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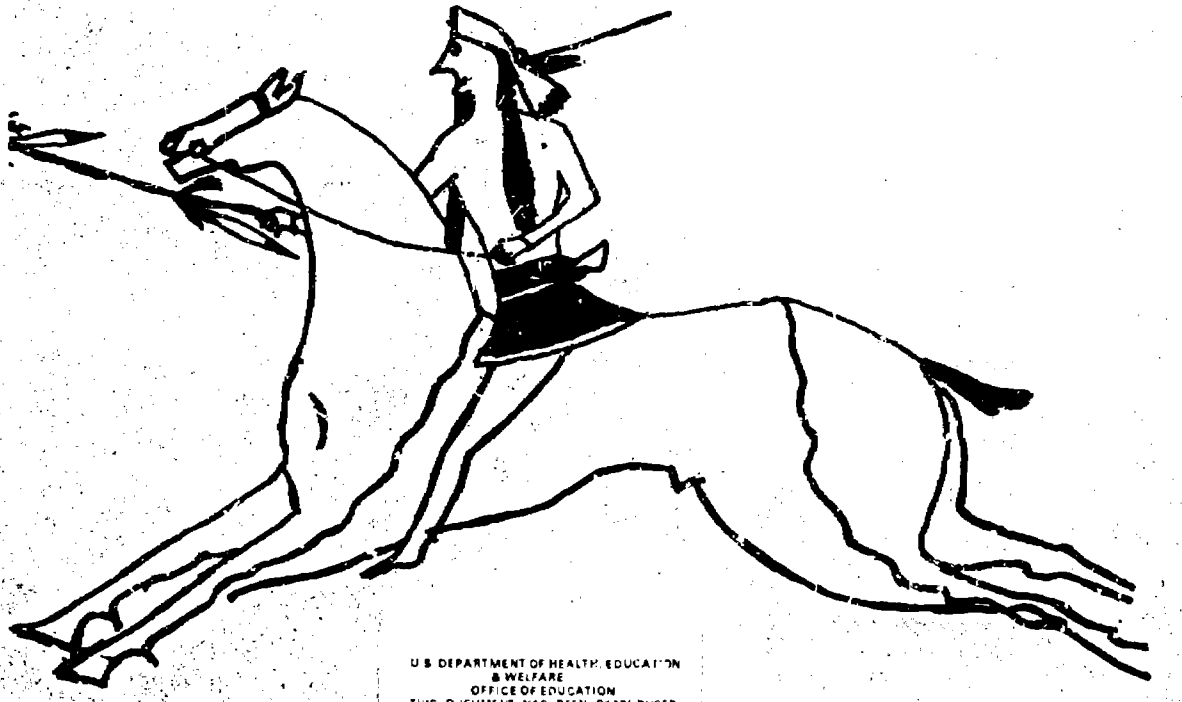
ABSTRACT

This handbook provides educational, vocational and resource information to aid teachers, advisors, and counselors in guiding Indian students. Information presented includes the cultural dilemma, Wisconsin's Indians today, Wisconsin Indian tribes, counseling techniques, economic assistance, educational opportunities, state resources and books representing true Indian culture. Essentially, the handbook is a resource of contextual insight into the world of the Indian, in order that the counselor, teacher or advisor may be better equipped to understand the world of the Indian, his needs, and his perceptions of a white socioeconomic world. Only with this degree of understanding of the Indian can the counselor attempt to counsel the Indian justly and benefit both Indian and counseling interests. In effect, the handbook gives the view that the Indian is a member of our American culture and, simultaneously, a member of a unique, valued sub-culture. (Author/TA)

An Equal Chance



Handbook for Counseling Indian Students

"We shall learn all these devices the white man has,
We shall handle his tools for ourselves.
We shall master his machinery and his inventions, his
skills, his medicine and his planning;
And we'll retain our beauty,
And still be Indian."

David Martin Nez

AN EQUAL CHANCE

HANDBOOK FOR COUNSELING INDIAN STUDENTS

Credit and thanks go to Miss Ada Deer, Director of the Wisconsin State University - Stevens Point Indian PRIDE Program and Dr. George Dixon, Professor of Sociology at Wisconsin State University - Stevens Point, who supplied the writer with background resources and direction for this handbook.

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Cover illustration from the Miller Art collection, Milwaukee Art Museum, Milwaukee, Wisconsin.

by

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Preface

The educational system has failed Indians. One reason for this failure is the misuse of Federal dollars intended to benefit Indian children.

Another reason could be that Indian parents and children are not informed about the programs and assistance that is rightfully available to them. Many Indians are counseled out of higher education and training programs. Many Indians are not informed of financial aid. Many are, therefore, being cheated out of their civil rights.

Part of the problem is that teachers, advisors and counselors are not informed or aware of the educational opportunities available and the increasing amount of financial aid being allocated or the correct personnel to refer Indian students to.

This Handbook has been compiled to provide educational, vocational and resource information to aid the counselor in guiding Indian students.

It is hoped that this handbook will assist those working with Indian youth in giving them an "equal chance." A chance they so rightfully deserve and need to become better prepared to determine their own destination.

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THE CULTURAL DILEMMA

Many Indians of today find themselves in a psychological no-man's land as a result of this impact of the ways of the dominant culture on Indian values. Most young Indian people now share similar educational experiences with the typical teen-ager of today. They no longer wear the tribal costume, and they speak the common language. They, also, are victims of television and followers of the latest fad. They have all the problems common to the youth of the country, and in addition, the special problem of making satisfactory psychological reconcilliations with the mores of two cultures.

Theirs is the task of utilizing all that is good in Indian heritage to strengthen their position in contemporary society. This calls for assistance in recognizing the factors within their traditions which are to their favor. They need to see themselves as the proud inheriters of a cultural greatness, however obscure it may be in their natural awareness.

As the Indian youth contemplates his immediate position in time and condition, he has difficulty finding anything about Indian ways of which to be proud. Stripped to selflessness, he stands a victim of the demoralization inherent in conditions of family and cultural breakdown.

Desolated, he mistakenly equates the results of cultural breakdown and confusion with the simple fact that he is Indian and erroneously concludes that he must justify himself in some overly defensive way.

However understandable the causes for such cultural disorder, there exist many Indian people who find themselves smothering under a blanket woven of despair and hopelessness. For some, this despair results in utter resignation: "If this is my plight, then so will I live it." Many who counsel with Indians are familiar with the self-dubbed phrase, "I'm just an Indian," meaning "What's the use." With such afflictions ever at hand, it is small wonder that the Indian often resorts to alcoholism and myriads of other escape devices to find release, at least momentarily from the ill effects imposed upon him by an environment inimical to his Indianness.

Why is there despair? Why is there psychological problems? Why is their plight a national tragedy? The 1969 Senate report, "Indian Education: A National Tragedy -- A National Challenge," tells the story all to vividly. Here are the facts:

1. Drop-out rates are twice the national average in both public and Federal schools. Some school districts have drop-out rates approaching 100 percent;

2. Achievement levels of Indian children are 2 to 3 years below those of white students; and the Indian child falls progressively further behind the longer he stays in school;

3. Only 1 percent of Indian children in elementary school have Indian teachers or principals;

4. One-fourth of elementary and secondary school teachers -- by their own admission -- would prefer not to teach Indian children; and Indian children more than any other minority group, believe themselves to be "below aberage" in intelligence.

Our failure to provide an effective education for the American Indian has condemned him to a life of poverty and despair.

1. Fifty thousand Indian families live in unsanitary, dilapidated dwelling, many in huts, shanties, even abandoned automobiles;

2. The average Indian income is $1,500, 75 percent below the national average;

3. The unemployment rate among Indians is nearly 40 percent -- more than 10 times the national average;

4. The average age of death of the American Indian is 44 years, for all other Americans it is 65;

5. The infant mortality rate is twice the national average; and

6. Thousands of Indians have migrated into cities only to find themselves untrained for jobs and unprepared for urban life. Many of them return to the reservation more disillusioned and defeated than when they left.

"These cold statistics illuminate a national tragedy and a national disgrace. They demonstrate that the 'first American' has become the 'last American' in terms of an opportunity for employment, education, a decent income, and the chance for a full and rewarding life."

