DOCUMENT RESUME

ED 415 338   CE 075 349

AUTHOR   Fraser, Jane
TITLE   How Learning Styles of Native Students Are Different from
                Multicultural Students.
PUB DATE   1996-03-00
NOTE   18p.; Paper presented at the Conference on Urban Ethnography
                (Philadelphia, PA, March 1996).
PUB TYPE   Information Analyses (070) -- Speeches/Meeting Papers (150)
EDRS PRICE   MF01/PC01 Plus Postage.
DESCRIPTORS   Adult Basic Education; *Adult Literacy; Adult Students;
                American Indian Culture; *Canada Natives; *Cognitive Style;
                Cultural Background; Cultural Context; *Cultural
                Differences; Cultural Relevance; *Culturally Relevant
                Education; Educational Environment; English (Second
                Language); Foreign Countries; Immigrants; Literacy
                Education; Minority Groups
IDENTIFIERS   *Canada

ABSTRACT
        Cultural sensitivity is a goal for effective educators in
Canada. They must make a clear differentiation between multicultural adults
for whom English is a second language, who are pursuing linguistic needs for
functioning in the Canadian workplace, and culturally unique First Nation
(Native American) students, who have always lived in Canada and are actively
pursuing education that meets their cultural needs, ideals, and values. Adult
students in both cultural communities were compared under the following
categories: family, holism, and humanism; culture and voice; school,
technology, and employment; politics, assimilation, and acculturation; and
voluntary and involuntary minorities and democracy. The comparison
illuminated similarities and differences between multicultural immigrants and
native Canadians. The effective adult educator reflects on these similarities
and differences in heritage and student learning styles to deliver pragmatic
curriculum that achieves outcomes of learning, personal development, and
employability to students with mutual trust and respect. (Contains 35
references) (Author/KC)

HOW LEARNING STYLES

OF

NATIVE STUDENTS

ARE DIFFERENT

FROM

MULTICULTURAL STUDENTS

ETHNOGRAPHIC COMPARISON

CONFERENCE ON URBAN ETHNOGRAPHY

UNIVERSITY OF PENNSYLVANIA, 1996

BY JANE FRASER

THE ADULT LEARNING CENTRE

EAST YORK BOARD OF EDUCATION

2

ABSTRACT

Cultural sensitivity becomes the goal for effective educators, making a clear differentiation between English as a Second Language multicultural adults who are pursuing linguistic needs for functioning in the Canadian workplace; and culturally unique First Nation students who have always lived in Canada, and are actively pursuing education which meets their cultural needs, ideals and values. Adult students in both cultural communities are compared under categories, studied by educational researchers: Family, Holism and Humanism; Culture and Voice; School, Technology and Employment; Politics, Assimilation and Acculturation; and Voluntary, Involuntary Minorities and Democracy. The effective adult educator reflects on personal heritage and student learning styles, to deliver pragmatic curriculum, which achieves outcomes of learning, personal development and employability, to students with mutual trust and respect.

HOW LEARNING STYLES OF NATIVE STUDENTS ARE DIFFERENT FROM MULTICULTURAL STUDENTS

The goal of this report is to review classroom research and workshops by the author/ teacher researcher on Native Canadian adult students and multicultural adult students to arouse the cultural sensitivity of educators who wish to have positive learning outcomes in their classrooms. Each group is distinct and must be approached in specifically different ways.

This educator reflects on heritage with roots from four European countries, with presence in Canada since the early 1800's. Teaching experience has been primarily in urban multicultural schools, until five years ago, this teacher researcher viewed a TV Ontario documentary on successful Native adult education. This documentary prompted interest in Native education research.

The research focuses on similarities and differences between Native adult learners compared to the researcher's multicultural classes, cautioning against blending or melding these distinct cultural groups, in accordance with Federal Government policies and respect for cultural sensitivities.

Data collection sources included teacher researcher classroom informal observations and research projects; student journals, video and audiotapes, student responses to videotape viewing; workshop guest speaker; textbook for Native Studies course, television documentaries and newspaper reports; Federal publications--White Paper on Social Reform, Federal legislation--Indian Act, and 1993 statistics of the Department of Indian Affairs and Northern Development.

