attempts have been made at adaptation of content for the Native program.

The program includes portions of the B.S.W. degree program with a hope of it leading to the completed degree. No final plan has yet been implemented for this to occur.

So far, delivering four half courses per year has resulted in only seven students able to take and complete all courses offered. Dialogue is underway with other delivery agents for non-social work courses, but planning is only preliminary. Plans are underway to facilitate arrangements for completion of practicum requirements. There has been some attempts at acknowledging the need for cultural relevance through adaptation of course content. An Advisory Council is in place to assist with these efforts along with other program issues. The Council is composed of seven persons appointed by major Tribal Councils and Band Councils, and includes three student representatives.

Currently (the 1988-89 academic year), 27 students are enrolled in the program. Projected costs are approximately \$93,000. Using the 1987-1988 completion rate as a guide, students completed an average of about 25% of a full course load. Per student costs will be around \$3,444. Adjusting for a full course load would yield annual per student costs of \$13,778. This is close to the Thompson B.S.W. program without as much

student support. It is likely that this student group is better equipped at the point of admission to handle the academic program than the Thompson group.

### 3.6 Honours Bachelor of Social Work Program (Native Human Services) (Laurentian University)

The objectives of the Laurentian University, Native Human Services program are:

1. To apply professional human service methods that are culturally appropriate to First Nations individuals and communities at a level of competence suitable for beginning practice.
2. To promote the study of and greater awareness about the history, culture and world view of First Nations people among Native and non-Native alike.

After a long planning process, 1988-89 is the first year of operation. The program is not exclusively for Native people but clearly targeted to them. Admission requirements are the same as for any other student at Laurentian. This includes a mature student provision, without the usual high school prerequisites, similar to the University of Manitoba.

The program requirements for completion are much the same as for the regular B.S.W. It is, however, its own degree, having the term "Native" in the title. Of 20 courses (including two practica listed as courses), 10 are specifically focused on Native issues, people and language. Quantitatively and qualitatively, the program would be similar to the University of Manitoba's B.S.W. program.

Any qualified person who applies is eligible for admittance. In practice, because of recruitment and the course offerings, the great majority are and will be Aboriginal people. The program is offered full-time or part-time on campus, or via distance education. Currently 34 students are on campus, and 30 are beginning the program through distance education.

The distance education portion is through a University operated province wide. This University provides the infrastructure and resources which includes correspondence packages, network television for class or whole course delivery, video-cassette course series which can be viewed at 25 Learning Centres throughout the province, and teleconferencing available in 20 centres. No special resources or delivery technologies are needed for the campus based students. There is no reference in program descriptions to any special supports for students, financial or other. Presumably, financial support for status Indian people is obtained under Band sponsorship arrangements.

The course work includes the usual mix of social work and arts courses to be found in most B.S.W. programs. Seven of 10 non-social work courses are Native Studies courses including (uniquely) two language courses. This program has been preoccupied with the question of cultural relevance. Extensive consultations were held with Native communities and organizations during the design phases. Program descriptions and promotional literature is permeated by this felt need. Staff are attempting to respond not just in emphasizing Native content, but through a pedagogical approach which models cross-cultural awareness and a holistic approach to healing.

A total of \$568,000 has been received to date for development costs; something which most of the other programs have not benefitted from to the same degree. Program costs are projected at about \$300,000 for an enrollment of about 75 full-time equivalent students. This generates a low figure of \$4,000/student/year. More information is needed to discover if this program is comparable to those above. For example, the Thompson program costs are adjusted for attrition, which is usually considerable in this kind of program. No attrition has yet occurred in this new program. As well, up to two-thirds of the students are on campus with all overhead costs already paid. The distance education infrastructure is also already in place and therefore does not add to the cost.

### 3.7 Summary

Table 1 below provides a comparison of cost of the various programs per graduate student per year and per student enrolled per year. Caution should be used in comparing these programs as they provide different levels of support and different levels of academic accreditation.