It is fortunate that these gloomy aspects are not predominant in the lives of all Indians and that there are groups who still maintain Indian ways within which a stable background for youth development is provided. In these cases, acculturation proceeds with basic sureness.

For the tragic state of Indian problems there is no quick and easy solution. Effective education is part of the answer. And that education should no longer be one which assumes that cultural differences mean cultural inferiority.

Effective guidance and counseling is also part of the solution. Our Indian children must be guided and supported in making wise educational decisions. The professional counselor who is sensitive to Indian needs, willing to attempt new techniques can give his Indian student the "equal chance" he has so long been denied.

WISCONSIN'S INDIANS TODAY

"Today, the Indian, more than a little weary and suspicious of outside efforts to improve his condition, desperately needs understanding." This conclusion from a 1966 report on Wisconsin Indians by the Governor's Commission on Human Rights is still valid.

Although many still live in "forest poorhouse" conditions on the "bitter edge of poverty," the Wisconsin Indian is not looking for charity or handouts.

He wants understanding. He longs for an awareness that he seeks a chance to earn a share of his white neighbor's prosperity while maintaining his Indian identity. He wants a hand in controlling his own destiny and his lands. That translates into Red Power.

What is Red Power?

"It simply is self-determination by a people too long dependent on a paternalistic government," according to Angelo Le Mere, former executive director of the Great Lakes Intertribal Council.

"Red management would be a little better word than Red Power," says an Oneida Indian woman at the tribal offices west of Green Bay. "They call us red man. We have people as capable as white men."

There is little doubt Indians are speaking up for themselves more.

"Like any group, the young ones are the more active," says Edwin Manydeeds, acting administrator of the federal Bureau of Indian Affairs Office at Ashland.

"Self-expression means a lot," says a Chippewa Indian woman at the Red Cliff Reservation's Head Start Center.

Indians already are expressing themselves more in getting their young educated, their homes renovated, their resources built up. Take the Head Start center in an old school at Red Cliff. Indian women scrounged furniture and fittings to make it as comfortable as a living room. A visitor gets a proudly guided tour among the handiwork and the evidence of progress of the nearly 40 children. It is a boost toward a better way of life for the 10 Indian women who have jobs in the program. It is a start of a new life for one little girl who slept on the floor at home and never had been on a stairway until she came to Head Start.

Fear of losing identity was one reason the Red Cliff and Bad River bands refused to join their lands in the Apostle Islands National Lakeshore recreation project.

Mrs. Virginia Gokee, Red Cliff tribal chairman, explained: "I think we're afraid of what the coming of 900,000 tourists a year might do to our Indian way of life. I'm not saying we can't improve our own way of life."

Indians love nature, and cherish their lands as a heritage. They fear losing them by reneged promises or by termination of federal supervision of their reservations, as the Menominees experienced 10 years ago.

Generally the other tribes look on the Menominee experiment as a failure and a desecration, especially the resulting building of lakes to turn over to white men for summer homes.

In his July 8 message on Indian affairs, President Nixon repudiated the principal of forced termination.

One trouble has been, as one Indian put it, "We were supposed to be self-governing, but because we didn't have money to do things, we had to rely on services."

Marginal lands, marginal training and marginal opportunity have been the "Red Man's Burden."

Fate, too, is most unkind to the poor. When sea lamprey wiped out lake trout, it meant not only collapse of the Lake Superior fishing industry but, more pointedly, the loss of a chief source of livelihood for the Red Cliffs. Another dozen Red Cliff breadwinner lost jobs when a nearby powder plant closed. They will have to pick a lot of Bayfield County apples to make up for that. Mechanized cranberry harvests took away other Indian jobs.

Roughly one Wisconsin Indian in five has to rely on welfare payments. That is more than eight times the average for other people.

The coming of the federal Office of Economic Opportunity program fits well into the Red Power concept. It may have nurtured some of it. Its program committees got more Indians involved in doing things once left to social workers and government agents.

For another thing it has meant jobs -- 80 of them, for example, in Menominee County where, according to state OEO director, Robert N. Smith, it is the second largest employer.

"The program has built leadership capability among Indians," Smith notes. "They have become quite sophisticated in getting facts together to back up their case."

A rice paddy development of the Bad River Chippewas illustrates this. Smith recalls that the "Indians got a lot of help from a whole flock of state and federal agencies."

The paddy is only one of the economic development ideas being pushed by Indians.

Another is Oneida Industrial Park. The Oneida Tribe owns 31 acres adjoining Green Bay's 450 acre Packerland Industrial Park. Long term leases will make income for the tribe. Industries coming in are expected to mean Indian jobs.

OEO helped an Indian family get started in a machine shop enterprise, Whitebird Industries, at Ashland that employs seven people.

Other Indian entrepreneurs include the Green Bay operator of a chain of beauty salons; restaurant, sand and gravel and house roofing operators at Lac du Flambeau; Mohican Enterprises that turns out fiber glass products at Bowler and Wazee Trail Craftsmen at Black River Falls.

But Indian unemployment runs 20 to 30% and much of what work is available is in the woods or seasonal. Last fiscal year the Indian Bureau had 151 Indians in adult education programs and 141 being helped to make their way on jobs under a direct employment program.

The Great Lakes Intertribal Council sponsors and administers OEO programs for most Wisconsin Indians out of busy second floor offices on the main street of Bowler. It handled about a million dollars in OEO funds last year, and $400,000 in other programs.

Founded in the early 1960s, the council was the first united effort of the Wisconsin Indians in their common cause.

Much of the OEO money goes for youth programs, like the five Head Start centers. OEO Community Action workers help Indians get to doctors, teach them hygenic practices and keep them informed on what services are available to them.

One of the services is Wisconsin Judicare, which offers legal help and has won recognition of Indian rights in areas like hunting and fishing, which mean a lot to Indian identity. Judicare director Joseph Preloznik gets 20 to 25 problems to look into in an average week.

"If you compare Indian problems with the problmes of the black community you find some parallels," he says. "Unless society does something about them it probably will polarize them, as occurred in the black communities."

Fate and the white man's involvement in Indian destiny is noted in Burnett County by Preloznik. A planned summer home development involves land with rice beds that the St. Croix Chippewas need.

"Some Indians can make a couple of thousand dollars a year on wild rice," Preloznik says. "That's enough to take care of a family a whole year."

Another OEO project just being implemented is to encourage Indians with liquor problems to get in touch with Alcoholics Anonymous for treatment. The "drunken Indian" label is an unfair simplification of a problem. In the unsettled Indian's life of poverty, says Arbuckle, "there came a point where they weren't trained, couldn't provide and came to have nothing to do but drink, and nobody cared."

Many Indian problems in the past have had to do with health and sanitation directly tracable to bad housing. Right now there is need for more than 400 new houses and renovation of nearly 1,000 more. Housing has been one of the most popular self-help programs. Tribal corporations have erected more than 150 low rent units with federal loans. Indians themselves have built another 80, averaging about $18,000 under other loan plans. New kitchens, extra bedrooms and new roofs have been added to several dozen existing building under the Home Improvement Program (HIP).

Manydeeds personally represents a change in bureau policy in keeping with self determination. Tribal councils were allowed to recommend who they wanted for administrator. Manydeeds is a Sioux Indian. About half of the 53 employees of the BIA working out of the Ashland office are Indians.

The last BIA operated Indian school in the state closed in 1947. When school districts objected to taking students when they could not tax Indian property, BIA agreed to a payment in lieu of taxes.

The old problem of Indian truancy is declining with the addition of eight home-school co-ordinators of the state Department of Public Instruction. Nate De Long, a former college basketball star, is one of the co-ordinators. He still follows a policy, started while teaching at Hayward, of going to the Indian home when a child fails to show up in school. After Jim Taylor started as co-ordinator at Webster, absenteeism fell off 50%, except that there is a little trouble in the rice season.

One drawback to Indian learning has been the difficulty of doing home study in a noisy, overcrowded house. Study centers like one for Chippewa youths in the community building at Reserve help. Teachers are there two nights a week.