Comparisons between groups of adult learners revealed similarities and differences between multicultural and Native students (Appendix 1), which were further divided into categories of other research studies by adult student educators:

-Family, Holism and Humanism
-Culture and Voice
-School, Technology and Employment
-Politics, Assimilation and Acculturation
-Voluntary Minorities, Involuntary Minorities and Democracy

(Appendix 2)

Researchers for each category were cited with the cautionary note of overlapping between categories, with diverse perspectives of certain researchers, so that the main theme of the paper was used to categorize research findings.

Appendix 2 represents an overlapping synergyism illustrating the categories described by researchers. There are five concentric circles related to each other by the arrows, and in fact, a helix may well be another representation of the relationship of the categories.

Family, Holism and Humanism

A valuable learning outcome for adult students is achieved by the educator focusing on who are the learners. Margerison (1994) finds "that two themes, family and social justice, were touchstones, to choose reading selections that older adolescents find personally meaningful". And Enns (1994) summarized "research and theory regarding how personality my be shaped differentially by individualistic and collectivist cultures". Imbrogno (1993) states that "humanistic cultural experience embraces a commitment to the universality of human condition and the universality of human needs and beliefs that transcend color, race, gender, age and ideological boundaries. Shumer (1994) found that "learning in community could be effective in improving attendance and school grades as well as helping students to learn" and these findings are in agreement with this researcher for Native adult learners in their community, (Fraser, 1994, 1995).

Culture and Voice

Understanding the learning styles of different cultures and their expression of their culture enhances the skills, knowledge and attitudes of the adult educator.
Olson (1994) states that "low literacy level is only a problem when defined by the narrow Western conception of literacy. When writing is taken as a graphic means of preserving and communicating information, then native cultures have always been literate". Hall (1995) utilizes the "value system and integrated learning approach to

5

.Native American education". Lomawaima (1995) put Native learners in perspective by explaining that "Research on Indian education, in keeping with the self-determinations increasingly expressed by American Indians, is moving away from models that propose deficiencies in the child's language or cultural backgrounds, in order to try to define the strengths of American Indian cultures, to develop those strengths through education and to foster Native American ideals". Snipp (1995) shows how practical human resource development at the 24 Native American Tribal Colleges at the community level, "are playing a key role". Snipp (1995) also indicates that "The cultures of American Indians are extremely diverse and broad generalizations are difficult to make".

At the grass roots level, ethnographer Lomawaima (1994) interviewed residential school alumni who "remember the love and mutual support binding them together"...and "the forging of new pan-Indian identities". And Hergert and Others (1995) stress "teaching strategies and social interactions which affirm the rights of all members of learning communities to be different and emphasized their responsibilities to respect differences". These strategies afforded effective learning outcomes for adult students in this study (Fraser, 1994, 1995, Appendix 1, 1996).

Other strategies and cultural sensitivities for teachers of multicultural and Native adult students are described by Singh, Howe and Lisi and Lay. Singh (1995) compares "universal values and cultural values" and hopes for "adherence to the principles of inclusion". Howe and Lisi (1995) maintain that diversity poses challenges for educators: confronting racism, increasing minority recruitment, developing a multicultural curriculum and improving self-esteem. These finding match the work of research studies which were background for this paper (Fraser, 1994, 1995, 1996). Also, in agreement with current findings is the study by Lay (1995) which discusses the use of response journals in an English as a Second Language class to help the diverse student population learn about each other's cultures as they share journal entries in a multidirectional and active learning process". In agreement with the study by Lay, this teacher researcher based classroom strategies on student ideas from journal entries and additionally on videotape interviews with the Native Canadian adult students.