It should be noted that although these programs attempt to deal with Indian culture, they do not seem to provide the same level of cultural relevance (both in the material and delivery) as did the one designed by ACFS and SIFC. The 1986 evaluation of the University of Manitoba Certificate program stated:

Ideally Indian culture should be integrated into all of the curriculum and not be isolated as a subject in or of itself. ... It should...be noted that the Program's employment of university trained Indian academics - in the provision of an overall non-Indian curriculum - although commendable, is not tantamount to an incorporation of Indian culture. (p. v)

It appears this could equally apply to all the programs reviewed.

Table 1  
Program Costs

	# Students per year	# Grads	Years of Program	Credit Hours	Attrition Rate	Cost/credit /Grad	Cost /year	Cost /year/student	Cost /grad/year	Total Cost
UofM Certificate	25	20	2	30	51%	\$812	\$243,550	\$ 9,742	\$11,597	\$ 487,100
UofM B.S.W. Thompson	47.5	na	4	123	23%	na	\$696,804	\$14,670	na	\$2,787,216
Avasis New Careers	38	na	2.5	na	32%	na	\$813,600	\$21,460	na	\$2,034,000*
Tribal Council New Careers	60	na	3	na	na	na	\$435,000	\$ 7,250	na	\$1,305,000
UofVictoria Certificate	27	7**	2	60	na	\$443	\$ 93,000	\$ 3,444	\$13,777	\$ 186,000
Laurentian B.S.W.	75	na	4	120	na	na	\$300,000	\$ 4,000	na	\$1,200,000**
ACFS/SIFC 1	21	10	3	76	19%	\$472	\$119,667	\$ 5,698	\$11,946	\$ 359,000***
ACFS/SIFC 2	21	10	3	76	19%	\$861	\$219,727	\$10,463	\$21,973	\$ 659,188****
Brandon Certificate	23	na	2	30	na	na	\$181,700	\$7,900	na	\$ 363,400****

\* Includes portions of the workers salary and other non-educational items.

\*\* Estimate

\*\*\* Includes only direct educational costs (tuition), and excludes such items as students' meals, travel and accomodations.

\*\*\*\* Includes all budgetted items, including meals, travel and accomodations for students.

NOTE: This information is given as provided by the institutions.

#### 4.0 REVIEW OF THE ACFS TRAINING PROGRAM

##### 4.1 Introduction

On November 1, 1988, a meeting was held in Gypsumville, Manitoba. It included elders, ACFS directors and workers, former students of the SIFC program, and students currently enrolled in Brandon University. In total, 29 individuals participated in a two and a half hour session. At the conclusion of this meeting, the two researchers met concurrently with small groups consisting of: students who had attended the SIFC training, students who had attended the Brandon training, and students who had attended both. The participants included graduates, drop-outs, and trainees.

The responses obtained in the groups as well as those of several respondents who were interviewed individually are incorporated into the following.

##### 4.2 Program Objectives

According to respondents, the objectives of the Agency's program were:

- to provide support services to Native people and the needs of the community;
- to get children back in their own communities (repatriation);
- to keep families together;
- to acquire accredited training for the workers.

This last objective comes out of the belief that "you have to have a piece of paper to be recognized as a professional out there when you are battling for your children." An alternate view that was offered took the position that the number of certificates and degrees was irrelevant-- Native workers are not regarded as credible nor professional in the



mainstream system. Following from this perspective was the feeling that competence should be determined within, and not outside the community.

In general the objectives identified by respondents are consistent with the aims articulated by ACFS. Although objectives for the training program have not been set out apart from those of the Agency, all students interviewed, said they felt the objectives of the program were met at SIFC.

#### 4.3 Course Content

There was much praise for the SIFC course content, which had been developed jointly with ACFS. The Brandon program was also developed in conjunction with the Agency, but did not receive the same praise. It should be remembered that the two programs have different goals: SIFC was to train accredited child care workers as a first priority, so its focus was very specific. The Brandon training is much more generic and it combines the general with the specific. It was intended to provide the required courses for those who did not have a chance to complete their SIFC certificate. It was also to provide training for a less specific services worker (someone who could fill any social service job) and prepare interested students for continuation to a degree.