For about 15 years, the state education office and BIA have jointly sponsored college scholarships for Indians. Of 393 participants since 1956, 52 have graduated -- 32 of them with education degrees. There were 11 scholarships the first year, 112 this year. The maximum grant is $900, except for a special program at Stevens Point State University.

Land, of course, is an important thing to Indians. They long have been irritated by the so-called Agriculture Department lands purchased for them in the late 1930s but never turned over. Many Stockbridge-Munsees live on 13,077 acres of this land near Bowler, But neither they nor the tribe have been able to get clear titles despite several bills

offered by Wisconsin congressmen. There is another 3,185 acres at the Lac Courte Oreilles reservation near Hayward and 13,069 on the Bad River reserve near Ashland.

The above article entitled, "Indian Seeks to Retain Identity Through Red Power," is by Richard C. Kienitz of the Milwaukee Journal Staff.

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WISCONSIN INDIAN TRIBES - HISTORY

The Chippewa Indians

The Chippewa Indians played a prominent role in the early history of the Wisconsin territory. They formed a successful alliance with Marquette and the French fur traders who followed him. To the present day, French names are still found among the Chippewas. The Indians fought against the frontier settlements until the close of the War of 1812. Three years later they made a treaty of peace with the United States.

By 1850 official policy had been established that required the Chippewa nation to move completely out of Wisconsin and across the Mississippi westward. To hasten them on their way, President Zachary Taylor issued an executive order revoking their privileges of hunting and fishing and gathering wild rice on Wisconsin lands. But in three years only 2,000 Indians had been moved, and in 1854, the government on finding public opinion not altogether in favor of this stern policy, compromised. In the fall of 1854, the U. S. Board of Indian Commissioners met with representatives of the Chippewa Indians at Madeline Island. At this meeting they signed treaties which established the principal Chippewa reservations in Wisconsin and which gave the Chippewas a settlement of $90,000. The reservations provided for were Bad River, Red Cliff, Lac du Flambeau and Lac Courte Oreilles.

The Lost Tribes

Because the chieftains were not represented at the historic Indian conference in 1854, the St. Croix Band and the Sakaogon Band (Mole Lake), of Chippewas received no land allotment from the federal government. Groups of St. Croix Indians were centered at Danbury, Webster, Hertel in Burnett county; at Luck and Balsam Lake in Polk county. The Sakaogon, Mole Lake reservation (land granted in 1939) is the smallest of all reservations in Wisconsin. Both tribes depend on wild rice as a major food supply and source of outside income.

The Oneida Indians

The Oneidas moved to Wisconsin from New York in 1823, bringing with them a culture already altered greatly by their contact with the white man. After several treaty negotiations, they were given in 1838 a reservation in the east central portion of the state, west of Green Bay in Brown and Outagamie counties, a section about 12 miles square or 65,000 acres.

Until the General Allotment Act of 1887 went into effect, the Oneidas had maintained themselves in a form of cultural and

economic isolation from the "white sea" around them. However, with allotment, the life of the tribe began to change. The inexperience of the Indians in land ownership led them into loss of most of their land through tax delinquency and mortgage foreclosures. By 1930 only a little over 1,000 acres remained in Oneida hands.

The depression of the thirties saw a serious economic crisis among the Oneidas. By 1939 approximately 1,300 out of the 1,500 Oneidas in the area were receiving governmental aid either in the form of surplus commodities, W.P.A., outdoor relief, old age or dependent children's pensions, or C.C.C. work. The W.P.A. projects were well adapted to Oneida needs. A dam built at Kaukauna, a program of teaching Oneidas to read and write their own language, and a house building project, all played a part in sustaining the people. During the same period, the Indian Reorganization Act was instrumental in helping the Oneidas form a needed tribal organization and in reestablishing them as a cohesive unit. Another aid to them at the time was the purchase of over 1,900 acres to add to their tribal holdings.

Remnants of the historical debt owed the Oneidas are still to be seen today. In 1794 the government signed a treaty honoring the Oneidas for their help to the United States in fighting the Revolutionary War. The Oneidas were one of the few tribes in the Iroquois Confederation who sided with the colonists against England. The treaty called for an annual payment of $1,800 to the tribe for this aid. Prorated among each member this ammounts to about 50¢ per person per year. It is now paid approximately every ten years to that the prorated share can be allowed to accumulate into a larger sum.

The Potawatomi Indians

Potawatomi communities were found throughout the Middle West during the eighteenth and nineteenth centuries. In 1836 the United States Army moved a major portion of them to Kansas and Oklahoma. Some of the families, however, refused to go west and fled northward into Wisconsin where they lived in scattered settlements along Lake Michigan.

By the early 1900's the major community of the Potawatomi was located in Forest county, in and around the towns of Wabeno and Crandon. The distress and starvation prevalent among them was recognized in 1913 when Congress appropriated $150,000 for the purchase of land and $100,000 for the building of houses. Since it was cutover land obtained from the lumber companies, it was not particularly valuable. The land was purchased in staggered sections with the purpose of spreading the Indians among the whites, on the theory that adaptation to the white man's ways would thus proceed at a faster pace. Eighty acres of this government land, held in trust on a tribal bases, were parcelled out to each family.

The Stockbridge - Munsee Indians

The Stockbridge Indians came originally from western Massachusetts, having been forced to move five times before they could settle permanently on the land which is now theirs in Shawano county. The pressure of the white colonists in 1785 first caused them to move to lands obtained from the Oneida Indians in New York. In 1818 they went to White River, Indiana, but the land was gone when they arrived. Forced to move again, they were joined by the Munsees, a Delaware tribe. In 1822 the combined tribes moved to the Green Bay area. Twelve years later, however, since white settlers wanted their land, they were removed to the east side of Lake Winnebago, where the town of Stockbridge is still to be found. But here again they had no peace. Finally, in 1856, a treaty was signed with the Menominees and the federal government purchased for the Stockbridge - Munsee the southwestern portion of the Menominee reservation, some 44,000 acres -- where they are living today.

The Allotment Act of 1887 resulted in the sale of almost all of the Stockbridge lands. Recognizing the plight of these landless people, the government purchased 2,250 acres for them in the late thirties. The Farm Security Administration also purchased 13,077 acres in the reservation area which is being used to some extent by the tribe and administered by the Bureau of Indian Affairs, although actual title remains with the United States Department of Agriculture.

The Winnebago Indians

Through treaties signed under duress in the 1830's, the lands of the Winnebagos in Wisconsin were taken away from them. The tribe was moved westward first to Minnesota, then to South Dakota and ultimately to Nebraska. Individual Indians, however, managed to return to Wisconsin, hiding out deep in the woods. After the last unsuccessful attempt to move them to Nebraska in 1874, the government permitted those in Wisconsin to take up 40 acre homesteads if they would relinquish claims to the Nebraska reservation. While the various bands readily agreed to this arrangement, by this time the best lands had been taken by the white settlers. Today, the Winnebago communities are scattered over an area of several hundred miles from Wittenberg in eastern Wisconsin to LaCrosse in western Wisconsin with the largest community near Black River Falls.

After World War II the Winnebagos organized a committee to press long pending claims against the federal government. Although they were not successful in the prosecution of these claims, their activities convinced them of the need for tribal recognition. This led to the formation of the Winnebago business committee, a

forward-looking group determined to re-establish the Winnebago tribe. Under the Indian Reorganization Act, elections were held in 1963 approving a formal tribal government, and work was begun in implementing projects in housing, education and economic improvement.

The Menominee Indians

When the French explorers and fur traders first came to Wisconsin in the mid-seventeenth century, they encountered a peaceful tribe of woodland Indians, hunters and fishermen and gatherers of wild rice, whom they called the Menomini. The French influence was strong and it is apparent today in the many French names of Menominee families and in the predominantly Roman Catholic faith of the tribal members.

With the westward migration of the American colonists, Menominee lands were ceded by a series of treaties to the newcomers. The famed Menominee chief, Oshkosh, acted for the tribe in these negotiations and is credited generally with preventing the removal of the Menominees to Minnesota, obtaining instead a final treaty in 1854, which gave them an area of 12 townships or 276,480 acres of forested land. Two years later two of the townships in the southwestern corner were allotted to the Stockbridge - Munsee Indians, leaving a final total of 233,902 acres for the Menominee reservation.

