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ABSTRACT

A SURVEY IS PRESENTED OF THE EXISTING TAHOLAH SCHOOL, WHICH IS ONE OF THE FEW INDIAN SCHOOLS ADMINISTRATED BY AN INDIAN BOARD OF DIRECTORS. NUMEROUS SPECIFIC RECOMMENDATIONS AND PROPOSALS FOR THE FUTURE ARE MADE. AREAS DISCUSSED ARE THE CONFLICT AND CONFLUENCE OF THE INDIAN CULTURE IN THE EDUCATIONAL SYSTEM, CURRENT CURRICULAR AND CLASSROOM PRACTICES, AND PROPOSED CHANGE PROCESSES AND PROGRAM-IMPLEMENTATION PROCEDURES. THE DOCUMENT BIBLIOGRAPHY PRESENTS 27 ANNOTATED LISTINGS OF BOOKS AND PERIODICALS, PUBLISHED BETWEEN 1874 AND 1967, RELATED TO INDIAN CULTURAL DEVELOPMENT AND EDUCATIONAL PROGRAMS. (DK)

THE TAHOLAH COMMUNITY SCHOOL

REPORT AND RECOMMENDATIONS

University of Washington

In Partial Fulfillment

of the Requirements for

Education 525

Dr. Jack E. Kittell

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by

Harold L. Patterson

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I

The specific background of this report is the Quinault Indian Reservation in western Washington. The Taholah School, located in the village of Taholah at the mouth of the Quinault River, is one of four public schools which serves the Quinault Indians. This school is unique in that it is a public school governed by a board of directors which is Indian, and the population of the school itself is 95 per cent Indian.

The culture of the Quinault Indians, as with nearly all Indian communities in the United States, is transitional. Ronald Olson (1967, p. 3), reporting on his studies of the Quinault Indian culture in 1927, had this to say about the status of their culture at that time. "The tribal culture has so completely broken down that scarcely anything remains of it but the memory in the minds of some of the oldest members of the tribe."

Olson's viewpoint is that of an anthropologist, and his statement must be understood in the light that he was thinking in terms of pure culture, unmodified by contact with whites. Although the pure Indian culture is gone, it had to be replaced with something. No community lives in a cultural vacuum. The point that I would make is that the old Indian culture was not replaced by the non-Indian culture. It was replaced by a transitional culture, and this replacement must be described as a process rather than an event. The process is not merely a local anomaly. Ritzenthaler, as quoted in Stone (1964, gives a statement about Wisconsin Indians which gives this characteristic a broad dimension. "I wish to emphasize the fact that after 300 years of white contact, the Wisconsin reservation indians still maintain a different culture than that of the surrounding non-Indians. While much of the traditional culture has been lost, there remains a residue largely expressed in a value system somewhat at variance with that of American culture. A realization of this difference in motivation and goals is important for anyone working with him."

It thus appears that the most resistant factor in cultural change is the value system. The furniture and hardware of a society can change much more rapidly than the thought processes can be redirected. A steel knife replaces a bone or stone knife, a rifle replaces a bow, a kettle replaces a woven basket, an outboard motor replaces a paddle, and legal tender replaces barter. The question is, "How much does the Indian change, and how rapidly?" I suggest that the Indians themselves hold the answer. They will change when they want and to the degree that they wish--especially with regard to the internal aspects of change.

Lesser (1961) asserts that Indian tribalism is not on the verge of extinction in America. He relates that ". . . . Modern studies of Indian communities show that adoption of the externals of American life is not neatly correlated with accompanying changes in basic Indian attitudes, mind, and personality. Feelings and attitudes, the life of the inner man, change more slowly than the utilitarian features of comfort and convenience."

While portraying the Indians as "the stubbornest non-conformists among us," Lesser shows that their resistance is not unreasonable. The disappearance of an Indian community has a "crucial finality" that assimilation does not bring to other American minorities, such as the Irish, German, Italian, and Scandinavian immigrants. The latter groups still have a homeland to which they can relate, which dignifies their origins. After assimilation, the Indian will have nothing--a fact of which they are acutely aware!

My observations confirm that the ways in which the Quinault Indians have changed have been selective and utilitarian. Although they use outboard motors, they still find the dugout canoes more useful for river travel than skiffs. It is not incongruous to them that the dugout is now hollowed out with a chain saw rather than by fire. In the spiritual realm, the pattern is the same. The Indian Shaker religion is a native expression of Christianity, and it is influential in the Northwest Indian communities. In their worship of the Christian God, the Shakers find it quite natural to chant, dance, and otherwise express their faith in terms which find roots in the Indian culture.

Education and the Indian Culture

What has been the effect of education upon the process of synthesis described above? In the area of education, as in many others, the sins of the father are visited upon the children to the second and third generations. Education, as a means of preparing Indians for a better way of life, is suffering from the sins of those who sought to use it as a tool to impose cultural change in a radical way.

The lot of the early Indian agents on the Quinault Indian Reservation was not easy, but one wonders whether a little more patience and understanding would have made a huge difference in the results of their labors. G.A. Henry (1873), the Sub-Indian Agent at Taholah, described some of the early problems in his report to his superintendent in 1873. He reported an incident in which he arrested two Indians for "the disobedience of orders," with the result that there was an uprising and his prisoners were taken from him by force. He called upon the army, and with the assistance of a detachment of twenty-three men, he was able to arrest and punish the offenders, whom he characterized as "insolent." Henry said that he called the troops so that he could settle the up-rising without the use of firearms, which he felt was not justified.

In a subsequent part of his report, Henry enlightens us upon the details and the consequence of his action. The uprising was the result of his forcible interference with the age-old Salish custom of flattening the heads of infants with the use of an inclined board. While this practice creates a deformity which is offensive to many non-Indians, there is no evidence that it was painful or that it resulted in brain damage. Henry expressed his opinion of the practice as a basis for justifying his action: "It is a cruel and barbarous practice, and if it cannot be prevented by peaceable means, it should be done by force." Regardless of the merits or hazards of head-flattening, it is evident from the agent's own report that the Indians' objection to his interference in a cultural practice was not insolence. It was a matter of values and cultural conflict.

This incident gives the background for Henry's report (1873, p. 312) on the success of the school, which was not favorable. "The Indians do not support the school as they should. They are so entirely bound by superstition and ignorance that although I have endeavored, by all means in my power, to lead them from darkness into light, I have met with poor success. A person who expects to accomplish the work of enlightening and civilizing of a people who for generations have lived in ignorance and superstition will be disappointed."