The students said the SIFC program gave them the skills they needed to do their jobs. When asked how it could be improved or what was missing, only one person indicated that something was missing. She thought a review of the Manitoba provincial legislation on child welfare would have been helpful, but since it was a Saskatchewan based program this was not covered. The other students indicated that SIFC gave them everything they asked for. One of the administrators felt she could use more specialized training now, because of the nature of her job. The dual content - academic and Indian was considered to be an important formula for their training. One of the workers said,

What we are trying to achieve is a balance between society (as a whole) and where we come from as Native people. It was to provide us with the skills necessary to help the families and maintain the families. We had the elders in the program and that provided that aspect of it.

Culture camp allowed the students to learn from the elders and others in the community. People from the community attended the classes and related their experiences to the trainees. There was considerable positive re-enforcement in the training, because it related information back to the community. Some assignments required students to take what they learned and apply it in their community. Aside from counselling skills, dealing with interpersonal relationships, accountability, responsibility, and work ethics, the SIFC training provided students with practical skills in record-keeping, report-writing, agency policies and procedures. The students had input in terms of the curriculum and choice of instructors.

The Brandon program was criticized for offering some courses which were irrelevant. The most often cited example was Psychology. The rationale for including this course was to provide all prerequisites for those who want to go on for a degree. It was suggested that the more difficult courses which were required for a degree program should be offered only to those who choose to go on for a degree. SIFC is looked on fondly because it did not force its students to take such courses. However, the objectives and primary rationale of each program should be kept in mind.

Not all of the Brandon students are CFS workers, nor are they being trained strictly as CFS workers. To train generic social service workers to the point of a degree necessitates the more "academic" courses. This program was also designed not only to get training for the staff, but for the local child care committee members. All of the people who are currently taking training are involved in child care in some way, but are not necessarily employees of ACFS.

However, it should be emphasized that even Introductory Psychology can be made relevant to a different cultural group. Students said the language used in the course was difficult for them. The jargon of a discipline such as Psychology can be baffling to those whose first language is English, but when it is your second language it can be very intimidating. The course must be "simplified" so it can be understood. By this we do not mean to lower the standard of the course, but to make it more understandable to those being taught. As an instructor with SIFC who taught in the ACFS program stated,

It is important that everything be made simple, not necessarily easier. Our standards were the same, but I used terminology they can understand and that is relevant to them.

While SIFC courses sometimes used jargon in some of the classes, the instructors generally stopped to explain what the terms meant.

Brandon did not disagree that Introductory Psychology is difficult, but they said that was the case for all students. It was felt that the structure of the course (1 week in 4) makes it even more difficult because it is intensive and involves a considerable amount of memorization. Added to that, the fact that it is taught in a foreign language (English) in a very technical way, it is not surprising that it is difficult. Brandon is now providing a tutorial (taught by a Native instructor) to familiarize the students with the concepts and the jargon in Psychology.

Students felt that Brandon instructors tend to forget that they are not on campus and do not have all the facilities that are there. "They say, 'This is the material that is available at the university.' They forget that most of us are carrying on full-time jobs." For the SIFC program the Agency had a budget for a community library so resource books and other materials were on hand for their courses. Although these books are still available at the Agency, the Brandon University program has a different orientation, so resource materials need to be updated.

#### 4.4 Course Delivery

SIFC involved some unique features which students and others agreed were very important. These included Native instructors who had a greater understanding of Indian people and communities, support groups, and Native content so that it was relevant to the students and their communities. Cultural relevance was the most important ingredient in the program supplied by Saskatchewan Indian Federated College. It was seen as serving the needs of the trainees in the field.