In the years that followed, two factors stand out as contributing decisively to the well-being of the tribe. First, following the General Allotment Act of 1887, when other Indians were losing their properties through sale of their lands and inability to pay taxes, the Menominee leaders rejected the allotment system and elected to hold the lands in common under tribal rule. The reservation therefore remained intact and, as a single parcel of land, it qualified for special legislative attention. Second, in 1908 Congress passed the LaFollette Act establishing for the Menominees a selective logging operation on a sustained yield basis. A forestry survey showed that 20,000,000 board feet of selected timber could be cut each year without in any way decreasing the overall supply of trees. With the careful planting of new trees and the cutting of mature ones, the total amount of standing timber on the reservation has remained approximately the same as it was in 1908. This act also authorized the use of tribal funds for a modern sawmill which was built the following year at Neopit, replacing the former 60 year old mill and becoming the chief source of support for tribal members.

In 1951 an award of eight and one-half million dollars to the tribe set in motion events which led just a few years later to termination of all federal control over the Menominees. The Court of Claims award, based on the Menominee claim that the government had mismanaged the sawmill operations, could not be released without Congressional appropriation. However, when Congress reviewed

proposal of a per capita payment of $1,500 to tribal members as their share of the eight and one-half million dollars, it was made clear that they could not expect payment unless they accepted an amendment terminating federal supervision. Subsequently in a general council meeting the Menominees voted 169 to 5 in favor of the principle of termination.

The original Menominee Termination Act of 1954 set December 31, 1958 as the final termination date. The deadline was later extended to April 30, 1961.

Indians in Milwaukee

Next to Menominee county, Milwaukee county has the highest number of Indian residents in the state, approximately 2,000. The three major groups are the Oneidas, Chippewas and Menominees, all coming to the city in search of jobs or of additional vocational training. While they may maintain their status as members of individual tribes, from the standpoint of the Bureau of Indian Affairs they no longer are entitled to the privileges of the reservation Indians, although they are free at any time to return to the reservation. Many of the Indians work in the city until retirement, when they return to their former homes. Some commute to and from the reservations or, they may even commute on weekends. The Milwaukee Indians are in fairly low economic circumstances; generally, however, they have steady employment and are not on public assistance as may be the case on the reservation.

In order to keep their cohesiveness, Milwaukee Indians formed over 30 years ago an organization called the Consolidated Tribes of American Indians. This group provides aid to the newcomers and serves as a focal point of social activities. The organization is a member of the Inter-Tribal Council. There is also a special group, The Chippewa Indian Club, formed especially for Chippewa tribal members.

New emerging organizations are:

The National Welfare Rights Organization. Its prime objectives are: helping welfare recipients receive their welfare rights, and advocating for welfare recipient eligibility.

Contact:

Mrs. Loretta House Domenich
1323 North 12th Street
Milwaukee, Wisconsin Phone: 414-463-2553 or
414-344-7171

United Indians of Milwaukee. This organization sponsors a youth club providing recreational facilities, Indian dancing, and many activities stressing Indian cultural heritage. They also

provide used clothing and emergency food.

Contact:

1554 West Bruce
Milwaukee, Wisconsin Phone: 414-384-8070

American Indian Information and Action Group. The organization provides a referral service for Indians in the area of employment, welfare or education. It has sponsored the Milwaukee Safe Streets Act. It also sponsors Indian foster homes and an active speakers bureau.

Contact:

1414 North 27th Street
Milwaukee, Wisconsin Phone: 414-933-8550

Taken from: HANDBOOK ON WISCONSIN INDIANS by the State of Wisconsin Governor's Commission on Human Rights, 1966.

COUNSELING THE INDIAN STUDENT

How does the non-Indian counselor aid his Indian client in coping with the cultural dilemma? How does the counselor overcome his own cultural biases and attitudes? Today, for a counselor to be successful in helping the student to an "equal chance" in our society, he must become an agent of change. We as counselors can no longer sit comfortably behind our desks, only working with clients on a one-to-one ratio attempting to change behavior to conform to the almighty "melting-pot" concept.

Dr. Edmond Gordon, psychologist at Columbia University, recommends that counselors become human ecologists. He contends that counselors must give greater attention to the influence of environmental factors on development and the need for guidance specialists to concern themselves with the analysis, design, and control of environmental encounters. When this concern is combined with an understanding of the developmental process and the two are used to complement each other rather than being left to chance, we find that we have provided the basis for more successful guidance work, and that means the opportunity for making a real difference in the lives of young people.

This concept has implications for counseling with Indian youth. Until we work to change some of the environmental factors that afflict Indians such as poor health, poverty, inadequate housing, cultural discrimination, our traditional counseling techniques will have little impact on changing ineffective behavior. Merely discussing problems in a one-to-one relationship does not provide the motivation or power to change. Counseling must become an educational process to be successful in dealing with students whose value system is in contrast with the dominant culture. The difficult life problems of disadvantaged adolescents are not easily resolved through traditional, unstructured counseling methods.

In order to better meet the needs of many different counselors working in different settings I have chosen to summarize some of the literature pertaining to counseling minority students. Adapt or modify those techniques that are relevant to your needs. The bibliography at the end of this section cites the references for further study.

First, let us review what Spang recommends in his article, "Counseling the Indian." His comments and concerns are summarized as follows.

Spang's thesis is that a counselor's philosophy of counseling and use of scientific techniques must undergo some modifications when counseling Indian students. He stresses that the counselor must

be cognizant of the difference in the Indian cultural values versus non-Indian values. The Indian group which he refers to is the people born and raised on the reservation; they have had minimal contact with non-Indians; reality to them is the everyday routine conditions and interactions on the reservation proper; and the educational level of these people is extremely low. The reservation-oriented Indian is not concerned, as he should be, with world, national, state, or county events. The unemployment rate is usually around 80 to 85 percent. Therefore, most of these Indians are on direct relief from the Bureau of Indian Affairs.

Alcoholism is an acute problem. It is a pitiful situation to see a greater share of the bi-monthly check spent by the mother and father on alcohol while their children go unclothed and hungry. The Indian professes to believe in Christianity and yet clings tenaciously to his traditional tribal system and tribal religious ceremonies.

The majority of these people have no initiative to change their plight or any vocational aspirational level. Some of the influences that prevail are: lack of information about a wide range of occupations; no available role models to identify with; no desire to leave the reservation; expression of a desire to become highly educated means that one must leave; sees no reason for achievement because "Dad is on relief and makes good money so why should I go to school and learn so I can work?"; does not want a permanent job because his relative would "move in" with him, thus, he would not only be supporting himself and his family but a whole host of others; some have no desire to attain higher education because other members of the tribe are against it; and, many other reasons.

Finally, the value system of many Indians is so different from that of non-Indians, that to do an effective job of counseling one must become conversant with it. These values have been discussed earlier in this paper under the section cultural heritage. They are, in general: the Indian's orientation with the present, lack of time consciousness, not investing for his future, respect for age, cooperation and harmony with nature. These are in contrast to values held by the dominant, non-Indian culture.

A non-directive counselor, like Rogers, would be ineffective because many Indian students are extremely non-verbal and passive. They will speak only when asked a question and answer that question briefly without elaborating or qualifying the answer.

Spang believes that a counselor, at first, would have an extremely difficult time accepting Indian counselees because many Indians will appear hostile, show complete rejection of the counselor, be passive and appear physcially ill-kept.

It is very difficult to establish a warm and accepting relationship because many Indian children are taught not to trust the white man. Spang feels changing this will require a long process of education and doubts that it could be realized within one generation.

If the counselor tries to impose his value system upon his Indian counselee he will discover that the Indian may discontinue counseling altogether and encourage others to do so.

Spang poses the following questions which he feels must be answered if the Indian is to progress as a race. "How does one encourage an Indian student to become competitive when it is not in his value system to be so? How does the counselor approach the problems of an Indian student who is failing because he does not compete but has the ability to do better? How does a counselor instill in the minds of Indian students the aspiration to higher level occupations? And, how does one encourage a student to seek medical help when he believes in medicine men? We could go on and on with questions of this type. They are extremely difficult to answer, but must be answered."