4

6

Research on successful schools is available from Irvine and York, Nixon-Ponder, Mehan and Others and Kanpol, who describe teaching strategies, method, tutoring and pragmatic curriculum creation. Irvine and York (1995) deny that "African American, Hispanic American and Indian students are field-dependent learners who prosper academically when taught with field-dependent teaching strategies". Nixon-Ponder (1995) believes that curriculum should focus on method instead of content". Mehan and Others (1992) reported that "coordinator and aides provided the students with tutorial assistance in their academic studies". Kanpol (1993) indicated that "teachers possess skills to create pragmatic curricula". In agreement with these researchers, all courses and classroom activities and research projects of this teacher researcher are based on pragmatic decisions and meaningful strategies for the adult students in both populations.

Jewison (1995) examines Northwest Territories "local accountability, culturally relevant curriculum, role of elders, native language instruction, Aboriginal teacher education, dropout programs, health factors, preschool education, access to secondary and postsecondary education and distance learning technologies". Having studied Northwest Territories education, on location, this researcher suggests that the distance education has an advanced and an economical mode of delivery in these times, when more education must be achieved with less monetary resources, and the student population is sufficiently computer literate. (Fraser, 1995, 1996). Downing and Sosnoski (1993) agree that "electronic communication opens new possibilities for contemporary cultural theory, pedagogy and intellectual exchange".

Factors contributing to achievement and quality of life of adult students, including employment statistics were studied by this teacher researcher with multicultural students in high school courses for academic, language acquisition and computer courses for employment (1994). Employment and computer business training enhance opportunities for learning and increase rate of language acquisition.

Also, Native students willingly participated in a video presentation to facilitate research funding for their computer summer course, which was successfully completed, later, by all Native students.

Politics, Assimilation and Acculturation

All students and educators adhere to current political trends, feel the effects of social policies of assimilation and acculturation, whether or not they are members of the multicultural or Native learning communities. In this regard, educators also may find themselves outside these learning groups and affected by these same social policies which have been inherited from earlier political eras. Assimilation and acculturation especially affect Native populations who were in North America first. There have been waves of change in most recent times with pan-Indianism in the United States and self-government and land claim settlements in Canada. Most important developments in education are occurring on both sides of the border.

Researches address politics, assimilation and acculturation. Haig-Brown (1992) describes an ethnography of perceptions about native control of education among staff and students...and the power struggle". Kanpol (1992) examines "the politics of similarity within difference", as do the tables in Appendix 1. Post (1995) points out "the appeal of nationalist and ethnic identities as a source of group identity", and this idea is further described in the later category by Moodley (Canadian multiculturalism) , which is in compared to Washburn's American viewpoint (1995) that "social reality is structural pluralism along ethclass lines with some acculturation occurring along the margins". In this study, the multicultural students actively persued the educational, technological and employment goals to fit quickly into the Canadian economy, and resume their interrupted lives. By comparison, the Native students interviewed in the video indicated how education and computer training had affected their lives.

Here, it well may be noted that computers are the leveling factor in employment, where Natives' have excellent skills for competition in the workforce.

6

Voluntary minorities are immigrants and involuntary minorities refer to people who did not choose minority status. These foundations affect how people feel about whether they experience democratic human rights. Democracy in Canada is described clearly for multicultural immigrants by Moodly (1995) who states that "Canada is one of the few democratic societies that has addressed the issues of cultural and linguistic pluralism, incorporated it into its definition of national identity and formulated it as a formal state policy on multiculturalism". Ogbu (1995) classifies "voluntary and involuntary minorities".

In this study, multicultural adult students in the teacher researcher's English Writing class were facilitated with strategies espoused by Lensmire (1994) who sees "the teacher as facilitator of the students' writing process; though he or she may intervene strategically, in the technique of students' writing processes and texts, he or she is not to criticize what the student writes.....Educators must look critically at what sorts of classroom communities they think are desirable and what sorts of actions they can take to create and sustain those environments". In the Native literacy study by this teacher researcher (1995), these specific techniques were followed with excellent results for adult Native students returning to school: the English Writing class worked "from the inside out" with personal computerized stories, and this researcher's mathematics students learned "from the outside in", with successes due to one-on-one tutoring, flexibility of time for instruction, climate of trust and respect and defining how the mathematics course fits into the continuum of necessary components for completion of high school. The next grade level for the Mathematics was offered immediately in the fall, so the cumulative characteristics of mathematics would not be lost. Not only did a nucleus of Native students, continue and complete the final mathematics course, but also these students pioneered the creation of a computer literacy course, in the following summer school, enrolling their friends and family, and proving that community based education is extremely effective for positive learning outcomes.