The importance of the involvement of elders and Native instructors were emphasized again and again. Most of the instructors at SIFC were Indian and students stated they had more difficulty relating to non-Native instructors. It was pointed out that language was not such a barrier when instructors were Native. The fact that English was a second language for most students was taken into consideration and often students could reply in their own language to questions in class. As one student said,

They knew what material to teach that included 'Indian' content. They come from our communities and speak our language. They know the dynamics of reserve life, of family and clans. They know how the system works on the reserve. The system out there is totally different. They know what material is a waste of time, what material is relevant.

An example of such understanding was provided by another student.

In Indian communities you cannot ask too many questions, or you will offend people. When you go to interview a family, you must be very particular about what you ask. You have to ask as little as possible, while getting as much information as possible. You may not be able to ask a child about sexual abuse, but the Grandmother would be able to ask, and that to us would be first-hand information. The instructors who came from the community understood this.

Elders taught child rearing practices and understanding of traditional practices that helped keep families together. One student

said, "SIFC helps me look at family dynamics. Helped me understand Indian ways. The culture camp involved elders. The elders were teachers." Another student said,

Our elders are our source of instruction and learning. They are our professors of the language. They are the equivalent of professors in teaching us about family dynamics, history, and politics.

In Brandon, the use of a Native instructor's aid in the class to provide a "Native element" to the courses, was seen as less successful, especially by those who had experienced both programs. "The only thing that is Native about the current program is us.", stated one student. He wanted more involvement of the elders. However, some of the Brandon students who had no other program to compare it with, thought the program was adequate.

For those students who had experienced both programs, SIFC was considered more flexible; it listened to needs and concerns and tried to work around them. Some did not see the relevance of the Brandon classes to their community, stating that the Indian perspective was missing.

The structure of the program (1 week out of every 4) was seen as preferable by all students. In fact, a complaint about the Brandon program was that it had one class every Monday and such weekly classes were difficult to deal with in addition to their normal work. There was no indication that the week away from home was a serious hardship. Some of the graduates and trainees indicated that it created somewhat of a strain on their families, but this format was still preferred. A number of students stated that the week devoted exclusively to instruction allowed them to concentrate on their studies without the distractions of their other responsibilities.

A support group was activated among the SIFC trainees so that they could get together to discuss any issues that arose. "If we weren't happy, or there were problems, we would go back to talk to the

administration." The administration would then relate the problem to the instructor. This was done on an ongoing basis and it gave the students a real sense of being able to contribute to their training. They were actively involved in planning the curriculum and choosing their instructors.

A complaint levelled at both programs, but mainly Brandon, was that there should be more use of small groups. The students said they found it difficult to concentrate in a lecture-style classroom while taking notes; small groups encourage people to speak, and everyone feels more involved.

#### 4.5 Value of the Training

It was felt by graduates that ACFS had "come a long way" since they began. When ACFS was formed, their children were still being apprehended by Children's Aid. The Agency began working with families and repatriated many of the children who were placed outside the community. Respondents said the training at SIFC helped them use the information in a positive and structured fashion to work toward their goal of keeping families together.

Most of the elders were very positive about the SIFC program. They spoke of the pride in their young people and one of the women said, "This program is very much needed on this reserve. These women are beginning to know the value of their work." The benefits of the training are obvious said one of the men,

It is there, you can see it. The way they perform their duties, is amazing. But there is still frustration in the area of curriculum, content, training allowances, etc. There is need for on-going training. The Agency is involved in new areas all the time.

Most of the students and graduates felt that on-going training is very necessary.



It is necessary in our community. I would like to change the curriculum been taught to our children. There isn't even a proper history book for Indian students. I didn't get enough. I want to go back get my Masters and train my people in the community.

#### 4.6 Accreditation

Accreditation was seen as important. Indeed, one of the reasons ACFS withdrew from the University of Manitoba Certificate program was that not enough credit hours were to be taught. Accreditation provides the trainees with a greater incentive to complete their course work. It also provides students with university training which can be used towards a degree program. Workers earn credibility both inside and outside the community, and the community gains a resource for the future.