The counselor's use of tests would have to be modified because they are not culture-free and Indian students are generally very poor readers.

Also, the use of projective techniques for Indians must be modified and changed, as their responses given to the various items seem quite bizarre when interpreted in the non-Indian cultural orientation.

Additional techniques recommended by professional counselors in counseling with disadvantaged youth are discussed in the following sections.

LIFE SKILLS: STRUCTURED COUNSELING FOR THE DISADVANTAGED

Adkins describes in the October, 1970, Personnel and Guidance Journal, a structured method of counseling the disadvantaged. One of the reasons that counselors have not been more successful is that the problems these students face are so complex. Also, we are not familiar with their value system, nor do we have knowledge of their cultural heritage. Could we not, in effect, reach our counseling goals better if we considered the problems of our trainees as our curriculum and employed a variety of teaching as well as counseling methods? Why not a curriculum for counseling? In Adkins' four-stage model, the goal is to increase knowledge about oneself and about ways in which to cope with one's environment, and to facilitate planning and action based on this greater knowledge. A fundamental notion is that experience followed by reflection, followed by goal-setting, followed by further exploration, reflection and so on in the process of implementing goals, is an effective means for encouraging self-induced behavioral change. The following two tables picture the major curricular tracks and the four-stage life-skills model.

TABLE 1

Major Curricular Tracks and Representative Units

Tracks	Representative Units
Developing oneself and relating to others	Dealing with parental rejection; identifying one's interests and abilities; proper diet
Managing a career	Interviews, tests, and application blanks; relating to one's boss; pay-check deductions
Managing home and family responsibilities	Becoming a father; meetings needs of wives; budgeting and buying
Managing leisure time	Planning one's time; changing mood and pace through recreation; participative vs. spectator activities
Exercising community rights, opportunities, and responsibilities	How organizations function; dealing with discrimination; finding one's way around the city

TABLE 2

Overview of the Four-Stage Life Skills Model

	Objectives		
Stimulus	Evocation	Objective Inquiry	Application
focus attention of group stimulate group to respond	evoke responses from all group members demonstrate knowledge already acquired and dignify the learner enhance group rapport categorize group knowledge raise curiosity	aid inquiry into what is known by others help find and use resources help discover new sources of knowledge help test current assumptions about knowledge	apply knowledge to aspects of problems to acquire skills broaden experience feel success in coping effectively

TABLE 2 (continued)

Stimulator	Role of Life-Skills Counselor: Evocateur	Resource person	Shaper and Coach
prepare and present stimulus	ask questions and lead discussion to elicit what group already knows record group responses help group categorize knowledge and raise questions	suggest sources of knowledge provide resources assist learners in using resources and making presentations conduct discussions to assimilate what learned	help define and select problem provide initial projects help learners to frame and carry out own projects
Role of Learner			
respond to stimulus	discuss what each knows and feels about problem	make inquiries to obtain knowledge using multimedia kit present findings to group	define, select, and carry out individual, team, and group projects
Materials for Lessons			
films, clippings, pictures stories, etc. with high emotional impact	blackboard, tape recorder, mimeograph	multimedia kit of pamphlets, films, recordings, suggested trips	selected prepared projects and suggested project types
Duration			
until discussion starts	as long as group can still produce ideas and is interested	as long as groups wants to know what others know and what is knowable	as long as project takes or until interest wanes

*In addition to the above, he conducts regular individual counseling sessions at various times.

ADDING A VISUAL DIMENSION TO COUNSELING

Counselors of many persuasions are convinced that if a person can gain insight into his problems, he is on the path to better mental health. Insight means apprehending and understanding relationships between feelings, ideas, events, conditions, and attitudes. Without insight all the components are there but the relationships aren't seen.

Visualization is a powerful tool to communicate complex problems. Visual aids encompass the use of problem solving kits, use of a computer, microfilms, occupational information booklets, life career games, and videotapes of counseling sessions. The use of graphs, charts, or diagrams drawn with the client in a counseling session can also aid in gaining clearer insights into his problems.

The visual dimension can minimize misunderstanding. It is also very effective to display Indian artifacts, posters, or pictures in your office. This communicates to the student that you have an appreciation of his culture and often serves as a comfortable "opener" and aids in establishing rapport. The use of these various visual stimuli has great potential in counseling the Indian who often has difficulty verbalizing his feelings.

COUNSELING FOR POWER

Stanley Charnefsky, the founding director of the Educational Opportunities Program, states that being different in America has nurtured a catastrophic sense of despair and powerlessness among the different. Counselors, hoping to be in some way helpful to the powerless, need to send out a message that shows a completely new kind of acceptance, an acceptance of a totally different life style and pace than most institutions accept.

Counselors need to function in such a way that formerly degraded and powerless youngsters feel safe and free enough to find and express a personal, human, and uplifting sense of their own worth and power. As counselors, as people who are supposed to be sensitive and insightful, we cannot but be among the first to recognize the need for an elevation of personal power among the culturally different. In so doing, we elevate our own natures and cast off our burdens of contamination, spawned over the centuries of playing -- sometimes unwittingly -- the oppressor's role.

REALITY THERAPY

Reality Therapy is a potent therapy for working with the Indian who needs desperately to develop a positive self image.

Glasser's "Reality Therapy" is basically a combination of applying behavior modification, learning theory, and reinforcement. It concerns itself with the present, not the past. Its emphasis is on involvement and need for present action. It is therapy concerned with the here and now, and requires less time than other methods. Reality Therapy is made up of three separate but intimately interwoven procedures.

First, there is involvement. The therapist must become so involved with the client that the client can begin to face reality and see how his behavior is unrealistic. Second, the therapist must reject the behavior which is unrealistic but still accept the client and maintain his involvement with him. Last, and necessary in varying degrees depending upon the client, the therapist must help the client learn better ways to fulfill his needs within the confines of reality.

Many Indians have an anticipation of failure and need desperately to improve their self-concept. Reality Therapy dwells on fulfilling self-needs. Glasser discovered the missing link in his therapy when reading an article by Marshall McLuhan in Playboy Magazine. McLuhan stated that, "The students today are searching for a role, not a goal..."

Most institutions stress goal oriented activities, but to achieve success one must first achieve a role. We tend to forget this in counseling, and we always feel one must be motivated. We offer goals instead of a role to achieve identity. The poor, the disadvantaged, the members of a minority group are searching for an identity. This is what we are beginning to see stressed in the "Red Power" movement as in the "Black Power" movement. These people are searching for what they have so long been denied, dignity and self respect.

The Indian is asking the same existential questions we all ask. Who am I? What do I want out of life? To them, the need for human dignity is more important than job goals. When interviewing in a counseling session, why the emphasis on problems? Why not in-depth interview questions looking for one's assets?

Your entire staff, including secretaries and student help, can be valuable in implementing the theories of Reality Therapy when students come into your office. You can in-service train your staff to help.

We criticize the Indian for the way he behaves. They often behave this way because it is the best they have been able to do up to now.

Separation and treatment can be disastrous. We do this when we identify a student who has a problem and send him to a counselor. Why not also refer him to a peer group, in addition to individual counseling, where his self-image will be enhanced through participation

in the group and he will feel feelings and achieve feelings of success. In the group there is much more opportunity for involvement with others as well as with the counselor and here therapy tends to move along more rapidly than in individual counseling.

Thus, Reality Therapy is helping counselees fulfill their needs. A basic need for the Indian is successful identity, and a meaningful role in our society. The first step is involvement. The Indian student, having attained involvement in a group and with a counselor, can gain feelings of self respect by relating to someone he can trust and respect. He first becomes involved with a person with openness and integrity and then can become involved with the larger community around him.

It is only after involvement has been achieved along with an identity and a feeling of self-worth that we can expect the poor, or a member of a minority group, to become goal oriented.

PARA-PROFESSIONAL COUNSELORS

The difference in value systems between the Indian and non-Indian counselor can be labeled as "a communication gap." We tend to view our value system as superior and therefore impose our system on others. In cases where the Indian may be non-verbal, hostile toward whites, non-trusting, it is difficult to aid him in his identity development and to foster effective and meaningful interpersonal relationships.