Since Henry and the United States Army could not separate the Indians from their convictions about cultural practices, he evidently felt that education of the Indians was a rather hopeless task. Circumstances of which the above is typical led the United States government to establish boarding schools for the purpose of separating the Indians from their culture. A whole generation of Quinault Indians attended the Indian boarding school at Chemawa, Oregon. Fey and McNickle (1959, p. 110) describe the nature and purpose of the boarding schools: "The schools were dedicated to the ultimate eradication of all traits of Indian culture. The location of the schools at distances far removed from the reservations from which the children were selected was deliberate policy. Children were often no more than five or six years old when they arrived at these schools. If the child could be taken young enough and moved far enough away from the influence of family and tribe, the odds against his ever again becoming a part of his environment were considered remote."

According to the report by Olson (1967), this drastic method did succeed in destroying the pure Indian culture. However, in the process it developed an attitude toward the white man and his culture which will be very difficult to overcome. It also developed Indian attitudes toward self which are inimical to the goals of education. Such damage is described by an assistant commissioner of Indian Affairs in clear terms: "They (the Indian students) found themselves, after years of schooling, unable to converse in their Indian tongue on an adult level with their unschooled parents and grandparents and also unable to converse in English with their English-speaking friends and associates. But worst of all was the damage done to Indian personality, since these forced methods subtly conveyed to young Indians an attitude of inferiority toward their Indian culture and language." (Gifford, 1964, p. 10)

In this report, Gifford describes physical punishment meted out to Indians for speaking their native tongue. I, therefore, find it difficult to see how the term "subtly" can be used to describe the effect of this treatment upon Indians.

One result of the background related here is that many Quinault Indians fall into the educational category which is now widely characterized as the culturally deprived or disadvantaged. These are unfortunate terms in that they seem to imply that the persons so classified have been deprived of all culture, or that their particular culture is inferior. As I pointed out earlier, the Indians have a culture, and the handicap they have in school is that their culture is not the one which the average school is seeking to perpetuate. Before stating the negative factors in this conflict, I think it only fair to list some positive values in the present Quinault Indian culture which do not necessarily contribute to success in public school because they do not coincide with the inherent value system of the culture which produced the schools. For purposes of orientation, I will first quote from and discuss an article by Malan (1963) to provide a general statement of Indian values.

In describing the value system of the Dakota Indians, Malan raises three questions which he feels penetrate the major assumptions of their view of life. The questions are:

(1) "What is man's relationship to his material world?"
(2) "What is man's relationship to his fellowman?", and
(3) "What is man's relationship to his spiritual world?"

Malan says that the Dakota relationship with the material world is best described as a harmony with nature. This they conceived as a unity of man and nature, in which man exists only in the reality of nature, and it contrasts sharply with the dualism of western culture.

Malan answers the second question in terms of the Dakota by stating that the prevailing value in human relationships was the kinship system. Blood ties were fundamental, and a man who lost identity with his kinship group through violation of its precepts was worse off than a man without a country. He lost his personal identity and was as good as dead.

The Dakota concept of the spiritual world was Animism. "The world and everything in it possessed a living, dynamic force for good and/or evil. Man and every species of plants and animals, mountains, lakes and rivers, celestial bodies, thunder and lightning, sun and earth, and the four winds possessed this mysterious force which waxed and waned at special seasons. . . .The world of spirits completed and imitated the circles of nature and kinship."

These three ideas in an Indian culture involved a coherence of being in nature and a personal identification with all creation which is seemingly impossible in the western cosmology. It would be possible to cite authority endlessly to show that the concepts presented by Malan are generally applicable to all American Indian culture. Although I attest that the following list of Quinault cultural characteristics was drawn independently of Malan's work, it could easily be thought of as an exposition or elaboration of the three leading ideas in the Dakota culture.

Strong kinship ties. This is, and has always been, one of the chief values in the Quinault culture. It is, perhaps, the highest loyalty which they recognize.

Social self-sufficiency. The Quinault Indian community is a complete social unit which satisfies the basic social needs of its members. There is no internal pressure to integrate with non-Indians as there is with Negroes.

Economic independence. There is little pressure upon a Quinault Indian to go outside his community to satisfy his economic needs. He can always live in Taholah or Queets with reasonable economic security based on year-around hunting and fishing for personal needs, seasonal commercial fishing and clam digging, individual income from timber holdings, employment in the reservation-based forest industry, or (if these fail) welfare dole.

In-group identity and loyalty. I distinguish this from kinship loyalty because it exists in the total community across kinship ties. Identification with other Indians and with the specific Indian community involves group resistance to the kinds of change mediated by the school.

Reticence. Within their own groups, Indians are very often highly verbal, but they have control over their verbal tendencies. They can use silence as a means of imposing their will or even as a weapon. This is very effective in dealing with persons who have verbal compulsions as many middle-class non-Indians do, including teachers.

Strong individualism. While individuals are subject to limitations in the social context, the Indian community is very tolerant of individual aberrations in the use of time, resources, and treasure. There is no pressure in the matter of vocation or self-improvement in the generally accepted sense of upward social mobility.

Dynamic fatalism. The Indian tendency to "wait and see" rather than to achieve aggressively is not apathy. They believe that laws and forces are at work to produce certain results, and that through understanding and patiently waiting out a given situation, they will often get what they want. Likewise, their patience in accepting unfortunate and undesirable circumstances is probably a major factor in their survival. They seem to have greater confidence in the Biblical precept, "All things work together for good," than do most non-Indians. This characteristic does not lend itself to the philosophy of the school which teaches people to change themselves and their environment. It is a philosophy of harmony with nature.

Situation orientation. I contrast this with the orientation to clock time in western culture. The culture which the school represents is operated by the clock, and could not succeed otherwise. The Indians prefer to time events by circumstances rather than by arbitrary time measurements. You dig clams when the tide is low, fish when the river conditions are right, eat when you are hungry, and sleep when your body tells you to. This does not exclude the clock, but the Indian culture generally permits the Indian to avoid slavery to it.

Static socio-cultural structure. While the Indian culture is changing as a whole, the individual is not mobile within that culture. Indians who accept change more rapidly than their peers tend to separate themselves from them. The Indian youth is not expected to "make something of himself" because his society values him for his intrinsic worth more than for his achievements--potential or actual. The Quinaults choose their leaders more on the basis of family and character than on the basis of achievement, although the latter is not excluded. They also have ways of punishing individual ambition. Those who accept the school-taught goals of economic and social betterment are usually expelled from the Indian community--not forcibly, but by the nature of things.