SIFC's Indian Social Work was a three year certificate program requiring 76 credits for completion. A degree can be obtained in two more years, but SIFC has a policy of one year (minimum) residency on campus. Brandon University's certificate program is two years and requires 30 credits. However, Brandon indicated that it is willing to provide the Native Human Services degree program in the community.

There is a feeling in the community that ongoing training is a necessity. As well as needing the credibility (the degree), they need the training to serve their goal of self-government -- the ability to build a truly Native organization with the expertise to deal with community problems and in the future, provide training to their own people. What is needed is accredited Indian instruction.<sup>12</sup>

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<sup>12</sup> There is a debate about whether or not it is a priority to be regarded as a "professional" outside of the community. Certificates do not qualify them as professionals, they require a degree to be credible. A certified social worker is considered a para-professional, a helper to a professional. "You are not considered a professional (in the mainstream) until you have a degree." At the same time, the Indian content of the training is more important in the community, because the workers have to be credible among the people who are receiving the service.

The graduates and trainees who were interviewed said they wanted to stay in their field of work and wanted to stay in the community. Instructors from both institutions believed that the students were the same as any other students in terms of how well they performed. As in any program, there are students who perform well, others do poorly. A number of students and graduates interviewed indicated that they wanted to continue their training - some for a Bachelor's degree and others for a Master's. However, for many, it was too expensive and seen to be inaccessible at present. Training of replacements as well as a new generation of workers is required, and that training must be accredited and community based.

#### 4.7 Summary

What results have been achieved by the program? Do these results indicate that the program met its objectives? How do the results compare to other similar programs?

The most obvious result is the fact that ACFS now has a number of trained workers. In addition to the ten graduates of the SIFC program there are also those who have been trained though they have not graduated. All but two of the graduates are employed by ACFS and one of those is employed by another Native child care agency. Although these factors could be cited as fulfilling the objectives of ACFS, there are no specific training program objectives to compare with the findings.

ACFS, SIFC and the students themselves must be commended for the low attrition rate while in the program. Of the 26 students who were in the program at one time over the three years, 21 were there at its termination. This compares very favourably with other programs, such as the University of Manitoba Certificate which had a 50 percent attrition rate. Thus, a stable core of worker/trainees has provided continuity to the process of building a credible Native agency.

The abrupt discontinuation of SIFC, due to a lack of communication between the Agency and the college, must be criticised as detrimental to those students who had almost completed their degree. It is likely that the number of graduates from the program would have been higher if the program had been continued for just another six months.

The relevance of having an indian perspective to the training was stressed by ACFS. SIFC seems to have successfully delivered this perspective in a university accredited program. The training provided the students with a greater understanding of their communities and the people they are serving. The use of elders in the classroom provided the students with insight they might not otherwise have been exposed to, but also represented the involvement of the community in the training process. No other program reviewed provided this "cultural content". This may in part account for the low attrition rate.

#### Was the program cost-effective?

We were not empowered to do any financial tests. The information is taken as provided. Table 1 above gives some idea of the costs of similar programs. Attrition rates, number of credit hours, different levels of academic support, make such comparison very difficult. On the basis of funds for tuition and other institutional costs, the SIFC program does not appear to be more costly than other programs. Indeed on a cost per credit per graduate, SIFC compares favourably to other programs. Brandon, on a cost per student basis is comparable.

#### Can the results of this program inform the management of the Social Development program?

Involving the community (including the chiefs and council, elders, regional management committee and agency personnel) in the educational process provides reinforcement to students and a high level of commitment from all those involved.

The structure of the SIFC courses and the method of teaching provided a cooperative atmosphere between students and instructors. The classroom was non-intimidating; question and answer was a popular method of teaching; lecturing was avoided as much as possible; and, "jargon" was translated into terms that could be understood. Students felt they were involved, as they had input into the curriculum and the choice of instructors.