Training Indian students as paraprofessionals could be the key to reaching many young students on their level as some non-Indian counselors haven't been able to do. These trained Indian paraprofessionals could serve to close the communication gap. They could also contribute to a healthier social and interpersonal environment within the high school, serve as role models, and perform a vital role by providing ancillary services to the professional in the form of preventive therapy and referral services. Peer counseling has met with much success in college residence halls, "rap centers," etc., around the country. Peers who have some of the same values can more readily establish rapport and open up channels of communication. As stated by Truax and Carkhuff, "What is needed to facilitate effective communication in the helping relationship is empathetic understanding, positive regard, genuineness, and concreteness."

In the book New Careers for the Poor, Pearl and Riessman discuss the use of non-professionals as aides in many different professions. One example is the use of neighborhood workers in social work in the ghetto areas. The visiting homemakers appeared to be helpful to a rather large proportion of the poor families served, many of whom were not likely to have been receptive to casework or counseling. Also, the visiting homemaker possessed an ability to

decrease the self-defeating behavior of low-income clients in many cases.

Many of the methods and examples of using paraprofessionals cited in this book could be adapted and used in counseling Indian students in the high school setting.

THE SOLUTION

The solution: effective counseling involving new techniques. Counselors, be willing to attempt new techniques. Be willing to combine or modify the various therapies and techniques reviewed in the previous pages and those appearing in the recent professional literature. Be willing to look at your own racial biases. Then be willing to change and become sensitive to your Indian students.

In the author's experience in counseling Indian students on the PRIDE program at Stevens Point University, she realized that a combination of these techniques discussed have been effective. Some of the reasons that counselors have not been successful are that the problems these students face are very complex, we are not familiar with their value system and we do not have knowledge of their cultural heritage. Traditional counseling techniques such as group sensitivity training and one-to-one counseling often fail.

In combining new techniques the author applies a technique she calls "action training." Youth must be given a model to emulate and effective tools and techniques to solve some of their personal problems and aid them in decision making. Merely discussing their problems in a one-to-one relationship does not provide them with the motivation or power to change. Counseling must become an educational process to be successful in dealing with students whose value system is in conflict with the dominant culture.

To become familiar with their cultural heritage the author read many of the books listed in the bibliography at the end of the handbook. Much sensitivity can be gained by actual visits to the Indian reservations. "One picture is worth a thousand words." Attendance at many of the activities that the Indian students participate in helps very much in establishing rapport with them. It also gives one insight into their culture.

Particularly beneficial is attending talks by various Indian personalities. Listen well... The young militant Indian no longer presents the stereotype of the stoic, silent Indian. He relays the message to revitalize those values, religion and customs which will retain his "Indianness." "...And we'll retain our beauty, and still be Indian."

Group counseling should supplement individual interviews. The peer group can provide the necessary support to work on problems of values, attitudes, and behavior. The Indian is very clan oriented. They will stick closely together, although there are tribal rivalries and jealousies. Because of the Indian's feelings of close ties to his kinship and sometimes hostility to the white man, the author feels that the use of Indian para-professional counseling will serve to overcome this.

There is one male Indian Junior student at the university who serves as an excellent example in this role. This particular student

is very perceptive and sensitive to others' feelings and also a good student academically. Charles relates very well to youth and adults, has the respect of his peers and is an outstanding leader. Whenever, I need something communicated to one of the other Indian students he gets "the word" to them. The Indians are known for their national "telegraphic" system. They communicate important issues through their pow-wows. Messages to individuals are relayed to one relative in a community who may have a phone who in turn sees that the recipient gets his message by some mode or other. Many ingenious means are used.

In some matters of more serious concern we would discuss the matter through and then Charles would convey the message to the individual concerned, meeting with the individual on his terms in a setting that was comfortable for both. The author found that in following up the matter with Charles, often a desired course of action had been taken by the individual concerned with. Frequently calling in an individual, sometimes creates animosity. Also, some of the students were very lax about keeping appointments.

Another role that Charles served in so well was that of a model. In interaction with him some of his peers could be unconsciously role-modeling after him.

"Gypsy-counseling" proves very beneficial in many instances in working with the Indian students. This is done by visits with them in their own resident halls. Rapport is more readily established in the casual setting of their rooms. They do not have the feeling that they are "on-the-carpet" for something that being called into an authority's office would give. Many of the students are flattered that one would make this effort to seek him out.

Another derivation of gypsy-counseling used as an avenue to communicate with the students is to attend some of their meetings and Indian functions. Again, in a setting that they are more comfortable in, information, concerns, ideals are readily interchanged. The message that is also conveyed is that you are sincere in your interest in them as individuals and in their Indian heritage. The counselor also gains much. He learns of the Indian heritage. He learns about a beautiful value system, and the Mother Nature concept. These are concepts non-Indians could gain much from.

Several insights that have been gained in working with our Indian students are: Be aware of the problems of prophecies. Literature and the media have stereotyped the Indian as stoic, silent, lazy, alcoholic, having a below average intelligence. Many do not fit this stereotype and many more given the needed "equal chance" and proper education could develop their untapped individual, human potential.

Have higher expectations for your Indian counselees. Rosenthal's many experiments in educational settings have shown that if a teacher has a higher expectation for the level of competency of individuals in his classroom, the individuals will develop their skills to a

higher level. Giveryour counselees much praise. Support them and give them the opportunities to realize higher levels of achievement. Often this can be achieved by consulting with their instructors and requesting extra tutoring or special consideration in particular learning experiences.

Behavior modification through the use of "token-economy" has proven very successful in many different learning situations. The use of a reward or reinforcement provides incentive. Upward Bound students are given a $20.00 stipend at the end of each month they are in the program if they have maintained an established grade point average and attended their tutoring or study sessions. Deviations from this can be accomplished in the high school setting by awarding special passes to school events or special privileges, etc.

Above all in counseling with our Indian students the author has realized the need for extreme persistence and patience. She has had to abandon many traditional techniques and be willing to be very eclectic in her approach. Also, it has helped to be very flexible, permissive (when advisable), and willing to attempt new approaches and techniques. But it is rewarding to see a healthy self-concept emerge, confidence grow, and individuals positively developing through attaining an education.

References

Adkins, Winthrop, "The Life Skills: Structured Counseling for the Disadvantaged", Personnel and Guidance Journal, October, 1970.

Charnofsky, Stanley, "Counseling for Power", Personnel and Guidance Journal, January, 1971.

Dilley, John, University of Wisconsin, Paper presented at W.P.G.A. Conference, Fall, 1970.

Glasser, William, M.D., Reality Therapy, Harper and Row, New York, 1965.

Pearl and Riessman, New Careers for the Poor, The Free Press, New York, 1965.

Spang, Alonzo, "Counseling the Indian", Journal of American Indian Education, October, 1965, p.3.

Truax and Carkhuff, Toward Effective Counseling and Psychotherapy: Training and Practice, Aldine Publishing Co., Chicago, 1967.

ECONOMIC ASSISTANCE

There is an increasing amount of economic assistance being made available to help students of low-income families of all races. Federal funds have been provided for opportunity grants, student loans, and work-study programs, all of which are administered by the majority of colleges and universities. These and the financial aids provided directly by the colleges and universities have created opportunities for thousands of youths who could not otherwise acquire a college education. Also there is assistance available for employment and vocational training.

IMPORTANT: Although some Indian students do not meet the requirements for the state and federal Indian scholarship, there are many other financial aid packages being offered and more becoming available. Write to directors at the various colleges in the state who are administering Indian programs. These people (often Indian) are being sent the current information on Indian programs and financial aid. This information may take some searching out, refer to the guides listed, financial aid offices of colleges and training schools, etc. Do not be negligent in aiding an Indian student to an "equal chance."

Scholarships for American Indian Youth Handbook

This pamphlet lists and describes Federal Aids; State Aids; Tribal Aids; Scholarships - Colleges, Univerisites, and Nursing Schools; Scholarships - Churches, Foundations, and Other Organizations. Each description gives the details of the various financial aids and where to write for information.