Physical mobility. In a nation on wheels, this would not seem to be unique. However, there is a difference in the Indian motive for travel. They rarely travel merely for recreation or to see a new place. Usually, they travel to another Indian community to reinforce cultural or kinship ties. If a religious or social event is timed so as to interfere with the children's schooling, there is a tendency to give priority to the cultural event. This produces quite a few sleepy children on Monday mornings--if they are present at all.

The foregoing discussion is not exhaustive, but it is fairly representative. The implications of these cultural traits for schooling are generally obvious. In the following section, I will discuss in more detail some of the practical effects which these and other general cultural characteristics have on the school setting.

II

CONFLUENCE OF CULTURE IN THE SCHOOL

The Indian Child in School

Greenberg and Greenberg (1964) have as one of their chapter headings, "The School as a Bridge between the Cultures." In it, they point out that the family and cultural background of the Indian child do not enable him to enter the school with the same degree of maturation as the non-Indian child enjoys who has been influenced in the ways of the school by his own family background. The Greenbergs (1964, p. 45) address this problem with this statement: "School climate is extremely important in developing the appropriate interactions of child to child and child to group. The atmosphere of self-worth can be conductive to a learning situation that will aid the child in his growth. . . .The school's responsibility of combining the best of both cultures is evon more pressing when the environment compels a quicker transition from family to school for the Indian youth."

Because of the disparity between Indian life and the values of the typical American school, the Greenberg ideal represents no small task for the school. More generally, the lot of the Indian in school is better described in the terms Tenenbaum (1963) uses for the plight of the lower-class child in school: "They never feel part of the institution, their school is not theirs; their team is not theirs; their classmates are not theirs."

Obstacles to Learning

Specific problems which arise from cultural and family backgrounds which must be recognized in the Taholah School are itemized and discussed below.

Restricted language code. Bernstein (1967, p 99) has carefully analyzed the problems which face a child in public school whose language development is substandard. This is his conclusion:

> Attempts to change the system of spoken language of children from certain environments will meet with great resistance, passive and active. It is an attempt to change a pattern of learning, a system of orientation, which language originally elicited and progressively reinforced. To ask the pupil to use language differently, to qualify verbally his individual experience, to expand his vocabulary, to increase the length of his verbal planning function. . ., these requests when made to a public language user are very different from when they are made to a formal language user. For the latter it is a situation of linguistic development whilst for the former it is one of linguistic change. Two different psychological states underlie these situations. The public language speaker is called upon to make responses to which he is neither oriented nor sensitized. His natural responses are unacceptable. It is a bewildering, perplexing, isolated and utterly

> defenseless position which ensures almost certain failure unless the teacher is very sensitive to the child's fundamental predicament.

For the sake of clarity, I should mention that Bernstein later exchanged the terms, "public language" and "formal language" for "restricted language codes" and"elaborated language codes." The application of this lengthy discussion to the Indian child simply amounts to saying that his learned language habits are unacceptable in the school setting, and he is being asked to exchange them for new ones.

Contributing to this problem among Indians is the fact that the children are not encouraged to express themselves verbally in the home--much less in public. Nonverbal communication is highly developed, and many conversations involving children are in monosyllables and phrases, rather than in complete sentences. Bernstein (1967, p. 92) relates this kind of communication to a background of "closely shared identifications and affective empathy, which removes the need for elaborate verbal expression." The intimate nature of the Indian community certainly provides a background for this type of verbal poverty.

Another factor in the Indians' atypical use of English is that of a vestigial bilingualism. The Indians' use of English is often not standard because the mother tongue, though not in general use, still has a strong effect upon his ideation, syntax, and grammar.

Limited literary experiences. The Indian home does not provide the literary experiences that are common in most non-Indian middle-class homes. Even the oral tradition of story-telling is gone because the transitional culture has not sought to preserve the Indian legends and myths. Indian parents who read to their children are in the minority. Literature is not emphasized in the homes, and there is a paucity of books and magazines. The local newspaper and numerous comic books constitute the main literary fare of most of these homes.

Apparent lack of curiosity. I have expressed a problem in these terms because much of our teaching methodology is geared to an appeal to natural curiosity. This is a vital characteristic of the discovery methods and the unit methods of teaching. It would be incorrect to say that Indian children are not curious; it is correct to say that most of them do not manifest curiosity regarding much subject matter taught in the typical school. Indian children are intensely curious about people with whom they are in contact. They are all quite aware of the various social activities of the village, the marital (and extra-marital) difficulties of their neighbors, the health status of everyone in the community, and the peculiarities of all the teachers. Very little escapes them in their social context. This social awareness does not extend to persons outside their experience. For them, literature, the abstractions of hypothetical situations in math (so-called story problems), and textbook studies of far-away people do not possess the dynamics of personal involvement. No doubt, this characteristic is partly attributable to the provincialism of the Indian culture. Certainly, it must be considered and dealt with in any program of Indian education.

Noncompetitiveness. Kutsche (1964, p. 24) says, "Probably most Indians in North America feel uncomfortable when asked to push themselves forward as individuals." In the classroom, this will manifest itself in refusal to respond to a teacher's

question, even when the Indian student knows the answer. To them, academic distinction through competition would be disloyalty to the peer group, and ultimately to the Indian society. There is a tacit understanding among Indians that education is dedicated to bring the Indian into full participation in white society. For him to show enthusiasm for this would be un-Indian, and consequently, undignified. The children learn to be selective in their acceptance of ideas and in participation in the classroom at an early age. When this resistance issues in open conflict, the Indian student will drop out of school if he can.

Although I have treated it negatively, it is a positive value in the Indian culture that thus becomes a negative factor in education. The Indian society is non-competitive with respect to individual achievement in economic and social status, because it places a higher value on group activity. This does not exclude individual prowess in hunting, fishing, or athletics, of course. It does punish the person who tends to cater to non-Indian societal demands, and to compete in the white-dominated economic and professional realms. The only way I can see to alleviate the conflict of ideologies is to identify the school with community as closely as possible. If it is possible to make the goals and methods of the school harmonize with those of the Indian community, they will be acceptable to them.