Conclusion

Cultural sensitivity becomes the goal for effective educators, making a clear differentiation between English as a second Language multicultural students, who are pursuing linguistic needs for functioning in the Canadian workplace; and culturally unique Native Canadians, who have always been in Canada, but now are actively developing human resources to meet their cultural needs, ideals and values.

In essence, education is the meeting of the minds through the medium of the curriculum. Thus, the effective educator transmits skills, knowledge and attitudes with outcomes of learning, personal development and employability to students, with mutual trust and respect.
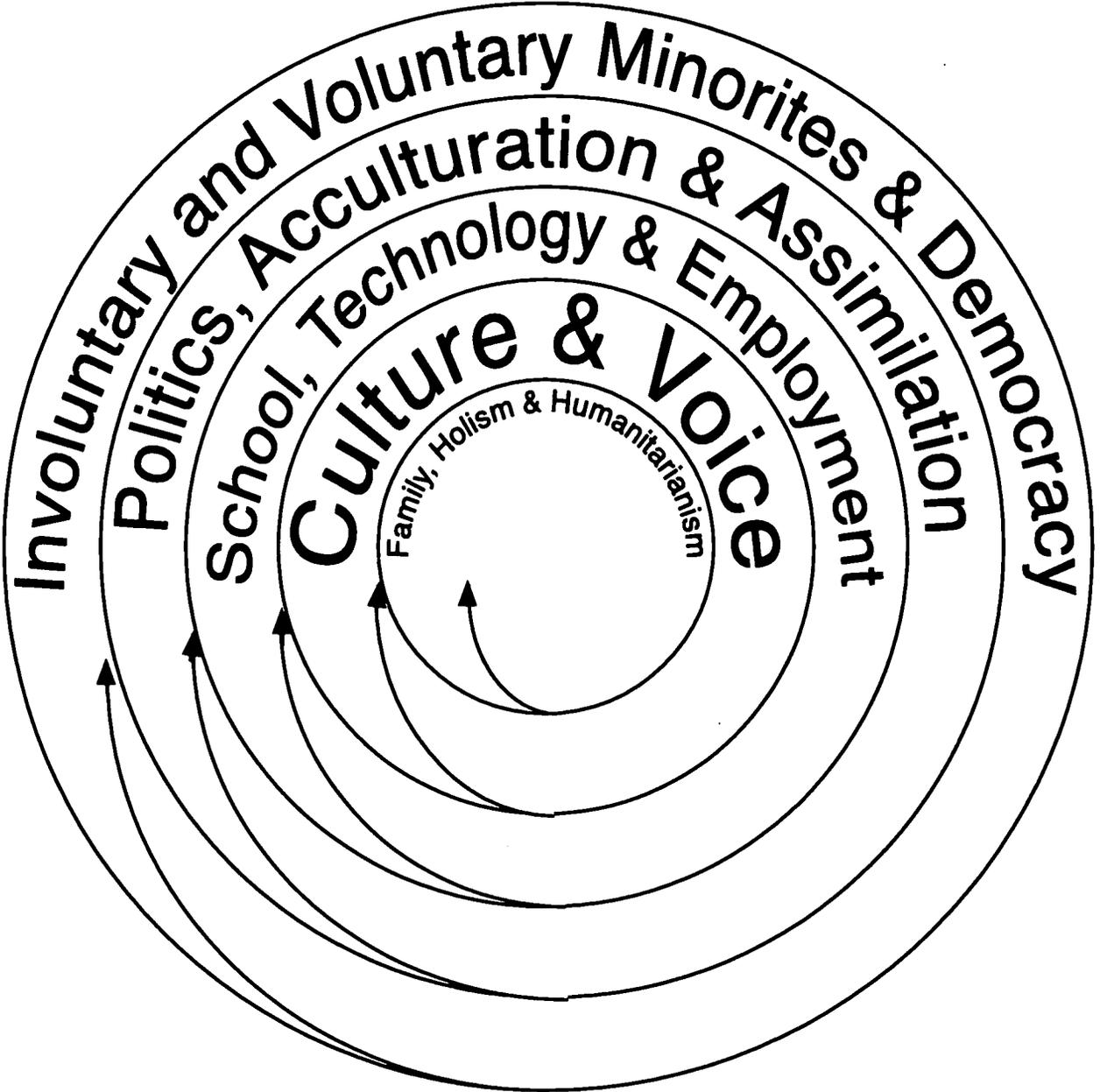
BIBLIOGRAPHY