For a copy write to:

Bureau of Indian Affairs
Great Lakes Agency
Ashland, Wisconsin 54806

College Scholarships for Indian Students

In July 1957 the Wisconsin Legislature enacted a statute setting up special college scholarships for high school graduates of Indian descent. Eligibility is based on (1) possession of one-quarter degree or more Indian blood; (2) residence in Wisconsin; (3) rank in the upper two-thirds of graduating class; (4) capacity to profit from appropriate college or university work.

Grants are made on the basis of need and may not exceed $900 in any one school year. They are renewable if the recipients do satisfactory college work. The grants must be used in colleges located in and financed by the State of Wisconsin. The scholarship

program is funded by a "Sum Sufficient" appropriation. Application should be made to:

State of Wisconsin - Department of Public Instruction
Division of State Aids and School Finances
Wisconsin Hall
126 Landgon Street
Madison, Wisconsin 53702

Employment Assistance Services

This branch of the Bureau of Indian Affairs helps Indian people who wish to do so to move from reservation areas to industrial areas - cities - to enter training, find jobs and places to live, and to get settled in new homes. It also will assist in counselling and job placement on or near the reservation. In general, any Indian person living on or near the reservation is eligible. Financial help is available in the form of a grant. If you desire more information, write to:

Agency Employment Assistance Office
Bureau of Indian Affairs
Great Lakes Agency
Ashland, Wisconsin 54806

EDUCATIONAL OPPORTUNITIES

College Directories

ACCREDITED INSTITUTIONS OF HIGHER EDUCATION, 1968. Federation of Regional Accrediting Commission of Higher Education. Washington, D. C., American Council on Education, 1968.

AMERICAN JUNIOR COLLEGES, 1967. Gleaser, Edmund L. Ed., 7th Edition. Washington, D. C. American Council on Education. 1967. (New edition every few years)

BARRON'S GUIDE TO THE TWO-YEAR COLLEGES. Escow, Seymour. Great Neck, New York: Barron's Educational Series, Inc. 1960.

BARRON'S PROFILES OF AMERICAN COLLEGES. Barron's Educational Series, Inc., 113 Crossways Park Dr., Woodbury, New York 11787. Cost $4.95 paper. 1971-72 edition.

LOVEJOY'S COLLEGE GUIDE. Lovejoy, Clarence E., New York: Simon and Schuster. (New edition available every few years)

NOTE: The above were selected as representative of the many very good publications on the subject of American colleges. School and public libraries will likely have these, college catalogs and many other guides for reference use.

A CHANCE TO GO TO COLLEGE. A directory of 800 colleges that have special help for students from minorities and low-income families. This book tells about the colleges listed, admission policies, enrollment population, financial aids. It also tells the student how to go about getting into college. And it tells how to go after the financial aid. 1971. $3.00 per copy.

Available from:
College Entrance Examination Board
888 Seventh Avenue
New York, New York 10019 Telephone: 212-582-6210

COLLEGE BOUND. A directory of special programs and financial aid for Minority Group Students. The book lists programs at 176 schools throughout the United States. $2.75 per copy.

Available from:
Urban League of Westchester, Inc.
2 Grand Street
White Plains, New York 10601

Vocational Directories

WISCONSIN VOCATIONAL - TECHNICAL CAREER EDUCATION DIRECTORY. This directory is designed primarily for counselor use. Hopefully, this directory will provide access to information that will aid in the articulation of high school and post-high vocational-technical school programs. The directory lists all of the vocational programs offered in the state, addresses of the vocational-technical schools and other pertinent information as to financial aid, cost, student services, etc.

For a copy write:
Wisconsin Board of Vocational, Technical and Adult Education
137 East Wilson Street
Madison, Wisconsin 53703

INSTITUTIONAL TRAINING FACILITIES IN WISCONSIN. Part I of this directory includes the list of schools approved by the board for the training of veterans under Public Law 89-358, as amended, and other eligible persons under Title 38, U. S. code. Schools and addresses listed are both in Higher Education and Vocational, and Medical training. Also, included are approved Private Trade, Business, Correspondence, and Technical schools. Part Two lists schools offering courses certified by the educational approval board as meeting the criteria established under section 115.40, Wisconsin statutes. It lists both Wisconsin and out of state schools. Examples of schools listed are: Art schools, Photographers schools, Cosmetology, Business schools, etc.

For a copy write:
Executive Secretary
Educational Approval Board
Department of Public Instruction
Madison, Wisconsin 53703

THE WISCONSIN INDIAN STUDENT HANDBOOK. This is published by P.R.I.D.E (Programs Recognizing Individual Determination through Education), under the auspices of the Great Lakes Inter-Tribal Council, Inc. and its Education Committee. This is a student handbook for Indian students giving them valuable information and guidelines in planning their futures after high school. It contains information on National tests for entrance into College and Universities as well as Vocational-Technical schools for placement use. It lists programs and people who will assist Indians at the various Wisconsin Universities, Technical Institute programs in Wisconsin, Approved Private Trade, Technical, Business, and other schools in Wisconsin, Apprenticeships, financial aid information.

For a copy write:
Director of PRIDE
Wisconsin State University
Stevens Point, Wisconsin 54481

UPWARD BOUND

The Upward Bound student is a young person with academic potential who because of his poverty background has not had the motivation or preparation to use or demonstrate this potential. Typically this student may be apathetic or even hostile because he comes from a disadvantaged environment unable to help him release his real talent, or he has shunned meaningful educational pursuits because of inadequate school experiences. Quite often the potential that such a student possesses may not show in traditional measurements, such as standardized test scores or grades, but may be revealed more readily through intuitive judgements. The Upward Bound boy or girl is one for whom a college education may become possible given experiences and instruction necessary to overcome earlier obstacles. Without this kind of experience these students would probably not have considered college, or might even have dropped out of high school.

While the emphasis of the guidelines is clearly on the college bound student, recruitment is not limited to just college bound students. It is felt that if a student can be inspired to complete high school and continue in post high school education whether it is college, vocational-technical, business, or other training, the Upward Bound Program has succeeded.

PROGRAM DESCRIPTION: The 9th, 10th, 11th, and 12th grade high school student who meets eligibility requirements will receive special tutoring, counseling, financial aid, home-school liason contact. The summer program on the university campus will encompass the following activities: Academic work in Language arts, Science, Mathematics, Social Studies, The Fine Arts. Additional areas: Physical Education, Recreation, Extra-curricular, Cultural and Historical Heritage.

ELIGIBILITY: High school students in the 10th, 11th, and 12th grades from economic and culturally deprived circumstances who have shown some indication of being able to meet the demands of, and profit from, a Program of post-high school education.

Request application forms from:

Director, Upward Bound Project
Ripon College
Ripon, Wisconsin 54971 Telephone: 414-748-8107

Director, Upward Bound Project
University of Wisconsin at Milwaukee
3202 N. Downer Avenue
Milwaukee, Wisconsin 53201 Telephone: 414-228-4805

Director, Upward Bound Project
Wisconsin State University
Stevens Point, Wisconsin 54481 Telephone: 715-346-4779

TRAINING BEYOND HIGH SCHOOL

The programs listed below will give a guide to the majority of Indian programs in Wisconsin and a few elsewhere in the United States. Refer to the directories listed for others. There are many programs now being established that afford an "Equal Chance" to Indian youth. If a particular program does not meet the needs of your Indian counsulee write to one of the Directors of the programs listed and ask for an appropriate referral or for up-dated programs.

Apprenticeship Programs

The Division of Apprenticeship and Training of the Wisconsin Department of Industry, Labor and Human Relations maintains direct supervision over all formal apprenticeship programs and all apprenticeships are indentured under provisions of the Wisconsin State Apprenticeship Statutes. For complete information on the apprenticeship program, contact the Trades and Industry Coordinator in a vocational, technical and adult school. The Wisconsin vocational, technical and adult school system provides related instruction in most apprenticeable occupations.

Also contact:

Apprenticeship Division
State Office Building
Room 211
1 West Wilson Street
Madison, Wisconsin 53703

or: Your local Wisconsin State Employment Service

or: The Great Lakes Inter-Tribal Council, Inc. operates a special apprenticeship Center for American Indians in Wisconsin.