Are there more cost-effective means of delivering the training?

Developmental costs of one-time training programs are high. Moving from one institution to another is costly, because it requires a duplication of effort, both in the development and also for students, whose credits may not be transferrable.

However, if the program is to meet the special needs of Native students and continue to be delivered in the community it will be more costly than traditional university training.

Educational programs with a high level of consideration of the cultural needs and concerns of Native groups, appear to have a greater educational impact. Students stay with the program longer, and therefore the cost per graduate appears to cost about the same as programs where the attrition rate is higher.<sup>13</sup>

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<sup>13</sup> If the students who were still in the program would have been allowed to continue, the costs per graduate would likely have been lower.

## 5.0 CONCLUSIONS AND RECOMMENDATIONS

Although other programs reviewed in this evaluation tried to be culturally relevant, the program as designed by ACFS/SIFC probably has gone further than any other Canadian program to provide a cultural perspective to the training. Cultural camp, the use of elders and other community members in the classroom, and the fact that most of the instructors were Native, provided a great deal of positive reinforcement in the training.

The structure of the course and the method of teaching provided a cooperative atmosphere between students and instructors. The classroom was non-intimidating; question and answer was a popular method of teaching; lecturing was avoided as much as possible; and, "jargon" was translated into terms that could be understood. Students felt they were involved, as they had input into the curriculum and the choice of instructors.

Although it was acknowledged that the Brandon University program had a different orientation (human services as opposed to social work), SIFC was generally considered to be more flexible in course development, choice of instructors, and involvement of elders. The importance of the involvement of elders and Native instructors was emphasized, as was the need for training to be delivered at the community level. The structure of the program (1 week out of every 4) was approved of by all students.

Some of the Brandon students felt they were being helped personally by the training, but did not have jobs in their field and thus felt frustrated not to be able to put their training to use. They placed considerable importance on the eventuality of working in the Agency upon receiving their certification.

#### RECOMMENDATION:

The program designed by SIFC in co-operation with ACFS provide a model for future programs in terms of method of delivery and cultural content. The design of any future programs should include elements such as:

- the involvement of the communities in the content and delivery of the program;
- the use of elders and Native instructors;
- the delivery of training at the community level;
- the integration of training within the working schedule (one week out of four);
- the use of practical and relevant information and material including the province's legislation pertaining to child welfare;
- the use of a "question and answer" approach to teaching;
- the use of simple language in instruction; and
- access to resource materials.

The involvement of elders has been critical to providing the historical, spiritual and cultural elements to their training. Additional specialized training could usefully be offered (for example, administration, legislation pertaining to child welfare, etc.) In addition, resource materials (journals, research articles, books) should be made available to trainees and others.

#### RECOMMENDATION:

Given the importance of the involvement of elders and the effectiveness of having Native instructors and using small groups, ACFS should discuss with Brandon University the possibility of increasing the use of these elements in the current structure of the program;

Relative to the cost of the direct educational portion of other "similar" programs, SIFC compares favourably. The total budget for the SIFC program included travel, accommodation, and administrative costs and these expenses will necessarily be incurred in any program. In some cases delivery of several community programs (such as by New Careers)



allows administrative costs to be dispersed and thus appears to cost less. Brandon University, on an overall cost basis appears less expensive than SIFC/ACFS, but it is too early to know the number of graduates the program will produce.

In general the objectives identified by respondents were consistent with the aims articulated by the Agency. All students who were interviewed said the objectives of the program were met at SIFC. Most administrators and elders agreed. The information and material covered in the program were seen as practical and relevant to their jobs and their communities. However, the program itself does not have any stated objectives, so respondents' comments referred to Agency objectives, and program rationale.

#### RECOMMENDATION:

ACFS develop specific objectives and a strategy for its training program to ensure that it focuses on the type of training required to meet Agency needs and priorities in the short- and long-term;

There is a demand for continued training in a variety of social service settings including preventive services and this training is considered a priority.