Downing, David B. and Sosnoski, James J. <u>Professing Literature in 2015</u>. 12 p.; Paper presented at the "Annual Meeting of the Conference on College Composition and Communications" (44th, San Diego, CA, March 31-April 3, 1993).

Enns, Carolyn-Zerbe <u>On Teaching about the Cultural Relativism of Psychological Constructs</u>. "Teaching of Psychology" v21 n4 p205-11. Dec. 1994.

Fraser, Jane <u>Factors Contributing to Employment and Enhancement in Quality of Life of Adult Education Students</u>, "ERIC Microfiche ED 376 276", 1994.

Fraser, Jane <u>Outcome Based Teaching Strategies and Evaluation for Computer Instruction in Keyboarding on an Aboriginal Island Reserve</u>, "ERIC Microfiche ED 377 305", 1994.

Fraser, Jane <u>Literacy Needs Assessment for an Aboriginal Island Reserve</u>. "ERIC Microfiche ED 379 403", 1995.

Fraser, Jane <u>Multicultural Student Reponse to Native Video</u>, Workshop to Summer School York Board of Education, 1995, (unpublished)

Fraser, Jane <u>Using a Claris Works Integrated Databse, Spreadsheet and Word Processor for Adult Literacy Instruction with Native Canadian Content.</u> Presented at the "4th North American Conference on Adolescent and Adult Literacy"Washington 1996

Fraser, Jane <u>Comparison Between Ethnographic Achievements of Native Canadian Adult Students and Multicultural Immigrant Students.</u> "17th Annual Conference on Urban Ethnography", Philadelphia PA, 1996.

Fraser, Jane <u>Growing Up Different,</u> 1996 (unpublished)

Government of Canada <u>1993 Statistics Department of Indian Affairs and Northern Development</u>.

Government of Canada <u>1995 White Paper on Reform of Social Services.</u>

Haig-Brown, Celia <u>Choosing Border Work</u>. "Canadian Journal of Education" v19 n1. p96-116. 1992.

Hall, McClellan SI-YUU-DZE: Service Learning in NativeSchools. "Journal of Emotional and Behavioral Problems" v3 n4. p34-36. Win. 1995.

Hergert, Tom and Others Two Applied Revisions of a Multimedia Tool: Assessing Attitudes Towards Computer Technology and Cultural Diversity. "Imagery and Visual Literacy: Selected Readings from the Annual Conference of the International Visual Literacy Association" (October 12-16, 1994).

Howe,William and Lisi, Penelope Beyond Diversity Awareness: Action Strategies for Adult Education. "Adult Learning" v6 n5 p19-20. May-Jun 1995.

Imbrogno, Nadia Ilyin and Imbrogno, Salvatore A Humanist in Multicultural Education". 1993 13 p, ERIC Microfiche ED 379 185.

Irvine, Jacqueline Jordan and York, Darlene Eleanor Learning Styles and Culturally Diverse Students: A Literature Review.14 p. Chapter 27 in the "Handbook of Research on Multicultural Education," p484-97. 1995

Jewison, Cathy Our Students, Our Future: Innovations in First Nations Education in the NWT.1995. "Education Canada". v35 n1. p4-11. Spr. 1995.

Kanpol, Barry The Politics of Similarity within Difference: A Pedagogy for the Other. "Urban Review" v24 n2. p105-31. Jun 1992.