Inferiority feelings. Inferiority feelings are not a typical Indian characteristic--they have been imposed upon the Indians. To the extent that the school is an extension of non-Indian culture, the Indian is convinced that it is a realm in which he is not wholly competent. The historical methods of downgrading Indian culture in the schools, which are discussed in the previous section, are an adequate explanation of this. The consequence is that Indian parents do not expect their children to achieve as well as whites, and the students are convinced that they cannot. This low level of aspiration creates a self-fulfilling prophecy of low achievement. Such a person needs no excuse for failure in school but that he is an Indian:

Poor punctuality. I have already mentioned that in a culture which is centered on weather conditions, tides and seasons, it becomes difficult to reorganize around a mechanical timepiece and the precision which it represents. Poor punctuality is a problem in any public meeting in Taholah, and the school class meeting is not an exception. It is comforting to observe that the students, as a whole, are more punctual than their elders. It should be said that the main source of this problem of school punctuality arises out of irregular sleeping habits than indifference to the school. Attendance is very good at Taholah, and most tardiness is less than a quarter of an hour.

Irregular eating habits. There is no food shortage in Taholah, but the unstructured family eating habits, which often prevail in Indian homes, frequently results in the child's eating the wrong things. Soda pop, potato chips, candy, and other tidbits often dull the child's appetite for wholesome food. The result is poor dental health and malnutrition. Children who are sleepy and improperly fed cannot study well.

Role of the Community School

Educators are not in complete agreement as to how the problems of Indian education should be tackled. As with other such problems, probably there is no universal solution because of varying local conditions. However, there is evidence, some of which has been discussed herein, that the problems of acculturation of all American Indians are generally of the same nature. This should encourage the development of areas of general agreement in formulating educational programs which involve significant numbers of Indians.

It would appear that Indian communities which have retained their own character and are not yet absorbed or overshadowed by non-Indian society would form the most suitable locations for study of the problem of depth. Taholah is such a community. With a population just under 500, less than a score of non-Indians reside in the village. The political life of the community is regulated by the Quinault Tribal Council through its elected officers. The Taholah School District lies entirely within the reservation, and the residents elect its three-member board of directors from their own ranks. In this situation, the Indians have control of all their basic institutions.

The Quinault Indians consider themselves to be fortunate in having a community school. The basic factor in the community school concept is the identification of the school with its own community and the problems and resources of that community. Hanna and Naslund (1953, p. 55) say that the community school is a unifying force of the community rather than merely a social institution in the community. One need not labor the point that such close interaction between the community and the school will enhance every aspect of the educational process. I believe that in our society the parents--not the school--are primarily responsible for the education of their children. I further believe that the home--not the school--is the primary factor in the educative process. In support of this, I point out that the most complex of all learning, the development of language, takes place before the child reaches school. In a sense, most of the learning activities confined to the school could be described as extensions, elaborations and refinements of basic skills acquired outside the school, plus the addition of knowledge.

If the foregoing premises can be accepted, it would seem self-evident that the ability to identify with the school would be a primary factor in the success of its students. It follows that if the community is able to identify with the school, the way is thereby opened for the student to do so. A highly-institutionalized and aloof atmosphere in a school closes the door on the parents and other community elements. It also closes the door on a large segment of the lives of its students. A school with its facilities open to community activities, public meetings, adult education, and a variety of other such uses will see many avenues of communication open for both parents and students.

The bugaboo of defacto segregation threatens the community school approach. The Quinaults have strongly resisted pressures to consolidate their school into a larger, more impersonal system. They believe with Dr. Carl Hansen (1967) that the school should be community-centered and should not be used as a tool to force racial and sociological mixing of peoples. In this view, a school serving the needs of its own community need not be concerned with issues involved in racial segregation. The school is responsible for providing education to the residents of the community of which it is a part. It cannot be responsible for the composition of that community.

III. CURRICULUM AND THE CLASSROOM

General Organization

The Taholah School operates a program for all children in the community from nursery school level through the sixth grade. The present organization of the school represents an evolutionary process which has taken place over a period of twelve years. This process began with a two-room, ramshackle school built by the Bureau of Indian Affairs at the turn of the century. The two rooms housed some sixty children in grades one through five. After a new school building was erected in 1957, various other features were added to the program as the needs became apparent to the staff and the board of directors. The program has now outgrown the present five-classroom plant, and additional building space is needed.

The following description is based on a logical ordering of program components rather than a chronological one.

Basic Program

Early childhood education. In previous parts of this paper, we have examined the premise that the Indian home and cultural background produce distinct differences in the attitudes and values of Indian children as compared to whites. Without judging the merits of the value scales, we can be certain that these differences tend to handicap the Indian child in school performance.

There was a point where we, at Taholah, became convinced that early school experience would accelerate school adjustments for the child, provide enriching experiences which are absent from his normal environment, and involve young parents more directly in the educational process. This was the basis for the establishment of a half-day school program for three and four-year-old children. According to Bloom, Davis, and Hess (1965, p.12), these early childhood experiences may be a determining factor in the ultimate mental development of the child. They said, "Until recently, differences in children's I.Q. were attributed largely to native endowment; very little of the variation was attributed to the effects of environment. The more recent research has demonstrated that for children growing up under adverse circumstances the I.Q. may be depressed by a significant amount and that intervention at certain points (and especially in the period from ages three to nine) can raise the I.Q. by as much as ten to fifteen points."

The nursery school was established at Taholah in 1964 after a summer school experiment demonstrated that the community, specifically the parents of the young children, would support it. It was incorporated into the regular curriculum, using the kindergarten teacher and classroom to serve the afternoon class.

Kindergarten. The kindergarten was established in 1959 with motivations similar to those described for the nursery school. It was obvious as early as 1959, when we made this move, that five-year-old children had much to gain from pre-first-grade school experience. Due to the smallness of the population and limited facilities, the kindergarten was at first combined with first grade. This was far from an ideal situation, and was soon corrected by building an additional room for the pre-first-grade students.

Elementary grades. In 1965, Taholah students scored an average of .7 below grade level on the California Achievement Test. In some years, scores have been lower than this. This evidence correlates with classroom achievement and teacher observation. There is reason to expect that the cultural differences would depress the achievement of Indian students at least this much. These data should be an important factor in determining the type of elementary school organization which is to be used in Indian schools.

It did not make sense in Taholah to follow a rigidly graded system, and we have not done so. Yet, the State of Washington requires that children be classified as to grade level. The result of our wrestling with these and other seemingly incompatible factors has been the development of an adapted form of nongraded organization.