Serious problems identified by members of the communities (suicide, sexual abuse, substance abuse, domestic assault, child neglect) require a sufficient number of workers who have been trained in methods which will be effective in their communities. With this training program, the Anishinaabe have begun to develop their own post-secondary system -- one that is theirs and one that they find credible.

Transfer of credits from one Province and/or one institution to another results in a loss of credit hours and a source of discouragement for students.

**RECOMMENDATION:**

ACFS implement its training strategy by selecting a university or college with which they can negotiate to provide suitable training and maintain that relationship on a long-term basis in order to avoid a loss of students' credit hours upon transfer, which may discourage students;

There is a concern among some students that they are not able to put the skills they are learning to use. Training should be a requirement for ACFS employment in social services so that there is a motive for people to obtain training and agency personnel are appropriately trained to do their jobs.

**RECOMMENDATION:**

Training be made a requirement for ACFS employment in order to motivate employees to obtain training and ensure that Agency personnel are appropriately trained to do their jobs. ACFS should establish deadlines for completion of courses.



APPENDIX 1  
IN PERSON INTERVIEW PROTOCOLS



Anishinaabe Child and Family Services Worker Training Program

ELDERS, INSTRUCTORS, REGIONAL COMMITTEE MEMBERS  
IN PERSON INTERVIEW PROTOCOLS

INTRODUCTION:

THESE QUESTIONS ARE BEING ASKED TO HELP US UNDERSTAND THE CFSW TRAINING PROGRAM. A FINAL EVALUATION OF THE CFSW TRAINING PROGRAM HAS BEEN REQUESTED BY THE AGENCY. THEREFORE YOUR FEELINGS AND IDEAS ARE MOST IMPORTANT IN ASSISTING US TO PROVIDE OUR RECOMMENDATIONS ON HOW TO IMPROVE THE TRAINING OF INDIAN SOCIAL WORKERS.

1. What is your involvement with the CFSW training program?
2. Were you part of the planning/implementation of the program?
3. Can you describe the process that was used to put it in place?
4. Why was the CFSW training program put in place?
5. What do you understand are the objectives of the CFSW program?
6. Generally, do you think the program was successful in achieving its objectives?
7. As a result of the program has the ACFS been better able to meet its objective of keeping families together?
8. Do students graduate from the program with useful skills/ training for general employment?
9. Are the trainees/graduates better able to provide services for ACFS as a result of their training?
10. A number of students left before they completed the program. In general, why do you think they left the program?
11. Has service delivery at ACFS improved because of the program? How has it improved? Why hasn't it improved?
12. What are some of the major problems in the community? List. How does the program assist trainees in dealing with each of these problems?
13. Are all trainees/graduates still working at ACFS or in Social Services?
14. If some graduates are not employed by ACFS or in Social Services, why do you think this is? How could the program be improved to deal with this?



15. [FOR ADMINISTRATORS] As an administrator of an Indian controlled agency, what do you think is important in a training program such as this one?
16. How important is it for instructors to be Indian?
17. How important was the Indian perspective of the training? Do you think it make it easier to apply the training in your community?
18. How did the training help students in the following areas:
- interpersonal relationships
  - life skills
  - record keeping/report writing
  - accountability/responsibility
  - work ethics
  - agency policies/procedures
  - counselling skills
  - Indian culture
19. Are there any other skills that are important? Were they covered in the training program?
20. What are your feelings about on-going training? Who should deliver it? What sort of training should be emphasized? How should it be delivered?
21. Why was the program changed from SIFC to University of Brandon? What are the differences..in the institution?  
...in the impact on the program?
22. Do you think there was anything missing from the training?
23. How could the program be improved?