Kanpol, Barry The Pragmatic Curriculum: Teacher Reskilling as Cultural Politics. "Journal of Educational Thought" v27 n2. p200-15. Aug 1993.

Lay, Nancy Duke S. Response Journals in the ESL Classroom: Windows to the World. "Teaching English in the Two Year College" v22 n1. p38-44. Feb 1995.

Lensmire, Timothy J.Writing for Critical Democracy: Student Voice and Teacher Practice in the WritingWorkshop. 13 p. Paper presented at the "Annual Meeting of the National Reading Conference" (44th, San Diego, CA, November 30-December 3, 1994)

Lomawaima, K. Tsianina They Called It Prairie Light: The Story of Chilocco Indian School. "University of Nebraska Press", 1994. 225 p.

Lomawaima, K. Tsianina Educating Native Americans. 17 p.
    Chapter19 in the "Handbook of Research on Multicultural
        Education," p331-47. 1995.

Margerison, Patricia S. Family and Social Justice: Themes That Cross
    Cultural Boundaries. "English in Texas" v26 n1. p10-13. 1994.

Moodley, Kogila A. Multicultural Education in Canada: Historical
    Development and Current Status. 20 p. Ch. 46 "Handbook of
        Research on Multicultural Education," p801-20. 1995.

Nixon-Ponder, Sarah Eduard C. Lindeman. Leaders in the Field of
    Adult Education. Kent State Univ., OH. "Ohio Literacy Resource
        Center,1995 3 p.

Ogbu, John U. Understanding Cultural Diversity and Learning. 12 p.
    Chapter 32 in the "Handbook of Research on Multicultural
        Education," p582-83. 1995.

Olson, David R. Aboriginal Literacy: Critical Notice. "Interchange"
    v25 n4. p389-94. Dec 1994.

Post, David Education and the National Question Today. Essay
    Reviews: "Nationalism in Education," edited by Klaus Schleicher;
    "Dogmatic Wisdom: How the Culture Wars Divert Education and
    Distract America," by Russell Jacoby; "Blood and Belonging:
        Journeys into the New Nationalism," by Michael Ignatieff.
        "Comparative Education Review" v39 n2. p211-18. May 1995.

Shumer, Robert Community Based Learning: Humanizing Education.
    "Journal of Adolescence" v17 n4. p357-67. Aug 1994.

Singh, Basil R. Shared Values, Particular Values, and Education for a
    Multicultural Society. "Educational Review" v47 n1. p11-24. 1
        1995.

Snipp, C. Matthew American Indian Studies. 14 p.; Ch14"Handbook of
    Research on Multicultural Education," p245-58.1995.

Video Beausoleil First Nation Adult Student Interviews, Cedar Point,
    1992. (unpublished)

Washburn, David E. Multicultural Education Policy in the United
    States: A Social Foundations Analysis. 1995 31 p, ERIC
        Microfiche ED 381 887.

[3] Mathematics Students' Journals
[4] Response to Native Video
[5] Growing Up Different
[6] Native Student Video
[7] Response to Native Video
[8] Growing Up Different
[9] 1993 Federal Statistics
[10] Accounting Classroom Observations
[11] Business English Classroom Observations
[12] Keyboarding Classroom Observations
[13] Workshop Adult Learning Center
[14] Mathematics Classroom Observations
[15] Factors Affecting Achievement and Quality of Life
[16] Literacy Needs Assessment
[17] Moodley
[18] Native Video
[19] Classroom Observations
[20] Literacy Needs Assessment and Outcomes Research
[21] Factors Affecting Achievement
[22] Classroom Observations
[23] Literacy Needs Assessment and Outcomes Research
[24] Factors Affecting Achievement
[25] Response to Native Video
[26] Growing Up Different
[27] Native Video
[28] Mathematics Class Student Journals
[29] Keyboarding Classroom Observations
[30] ibid
[31] Accounting Classroom Observations
[32] Native Video
[33] Response to Native Video
[34] Outcomes Based Strategies
[35] Growing Up Different
[36] Native Video
[37] Response to Native Video
[38] Friere
[39] Factors Affecting Achievement
[40] Native Video
[41] Response to Native Video
[42] Factors Affecting Achievement
[43] Federal Government White Paper on Social Services Reform
[44] Classroom Observations
[45] Native Video
[46] Federal Legislation: Indian Act
[47] Anti-Racism Conference, East York Board of Education
[48] ibid
[49] Growing Up Different
[50] CBC Television Documentaries and Globe and Mail Reports
[51] Growing Up Different