Among his thirty-two categories of school organization, Shane (1966) names five which are partially descriptive of the plan in use at Taholah. These are the homogeneous grouping, social maturity grouping, ungraded primary and intermediate grouping, split-grade grouping, and intra-classroom grouping plans. If this looks like a hodgepodge of dissimilar organizational plans, it is because the plan at Taholah does not conform to any of them completely. It partakes of elements in all of them. This eclecticism was not based upon any attempt to conform to a theoretical model. It was developed to meet the needs seen at Taholah. Shane's terms are here used as a means of describing what exists in the Taholah School.

According to Lawson (1966, p. 63), Reavis, Pierce, and Stullken indicated three basic considerations for grouping or classification of pupils: "(a) The guiding objective must be the promotion of total good or welfare of the learner. (b) Careful consideration must be given to the over-all efficiency of the school as a whole. (c) Grouping must be tentative and flexible rather than fixed and permanent." I believe that the method of grouping we use in Taholah applies these principles.

Homogeneous grouping. Students are assigned to a classroom according to three criteria: achievement level in reading, social maturity, and teacher-load. Generally speaking, we feel that reading ability is the skill which is applicable to a broader spectrum of class activities than any other; therefore, it is considered first in classroom assignment. However, if a child's physical and social maturity are at a level which makes him incompatible with classmates, this can and does cancel the factor of homogeneity in reading. In such cases, the child is placed on a more compatible social level. In certain cases, this has led to inter-class grouping, wherein a child will move to another room for reading and take all other subjects in his home room.

Within the classroom, students are grouped homogeneously on the basis of achievement level in each subject. This grouping is flexible in two ways. The class is regrouped for each separate subject, and the individual student can and does move from one group to another at anytime that his individual progress indicates that he should. This mobility can result in a change in room assignment during the school year. The in-class groups are usually on a continuum so that a gical break can be made which distributes the class loads in an equitable manner. We keep our class loads to a maximum of 25, if possible.

It should be explained that student population in Taholah is so small that what we call homogeneous grouping could not have the effect of completely separating students of various abilities from each other. It is a system of putting students together in convenient ways rather than separating them. Achievement, not ability, is the primary factor in grouping.

A final consideration is that grouping, as we use it in Taholah, is functional. It was not designed primarily to raise the performance level of the students, although this is one expected result. Rather, it was designed to put each child on his own functional level of learning and achieving. In the regular graded organization, the alternative was to ask children to use books which they could not read.

Split-grade grouping. Since the room assignments of students is made apart from the consideration of grade classification, it is obvious that grades will be split in the process.

Intra-classroom grouping. This scheme is applied with the classroom in terms of grouping by achievement levels within one subject area and regrouping for different subjects. Under this plan, a low achiever in reading can find himself in the top group in math if his achievement level merits this placement.

Hansen (1962, p. 20) has raised some weighty arguments against intra-class grouping. He says that it wears the teacher out trying to teach eight to a dozen groups a day, makes chair shuffling part of the curriculum, requires heavy reliance on workbook lessons to keep untaught children busy, and fractionates teaching time, reducing the amount of instruction. He prefers the whole-class method. I would answer that the Indian classroom is a special situation. Indian students are not as verbally oriented as non-Indians and do not tend to give attention to lecture approaches to teaching. Effective teaching of Indians requires the personal contact which is ideally individual, but more effective in small groups than in large ones. I will also respond that we do use the whole-class method in teaching social studies, science, spelling, writing, art, and physical education, because the content and skills in these subjects seem to lend themselves to a greater variety of approaches.

We have called this system a modified, ungraded organization. The progress of the individual student is sequential with respect to skills and content. At the end of the sixth year, the work of the student is reviewed in terms of his readiness to move into the seventh grade. Since this involves a transfer to another school system, the determination of his readiness to go on is thoroughly explored with respect to achievement, attitude, maturity, and the welfare of the student. Where retention is a possibility, this is discussed between the student, teacher, principal, and parents. Normally, a retention is not recommended unless all four parties agree to it. In the rare case where a child has reached seventh grade achievement at the end of the fifth year, the placement is also decided through conferring with all parties concerned.

Auxiliary Services

By this definition, it could be implied that these services could be eliminated without damaging the basic program or depriving it of its character. I am sure that this is not true. We can call them auxiliary only in the sense that they support and give character to the basic program of instruction. By them. this school program breathes and communicates with its environment--the native village.

Remedial reading. Remedial learning, as we approach it, does not separate a child from his peers. This, we feel, tends to stigmatize the child. The remedial students leave their classroom at scheduled times each day in groups of two or three. They meet with the remedial teacher who gives them attention which the classroom teacher cannot give This attention is occasioned by concentrated training in phonics, programmed reading, and penmanship. Each

child in the program receives this assistance thirty minutes per day, five days a week. Students are kept in the program at least for one quarter--sometimes all year. Careful attention is given to diagnostic testing and growth measurement. The program is also evaluated by the classroom teachers. Perhaps the highest value in the remedial program is the counseling opportunity it offers.

Teacher-aides. Young Indian women who are under twenty-two are employed through the tribal Community Action Program to work in the school as teacher-aides. This has had a three-fold value: It involves community members in the educational program, it encourages these women to go on with their own schooling, and it relieves teachers of many non-teaching duties. In addition to the Community Action Program help, the school regularly employs a young mother as playground supervisor to relieve teachers at noontime.

Evening study hall. Two evenings each week, a classroom is open from seven to nine o'clock with a teacher in charge. This program has met a need for those students who do not have adequate study facilities at home. It is open to high school students as well as the elementary pupils.

Counseling. A full-time counselor is employed by the Community Action Program to check on reasons for absenteeism and to act as a liaison person between the school staff and the parents. An Indian person is employed for this work who has the confidence of the community. In addition, the Community Action Program employs a full-time professional counselor who works on this level with all Indian students in the four schools which serve the Quinault Indian Reservation.

Lunch program. Lunch is provided without charge to all students as an important part of their education. This makes it unnecessary for any student to leave the school at noon. Students are provided with a Class A lunch, cooked by native employees of the school. The lunch program has had a significant impact upon the eating habits of the children. In addition to the lunch, milk is served in the morning.

Special education. There are at least twelve children in the school whose abilities or emotional life make it difficult for them to function in the regular classroom. Funds have been provided for a special class in a portable classroom for these students.

IV.

GOALS AND PROPOSALS

Whose Goals Shall We Use?