POSITION:

ELDER  
CHIEF  
INSTRUCTOR/COORDINATOR/DIRECTOR  
COMMITTEE MEMBER (SPECIFY COMMITTEE)  
OTHER

EDUCATIONAL LEVEL

AGE

GENDER



Anishinaabe Child and Family Services Worker Training Program

STUDENT

IN PERSON INTERVIEW PROTOCOLS

DRAFT

(INTERVIEWER DIRECTIONS TO BE COMPLETED)

1. Are you currently enrolled in the Anishinaabe Child and Family Services Worker (CFSW) Training Program?
2. (IF NOT) Were you ever enrolled in that training program?
3. Did you complete the certificate of Indian Social Work? (IF NO GO TO 3a) In what year did you complete the certificate?
- 3a. Why did you not complete the training before your receiving your certificate?
4. Are you currently employed full time or part time with Anishinaabe Child and Family Services (ACFS)? (IF NOT GO TO Q 6)
5. What do you do at ACFS? (GO TO Q 12)
6. When did you leave ACFS?
- 6a. Why did you leave?
7. Are you currently employed full or part time?
8. (IF YES) What do you do on this job? Is it related to your CFSW training? How?
9. Did you get your current job because of your training?
10. Is this job related to your training under the CFSW program?
11. (IF NOT) Why did you take this job?
12. Are satisfied with your job?

Educational Background:

13. What year did you enter the CFSW program?
14. Did you ever interrupt or leave the CFSW training program?
15. Why did you stop going when you did?
16. What level of education did you have before enrolling in the program?
- 16a. (IF UNIVERSITY) What had you taken there?



17. Since leaving the CFSW program, have you taken any other post-secondary education or training?

17a. (IF YES) What have you taken?

18. Do you think you will go back to school some day?

18a. What would it depend on?

18b. What would you study?

Employment:

19. Were you employed full or part time before you enrolled in the CFSW program?

19a. (IF YES) What kind of job were you doing before enrolling in the program?

20. Are you currently looking for another job? Are you looking for a job in your the field of training?

21. Did you have any other jobs since completing the program?

22. What did you do at this job?

23. Do you intend to make a career in social work?

24. Was the training you received been useful to you "on the job"? How was it useful?

25. Do you feel that the CFSW program adequately prepared you for your work on the job?

Training:

26. What was the main reason you enrolled in this program?

27. What was your understanding of the objectives of the program?

27a. Do you feel it has achieved these objectives?

28. What do you think is the best thing about the program?

29. What was the worst thing about the program?

30. Overall, has the training you received through the CFSW program been useful?

31. In general, what did you think of the instructor(s) in the program?

32. How effective do you think the program was at training workers to deliver services to families and children in your community?



33. Was the basic structure of the training program (1 week of training, 3 weeks in the community) helpful? What were the advantages to the structure? Did it cause you any problems?
34. Was the training accessible?
35. Were you able to apply what you learned in class to situations in the community?
36. Was there anything which you felt was left out of the training which would have been helpful?
37. How important is it for instructors to be Indian?
38. How important was the Indian perspective of the training? Did it make it easier to apply the training in your community?
- 38a. Thinking about the training, what would you pick out as especially important to you as an Indian person?
- 38b. What would you pick out as important to you working in an Indian controlled agency?
39. Did you have any difficulty keeping up with required reading or completing assignments?
40. Did the training provide you with skills in the following areas?

interpersonal relationships  
life skills  
record keeping/report writing  
accountability/responsibility  
work ethics  
agency policies/procedures  
counselling skills  
Indian culture

Please indicate which of the following courses provided you with skills in the above areas?

English 100  
Indian Studies 100  
Language 100 - Ojibway  
Social Work 390C - Communication skills  
Social Work 446 - Social Work Practices

Social Work 200 - Introduction to Social Work  
Social Work 450 - Community work  
Social Work 448 - Practicum  
Social Work 352 - Culture Camp



BACKGROUND

41. In what year were you born?
42. Are you married?
43. In what community did you live when you were in the program?
44. Where do you live now?
45. What was your approximate yearly income before training?
46. What is your approximate yearly income now?
47. Gender