14

Involuntary and Voluntary Minorites & Democracy

Politics, Acculturation & Assimilation

School, Technology & Employment

Culture & Voice

Family, Holism & Humanitarianism

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTI-CULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (FAMILY, HOLISM, HUMANISM)	DIFFERENCES (FAMILY, HOLISM, HUMANISM)
Natives and multicultural students maintain strong family ties for security and comfort.[1]	Natives are adapted to Canadian lifestyle whereas multicultural students are learning a new lifestyle.[2]
Natives[3] and multicultural[4] adult students both wish to be good models for their children.	Multicultural parents are worried that school takes children emotionally, socially and culturally away from their parents. Native parents are proud of their children's autonomy[5]
Native students[6] and multicultural[7] students in mainstream society where both parents are working, require day care or have a family member care for the children.	Multicultural mothers were accustomed to raising their children and only the father worked.[8] Many mothers on First Nation reserves are stay-at-home mothers,[9] and hence the fastest increasing birth rate in Canada is among First Nation people. Also improved health care and housing has contributed to decreasing infant mortality.
SIMILARITIES (CULTURE AND VOICE)	**DIFFERENCES (CULTURE AND VOICE)**
Native adult students and multicultural adult students speak adequately in their country of origin language.[10]	Native adult students speak well and multicultural adult students do not communicate well in English. Face-to-face communication is better than telephone communication for multicultural adult students.[11]
Native and multicultural adult students have cultural qualities which are distinct to each group--many wish to emulate their own culture vociferously and also many wish to keep culture at the private.[12]	Culture has two dimensions--what is seen and what is unseen. When two cultures interact, both are affected by each other, and neither comes away from the interaction the same as it was before that time.[13] Multicultural adult student seem comfortable letting this occur and Native adult students try to retain as much as possible.[14]
Native[15] and multicultural[16] adult students have value systems which are appropriate to their country of origin, more flexible among youth, and these values include a solid respect for elder opinion, a quality which tends to keep traditional values.	Canada encourages differences among[17] newcomers to promote peaceful coexistence and encourages sovereignty of First Nations people, by self-government[18] and participatory democracy.
Teaching strategies that work for Native and multicultural adult students are:[19] [20] [21] -outcome based -use holistic ideas -student "owned" -develop self-esteem -foster personal pride -have positive rein- -are experiential forcement	[22] Native students thrive immediately on academic success[23] but multicultural students are uneasy, at first, with these strategies, but they are willing to try and this usually brings success.[24]

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTI-CULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (SCHOOL,TECHNOLOGY AND EMPLOYMENT)	DIFFERENCES (SCHOOL, TECHNOLOGY AND EMPLOYMENT)
Native and multicultural adult students both want the best education for their children and parents are comfortable to have their children surpass them academically.[25]	Multicultural adult students appreciate Canadian educational structure as it is superior to that of their country of origin.[26] The parents hesitate to attend the Home and School Meetings. Native parents often suggest improvements to the educational system[27] and they can readily identify how the school system failed to meet their needs.[28]
Natives and multicultural adult students are training and retraining, learning and relearning with peers, and with younger and older students, colleagially.[29]	Native students are accustomed to collegiality[30] but multicultural students are used to authoritarian educational systems.[31]
Natives[32] and multicultural[33] adult students want to achieve technological skills.	Native adult students find bridging between non-technological skills and good technological skills is faster because of no language barrier.[34] However, multicultural students from Third World countries, where schools did not have adequate equipment, are very appreciative of this faster form of communication.[35]
Native[36] and multicultural[37] adult students are aware of the employment in the workplace.	Native adult students wish to develop initiatives for training and employment in communities serving their needs.[38] Multicultural students in CoOp Education and Work Study programs, while learning English, gain Canadian Experience for the workforce.[39]