Indian self-determination as an approach. It has been clearly shown that the Indian is in control of the process of his own change insofar as it relates to his acceptance of elements in the non-Indian culture. It was also shown that his criterion of accepting change has been and is utilitarian and pragmatic. Perhaps, one reason that Indian education has been and remains a problem is that it has been neither utilitarian nor pragmatic. White Americans have at least two neuroses regarding Indians: one is a feeling of guilt for the way in which they have been treated; the other is a feeling of great discomfort at not being able to assimilate them. Instead of using education as a bridge between the cultures, we have used it as a hammer to smash the culture that is different. Fenenbaum makes this plea (1963, p. 86): "Aren't we doing infinite harm to children by our insistance that they be something they cannot be, and then making them feel like failures because they have not achieved what they cannot achieve? Wouldn't it be better if we found out what they can be, and then set about changing our schools so that we can help them not to become middle-class, but to become the best selves they are capable of becoming?"

I would like to add that in the case of the Indian, we should also find out what he wants to be as well as what he can be in planning his educational program.

The sick society. There are elements in our own culture which make it quite reasonable for the Indian to not want to be like we are. In his book, Culture Against Man, Jules Henry (1963, p. 13) paints a morbid picture of western civilization. He characterized it as a driven culture. "It is driven on by its achievement, competitive, profit, and mobility drives, and by the drives for security and a higher standard of living." Contrasted with the characteristics of the Indian culture which I mentioned in Chapters I and II--strong kinship ties social self-sufficiency, economic independence, noncompetitiveness, situation-oriented, etc.--it is not difficult to see that we are poles apart.

The Indians have not analyzed our culture as Henry has done. If they had, perhaps they would agree with Henry that, "There are many roads to insanity and our culture has probably trod them all." (p. 322)

Van den Berg (1964, pp. 161-62), speaking as a psychiatrist, supports Henry's evaluation of our society. First of all, he presents the characteristics of a healthy community as defined by a research of UNESCO: "1. First, all aspects of life are closely integrated--work, for instance, is not something separate and distinct. 2. Secondly, social belonging is automatic. . . .No one is alone . . . one belongs naturally. 3. Change is slow and continuity is sustained by attitudes, customs, and institutions. 4. And lastly, the important social groupings are small."

Following the above presentation, van den Berg makes a startling statement: "Considering the four conditions necessary for a healthy community, it is quite obvious that Western civilization does not fulfill even one of them." To me, it

is equally obvious that the Quinault Indian community fulfills all but number three: We have forced change upon the Indians at a rate to which they cannot possibly adjust and remain socially and psychologically healthy. For this reason, they manifest ambivalence toward their own culture and suspicion toward ours. Yet, their value system has much better possiblities for social balance than does ours. The Indian's instincts are true when he vehementaly resists our efforts to plunge him into the mainstream of American society. He knows that the mainstream is full of derelicts.

The school as a cultural bridge. What, then, are some reasonable goals for education in an Indian community? It is clear that Indians cannot be isolated from American society. They are a segment of it, but they have a right to maintain as many of their discrets values as are consistent with their own social, cultural, economic and spiritual welfare--collectively and individually. They have a right to be different. In exercising that right, they can rise to the true dignity of self-determination which a democratic society promises them. As equals, they can yet make their greatest contribution to America. As political wards and pawns of a bureaucratic monster, they can never demonstrate their potential.

The school is an institution which has the possibility of enabling Indians to achieve the status they merit. The following are suggested as a philosophy of education which could promote this goal.

1. The school should recognize and seek to preserve the inherent strengths of the Indian community.

2. It should seek to protect that community from the trauma of dramatic change.

3. It should include Indian history, cultural values, art forms, language and economics as a natural and integral part of its courses of study.

4. It should mediate change that is necessary for survival.

5. It should prepare Indian children for a meaningful and useful involvement in their own community.

6. It should impart the knowledge and skills necessary for a degree of competence in the nonIndian society which is commensurate with the abilities and desires of the individual.

7. It should do all possible to promote pride in the Indian heritage and develop leadership to preserve it.

Proposals

Progress and problems. It is satisfying to be able to say that the Taholah School is already operating on the philosophy that underlies the goals stated above. We are uncompromisingly committed to points one and two. We are doing some of three,

e.g., we are teaching the Quinault language in the school, we have an Indian dance team, and we are teaching authenic Indian art and legends. Most of the latter accomplishments are made possible by the presence of a Quinault Indian on our teaching staff in the person of Clarence Pickernell.

To some extent, we are satisfying some aspects of the balance of the goals, but several factors handicap us.

1. We are not able to relate the elementary school curriculum to the extent desirable for several reasons.

   a. The school textbook materials are not relevant to Indian life.

   b. Staff turnover has not permitted enough teachers to become knowledgeable in the Indian culture.

   c. The children leave the community at grade seven to continue their education in a non-Indian community.

2. There is a gap in the development of skills for academic competence.

   a. Indian students could use more time to cover this ground. Because of the personal adjustments necessary, it is reasonable to suggest that Indian students would profit by being allowed additional time to develop academic skills, if necessry, before entering the high school.

   b. The change in school systems at the seventh grade has a retarding effect. Our students must make a major socio-cultural adjustment at the most unstable period in their lives. The threshold of the teens is a time when most young people suffer from feelings of inferiority, conflict with elders, and even conflict with society. To this, we have added the burden to Indian young people of adjustment to a new school, a new community, and a different cultural heritage. It is quite logical that this pattern has exaggerated the normal problems of growing up beyond the tolerance level of these youth. This accounts for the high drop-out rate, which in some years has exceeded 75 per cent.

   c. The receiving school follows a traditional college preparatory curriculum. Since an extremely low percentage of Indian youth go to college at present, this narrows their alternatives and does not normally enable the Indian student to relate education to his vocational possibilities.

Alternate proposals. This brief analysis forms the basis of some proposals for the improvement and extension of the Taholah School system.

1. Proposed improvements in the curriculum.

   a. Development of readers for native children. The Northwest Regional Educational Research Laboratory is presently involved in a project of this nature for Alaska natives. Their services are available to the Taholah School for assistance in adapting such materials to the local need.

b. Improvement of the language arts program through linguistic analysis of verbal patterns of Indians. Studies of the Quinault language have already illuminated some of the problems of language facility manifested by Indian children. In-depth analysis, after the patterns developed by Hunt (1965), will surely enable us to come to grips with the problem of bilingualism.

c. Participation in an in-service program of training for teachers. The Northwest Educational Laboratory is also doing pilot work in this area, and we are hoping that an in-service program for teachers of Indians will be implemented.

d. Provide more intensive guidance counseling on the intermediate level. Through this service we would hope to promote an early pattern of goal-setting by students in relation to vocational possibilities.

e. Develop a social studies program oriented to Indian cultural backgrounds. The general purpose of this would be to enable the Indian students to become knowledgeable of their own place in the world and in history. One phase of this program now under discussion is a project to develop a study of American history from the standpoint of the Indians, giving the interpretations of events as expressed by contemporary Indian leaders and spokesmen in history.

2. Proposed extension of the program. Since an extension of the school program to levels of education above the sixth grade is a major step involving factors which are presently unknown, it would seem wise to consider more than one alternative plan for that extension.

One of the unknown factors is future student population. Two current developments could influence this substantially. The Quinault Housing Authority is preparing to add twenty dwellings to the community immediately and more will follow. While this will relieve overcrowding in the village, it is also expected to enable young families who have moved away because of the housing shortage to return to their village. These young families will bring school children into the community.

The construction of a new state highway between Taholah and its sister village of Queets could also effect school population. This highway will reduce the mileage between Taholah and Queets from 85 miles to 15 miles. If the Indians of Queets decide that it would be in their interest to send their children to the Taholah School, this could result in a 50 per cent increase in student population. To give substance to these possibilities, the following student population figures are presented.

Present student population of Taholah School, nursery school through sixth	115
Taholah students attending North Beach School District in grades seven through twelve	70
Queets students, pre-school through grade twelve (estimated)	100
Total	285

The foregoing figures represent a potential elementary and pre-school student population of around 185, apart from the possible increase due to the housing program.

Another factor which is not presently known is what financial resources are available to implement an extension. The Taholah School District has a modest tax base and is dependent upon federal aid provided through Public Laws 874, 815, 89-10, and the Johnson-O'Malley Indian Education Fund. Public Law 815 pertains to capital expenditures, while the others are designated for maintenance and operation. Thus, the decision as to how much building money is available is not in the hands of the school district, and this would be a determining factor in the type of facilities which could be provided for expansion.

With these contingencies in mind, three alternatives for extension of the program are presented. These would involve three distinct types of school organization.

a. Extension of the present program to the eighth grade. The North Beach School District, which presently receives Taholah students at the seventh-grade level, operates a conventional 8-4 program. Retaining the seventh and eighth grades at Taholah would not be disruptive of the North Beach program, since it would place eighth-grade graduates directly in the North Beach High School. The advantages of this shift would be as follows:

(1) It would be less disrupting to the life of the students. The cultural and sociological adjustments involved in changing schools at the threshold of puberty are most difficult. By postponing these to the ninth grade, the students would be more mature physically and emotionally, and, consequently, more able to adjust to a new situation.

(2) The Taholah School could provide more Indian cultural factors in the educational program at a significant age. At the seventh and eighth-grade levels, Indians could assimilate a great deal of knowledge through studies of their own community, history, language, tribal government, and economy. This background would enable them to face non-Indians in high school with a more secure grounding in their own identity and culture. This type of preparation is essential in order to make integration a meaningful experience. One of the integration problems which cause difficulty for Indian youths is a lack of knowledge of their own identity. With adequate preparation, integration could be a much more meaningful experience.

(3) The relationship between the Taholah School and community would give the Indian students a more satisfactory school experience during crucial years. Immediate communication between the Taholah faculty and the parents would minimize the types of misunderstanding which are based on cultural differences and local situations.

(4) Better student morals could be developed through identification of community loyalties with the school. If Indian youth could develop the same feeling of identification with their school that they have toward their community, this would create a tremendous difference in their attitude toward education. It does exist through the sixth grade now, but it is lost in the crucial teen years through the unnatural shift to another school.

(5) More effective educational counseling. The Taholah School, in cooperation with the Quinault Tribal Community Action Program, is in a position to have the services of a full-time educational counseling service. These could be a strong influence in academic and vocational guidance for Indian students. Seventh and eighth grade students in the North Beach School are not as accessible to the counselor because that school does not have the same relationship to the Indian community and the Quinault tribal government, as does the Taholah School.

(6) Attendance and discipline problems of Indian students can be handled better locally. Severe discipline and delinquency problems with Indian students have been most effectively handled by the local school board dealing directly with the parents. Routine problems are handled administratively, with close cooperation between the school staff, the Community Action counselors, and the parents. At the present time, absenteeism shows sharp increase when students transfer to the North Beach School.

(7) The organization of the Taholah School permits students to use more time to complete their elementary education without the stigma of failure. The problems of cultural retardation in academic learning can often be solved in part by allowing the student more time to learn. A flexible program is more able to provide this extra time than is a rigid one. The addition of home economics and industrial arts courses would tend to make school more enjoyable for those who might use nine years to progress through the elementary program.

Several problems connected with the expansion of the Taholah School would have to be faced. First, the building program would be expensive. While this is always a problem, it can be pointed out that building is no more expensive in Taholah than elsewhere. The effect of this expansion would be to relieve pressure on the North Beach School, so it would not be a waste.

The simple expansion of the present school to include grades seven and eight would entail the following minimum needs for space: (1) two classrooms; one classroom would suffice for a combination seventh and eighth-grade room, but the first grade is not properly housed, (2) a central library, (3) a remedial room, (4) a special education room, (5) a combination manual arts and home economics room, and (6) additional teachers' housing.

Secondly, there will be a confrontation with the defacto segregation issue. This problem is discussed in Chapter II. The Indians prefer defacto segregation to unnatural and forced integration, in contrast to the Negroes.

Thirdly, the faculty will need to be enlarged. The most difficult educational problem in the area is that of obtaining teachers. This is compounded by the fact that teachers of Indians should be specialists.

If the Taholah School District chooses the alternative of simple expansion under discussion here, the school would follow a pattern of minimum change in the present curriculum. The organization described in Chapter III, including the non-graded and split-grade grouping patterns, would be extended to include the older students. The continuous

growth philosophy would enable students to develop at a pace commensurate with their own learning rate. I believe that this would result in better-prepared high school entrants. The most significant changes in the curriculum, aside from the improvements mentioned earlier, would be the addition of classes in manual arts and home economics.

b. The middle school plan. A second alternative in extension would be to reorganize the program to include a middle school for grades five through eight. The concept "middle school" is on the crest of a wave of professional rethinking of elementary school programs. Kittell (1967) cites evidence that the present generation of youth are entering puberty at least a year earlier than a century ago. He lists this with other evidence of earlier physical and social maturation as the rationale for a plan to supplant the junior high school. The position of those who advocate the middle school is thus expressed by Kittell (1967, p. 64): "The middle school proponents agree that the instability, diversity, and peculiar needs of adolescents demand a separate school organized to meet their unique characteristics." It is felt that the distinct name and character of the middle school will give status to students at an age when they are neither little children nor high school students. The term "junior" applied to the junior high school program tended to identify it as a lower prestige school.