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTI-CULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (POLITICS, ASSIMILATION AND ACCULTURATION)	DIFFERENCES (POLITICS, ASSIMILATION AND ACCULTURATION)
Both Native[40] adult students and multi-cultural[41] adult students want to be less dependent on government support programs	Multicultural adult students are most appreciative of this temporary government support while learning English and getting CoOp Education for Canadian experience; and very soon they enter the workforce doing any work necessary to be independent.[42] Native adult students have been dependent on the government for longer and hesitate to take lower paying jobs which do not cover their basic needs. Thus they could profit from bridging work--partial support from the government, until the job improves.[43]
Natives and multicultural students cluster socially as in any country where people came from another place.[44]	Natives were clustered by political decisions many years ago and now their participatory democracy[45] is giving them equal voice but it is slow because the Indian Act[46] is Federal Law and many other jurisdictions are Provincial. No where is this frustration felt more strongly than in education on the reserve as precursor to education after that time. Herein lies the greatest barrier to the area from which most improvement would be generated.
Native and multicultural students are minority groups in the population at large.[47]	As a minority group, Natives wish to have more sovereignty and have been recognized as First Nations. Natives want to be different from and not clustered with multicultural populations. The multicultural adult students want to fit into Canada as soon as possible[48]
SIMILARITIES (VOLUNTARY, INVOLUNTARY MINORITIES AND DEMOCRACY)	DIFFERENCES (VOLUNTARY, INVOLUNTARY MINORITIES AND DEMOCRACY)
Native and multicultural adult students have been strongly affected by political programs in their country of origin.[49]	Natives often have militant responses for serious political causes.[50] Multiculturals are quieter and grateful to be alive, as they fled from oppression.[51]

ENDNOTES

[1] Response to Native Video
[2] Growing Up Different

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

ERIC

REPRODUCTION RELEASE
(Specific Document)

I. DOCUMENT IDENTIFICATION:

Title: How Learning Styles of Native Students Are Different from Multicultural Students

Author(s): Jane Fraser

Corporate Source:

Publication Date:

II. REPRODUCTION RELEASE:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, *Resources in Education* (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please CHECK ONE of the following three options and sign at the bottom of the page.

The sample sticker shown below will be affixed to all Level 1 documents	The sample sticker shown below will be affixed to all Level 2A documents	The sample sticker shown below will be affixed to all Level 2B documents
PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY _____ Sample _____ TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)	PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY _____ Sample _____ TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)	PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY _____ Sample _____ TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
Level 1 ↑ [✓]	Level 2A ↑ [ ]	Level 2B ↑ [ ]
Check here for Level 1 release, permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g., electronic) *and* paper copy.	Check here for Level 2A release, permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only	Check here for Level 2B release, permitting reproduction and dissemination in microfiche only

Documents will be processed as indicated provided reproduction quality permits.
If permission to reproduce is granted, but no box is checked, documents will be processed at Level 1.

I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries.

Sign here,→ please

Signature: Jane Fraser

Printed Name/Position/Title: H. Jane Fraser

Organization/Address:

Telephone: (807) 622-3386   FAX:

E-Mail Address: jfraser@norlink.net   Date: Jan 22/98

(over)

III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, *or*, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

Publisher/Distributor:
Address:
Price:

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

Name:
Address:

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

Associate Director for Database Development
ERIC Clearinghouse on Adult, Career, and Vocational Education
Center on Education and Training for Employment
1900 Kenny Road
Columbus, OH 43210-1090

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

ERIC Processing and Reference Facility
1100 West Street, 2nd Floor
Laurel, Maryland 20707-3598

Telephone: 301-497-4080
Toll Free: 800-799-3742
FAX: 301-953-0263
e-mail: ericfac@inet.ed.gov
WWW: http://ericfac.piccard.csc.com