Brod (1966) states that the middle school provides an opportunity for a gradual change-over from the self-contained classroom of the primary school to the completely departmentalized high school. He also feels that it is worthwhile to make special facilities, such as the home economics' room and the manual arts' room, available to students a year or two earlier.

Partial departmentalization, according to Madan (1966), also provides an opportunity for study in more depth in art, music, science, and math, besides providing the added subjects of home economics and industrial arts.

I feel that the middle school concept has important possibilities as a program for the Taholah School. Most of the rationale behind it dovetails neatly with the reasons I have given above for advocating the retention of grades seven and eight in Taholah. A stable educational program tailored to the specific needs of children in a critical stage of maturation certainly ought to meet a real need of Indians.

(1) Reorganizational patterns. If Taholah decided to go in this direction, I would advocate a rather complete reorganization of the school.

1. The nursery school, kindergarten, and ungraded primary through the fourth year should be housed in the present building.

2. Students in the fifth through eighth years should be housed in a new building--physically separate from the above.

3. The primary school organization should be completely ungraded through the fourth year.

4. The middle school would be organized after an adaptation of the Dual Progress Plan, designed by Stoddard (1966).

In discussing the above recommendations, I would first say that the utilization of the buildings, as listed in numbers one and two, provides a natural opportunity to expand in a meaningful and orderly way. The present building is well-suited to house a nongraded primary. By including the fourth grade, the building would receive full utilization without crowding as now. Furthermore, by building new facilities for the middle school, a fine opportunity is presented to design a flexible, modern plant to implement the program.

The present organization in Tahclah is really a compromise between graded and nongraded systems. It was necessary compromise, and it has worked reasonably well. I believe we will be ready to take the next step when decisions are made about expansion. This step will require that we work out a skills-centered sequence of learning so that progress of students can be clearly defined and charted. I have included the fourth year with the primary school for two reasons: (1) The fourth year is a difficult one because the transition from primary to intermediate learnings requires major adjustments, and (2) the fourth year cannot fit in the middle school program.

It seems that the Dual Progress Plan, as described by Stoddard (1966) and Heathers (1966), would provide an excellent organizational structure for implementing the goals I have stressed above. Heathers (1966, p. 254) gives this description: "The dual progress plan bears its name because, within it, students progress in language arts, social studies, and physical education according to the usual grade system, while they progress in science, mathematics, and the arts on a nongrade-level basis. In the plan, a student spends one half of the school day (morning or afternoon) in an ability-grouped class of his grade mates, studying language arts-social studies with a "core" specialist teacher, and physical education with a specialist in that area. During the other half day, he attends different cross-graded, ability-grouped classes in mathematics, science, arts and crafts, and music under different specialist teachers."

Stoddard (1966, p. 250) sees the "core" class as a home room, where the teacher is responsible for registration and counseling as well as language arts and social studies. Because of the difficulty in getting specialists in subject areas on the elementary level, I am inclined to suggest a team-teaching approach to the Dual Progress Plan. This would give each teacher a home room in the morning wherein they would teach language arts and social studies on the appropriate level. The afternoon would be broken up with the same teachers changing around to teach science, math, arts, music, physical education, industrial arts, and home economics as a specialty. In such a plan, every teacher would be a specialist according to his own propensities, while maintaining the traditional responsibility to teach language arts and social studies at a specific grade level.

(2) Building needs. The building program to implement the middle school and Dual Progress Plan would be more ambitious than the previous plan. It would require a separate building with an imaginative design. At least three separate classrooms would be needed. These would have movable partitions for maximum flexibility. A combination room could provide facilities for industrial arts, home economics, and crafts. An instructional materials center and teachers' work room should be centrally located. A full-sized gymnasium should be built to provide for the physical education and athletic programs. This facility could be widely used by the community after school hours. A library and systems learning center complete the basic outline of building needs.

C. Junior high school program. While realizing that there are many arguments being raised against the junior high school, I believe there remains some merit in the idea when considered in the special setting at Taholah. Such a step would provide all of the advantages of the community school for Indian students discussed under the heading of the nursery through eighth program. In addition, it would permit a more meaningful involvement of ninth-grade students in studies of the community within the framework of preparation for local leadership and vocational guidance.

If the junior high school plan were adopted, I would have these particular recommendations to make:

1. Nursery through sixth would be housed in the present school building with the addition of a library, one classroom, and the remedial and special education rooms mentioned previously.

2. The junior high school should be housed in a separate facility similar to that described under the discussion of the middle school.

3. The organization of the elementary school would be about the same as now with modifications from time to time as would befit current needs.

4. The junior high school should be departmentalized to the extent that the small student population lends itself to that plan.

5. The junior high school curriculum should provide sufficient electives to allow the students to enter distributive educational and/or pre-vocational programs if they so choose.

6. An arrangement should be made through the Bureau of Indian Affairs, state, or other agencies for placement of some Indian students into technical schools at the tenth grade.

The conventional junior high school program is well enough known to make a detailed discussion superfluous here. I would only mention that the suggested modifications under numbers four, five, and six above are aimed at the special problems of Indian education at Taholah. It may be that the Dual Progress Plan would be a workable approach for the junior high school, as Stoddard (1966, P. 251) suggests in his description. In this case, the idea of a team-teaching approach to the Dual Progress plan could also be tried. (See the discussion of this under the middle school.)

The development of a strong elective program is conceived as a specific attempt to relate education to life. It could almost be thought of as a two-track program--one academic and one pre-vocational. However, we would not wish to close the doors on any student who might decide he would rather go on with his regular high school training instead of vocational or technical school training. It is at this point that the teaching staff and the counselor should work together closely in providing a very effective guidance program. At present, at least half of our Indian students drop out of high school at the tenth grade. I believe that a junior high school program in Taholah would be one way to reverse this trend if it were developed upon these recommendations.

The scope of this paper has been too broad to develop any one point in depth. It is hoped that it will provide an overview of the educational situation on the Quinault Indian Reservation of sufficient clarity to encourage responsible action. At the point where discussions begin to merge into action, decisions can be made as to which of the several alternatives should be followed. That will be the appropriate time to more fully study and develop more specific plans and designs. As to the urgency of doing something to meet the recognized needs of reservation Indians, there are no alternatives. In an era of unrest and change, we in education must expend every effort to correlate change with progress.

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