Write:

W. R. Fredenberg, Director
YMCA Building
Room F
235 North Jefferson Street
Green Bay, Wisconsin 54301 Telephone: 414-437-0828

Adult Vocational Training Program

Participation in the Adult Vocational Training Program is limited to:

1. Individuals 18 years of age or older;
2. Member of an organized tribe or band of Indian (Menominee Indians are not included since they are not eligible for Bureau of Indian Affairs services, due to termination);
3. Possess 1/4 or more degree of Indian blood;
4. Live on or near an Indian reservation, trust or restricted land under the jurisdiction of the Bureau of Indian Affairs;
5. In need of a skill;
6. Able to profit from vocational training--physically, mentally and academically able to complete the course;
7. Must be able to meet the qualifications set up by the school for admission into the desired course; and
8. An application for services must be made and approved by the Superintendent of the Agency where the applicant is enrolled.

Each student is expected to maintain acceptable school achievement and socially acceptable behavior. Participants in the program are provided the following while under the Adult Vocational Training Program:

1. Transportation to the place of training;
2. Subsistence funds provided for rent, food and miscellaneous expenses;
3. School costs are paid in full by the Bureau of Indian Affairs (tuition and related costs);
4. Placement funds up to the limit of one month's subsistence allowance following completion or discontinuance from training--provided the individual is actively seeking employment.

Additional information and application blanks may be obtained by contacting:

Superintendent
Great Lakes Agency
Bureau of Indian Affairs
Ashland, Wisconsin 54806 Telephone: 715-682-4527

Training in Special Bureau Schools

The requirements for admission to a Bureau operated post-high school are as follows:

1. At least 1/4 degree Indian blood;
2. Approval of Agency and Area Officials on SF5-192 "Application for Entrance to Federal Boarding School";
3. High school graduation or its equivalent; and
4. High school transcript which indicates the individual's ability to pursue the desired field of training.

Outlined below is a brief explanation of our Bureau operated schools:

A. Haskell Institute, located at Lawrence, Kansas, offers terminal

vocational training in 26 vocations. The length of training varies according to the course selected and is limited to two school years. Requirements see Items 1 - 4 above.

B. Chilocco School, located at Chilocco, Oklahoma, offers post-high school training in two areas: (1) Heavy equipment operation; (2) Dry Cleaning and Pressing. Requirements for admission see Items 1 - 4 above.

C. Institute of American Indian Arts, located at Santa Fe, New Mexico, offers special training in arts. Reservation students are given first consideration, but other students of Indian ancestry are also considered.

D. Training in Health-Related Occupations (Under the jurisdiction of the U. S. Public Health Service, Division of Indian Health) may be obtained at any of the following schools:

1. Licensed Practical Nursing, located at Albuquerque Indian School, Albuquerque, New Mexico.

2. Dental Assistant, located at Intermountain Indian School, Brigham City, Utah.

3. Medical Records Librarian, located at Phoenix Junior College, Phoenix, Arizona.

4. Dental Assistant, located at Mt. Edgecumbe Indian School, Mt. Edgecumbe, Alaska.

5. X-Ray Technician, located at PHS Hospital, Gallup, New Mexico.

6. Certified Lab Assistant, located at PHS Hospital, Gallup, New Mexico.

Each of the school listed under C and D has an individual admissions procedure. This information may be obtained by contacting:

Superintendent
Great Lakes Agency
Bureau of Indian Affairs
Ashland, Wisconsin 54806 Telephone: 715-682-4527

Southwestern Indian Polytechnic Institute

The Indian high school graduate may enter one of many occupational programs, more are being added. In addition to the specific occupation, each student will be involved in supportive educational programs. At the completion of an occupational training program, the student will either go directly to a job, to the BIA Adult Vocational Training, to a college program or to one or the other

of the post high school programs offered by the BIA.

In addition to the program for the high school graduate, a program is offered for individuals who have been high school drop-outs and have found the need for further education. He can qualify for the high school equivalency certificate (GED). Programs in: Business Education, Electronics, Engineering Aides, Offset Lithography, Drafting, Commercial Food Preparation, Telecommunication, Optical Technology. Mechanical Trade Programs to be soon added. Located in Albuquerque, New Mexico. All applications must be submitted through:

Local BIA Agency
Ashland, Wisconsin 54806

Colleges with Special Indian Programs:

The Stanford American Indian Project

Stanford is a private, co-educational, libral arts university, which admist students from all over the country and world. The admissions office will take into account the cultural heritage and the environmental background of each applicant. Other influential factors include the personal motivation and special interests of each individual applicant. Although the estimated cost per year is $4,400, Indian students receive ample financial aid. This assistance can total the full cost of the student's education.

Write to:

Stanford American Indian Project
Office of Admissions
Stanford University
Stanford, California 94305

Wisconsin State University - Stevens Point

P.R.I.D.E. (Programs for Recognizing Individual Determination through Education). At present, the focus of all the P.R.I.D.E. programs is on American Indian Youth in the State of Wisconsin. P.R.I.D.E. encompasses the Wood County Tutoring Program, Upward Bound, and Ease-In.

Ease-In is a privately-funded program, and represents, as its name implies, an attempt to introduce the student to the college situation in a less pressurized way than is normal. He is able to take three credits in the summer after his senior year in high school plus needed remedial work. During his freshmen year, the student is provided with special counseling, tutoring and additional financial aid.

Contact:
Director or P.R.I.D.E.
Wisconsin State University
Stevens Point, Wisconsin 54481 Telephone: 715-346-4779

Marquette University Educational Opportunity Program

The Educational Opportunity Program (EOP) provides an opportunity for students from minority groups and low-income families to obtain a college education. EOP aims primarily for students who reside in Southeastern Wisconsin and who may not meet traditional college admission criteria. EOP is designed to increase the probability of this student succeeding at the University by creating a climate of survival through supportive services such as summer studies, reduced course load, tutorial program, English laboratory and seminars, life counseling.

For further information contact:
Director
Educational Opportunity Program
1217 W. Wisconsin Avenue
Room 404
Milwaukee, Wisconsin 53233 Telephone: 414-224-7593

Experimental Program in Higher Education
University of Wisconsin - Milwaukee

This program provides additional financial aid to supplement the State Indian scholarship program (see section on Economic Assistance) for Indian students.

For further information and establishment of interviews for EPHE, contact:
Director
Experimental Program in Higher Education
Mellencamp Hall 528
University of Wisconsin - Milwaukee
Milwaukee, Wisconsin 53201 Telephone: 414-228-5135

University of Wisconsin - Madison

The Special Five Year Program of Tutorial and Financial Assistance has as its prime objective to provide access to higher education for students from all ethnic backgrounds; however, emphasis is placed upon Black, Indian, Latin and White students. Criteria: High school graduates or have passed the GED, provide persons names for recommendations in addition to their high school records, test scores and Special Program applications for admission and financial aid.

Financial Assistance: Financial Assistance is administered to each student based upon his individual needs. Supportive Services are provided in the form of counseling, tutoring, reading and study skills.

Contact:
Director
Special Program
University of Wisconsin
432 North Murray Street
Room 310
Madison, Wisconsin 53706

Wisconsin Demonstration in Indian Educational Opportunity
Wisconsin State University - River Falls

This program at River Falls is tailored to meet the particular needs of Indian in Higher Education.

For further information write to:
Director WDIEC
204 North Hall
Wisconsin State University
River Falls, Wisconsin 54022

Additional Programs

Mount Senario College

Ladysmith, Wisconsin

St. Norberts College

DePere, Wisconsin

STATE RESOURCES

WISCONSIN INDIANS HANDBOOK: This publication is a valuable resource for better understanding the history, culture, welfare and needs of the Wisconsin Indians. The handbook was written in 1966, by the State of Wisconsin Governor's Commission on Human Rights, and is intended as a summary of the facts as they are known. Its chapters include questions of the identity of the Indians and their aspirations, individual reservations and the federal and state relationships.

Copies are available from:

The Department of Industry, Labor and Human Relations
Equal Rights Division
State Office Building
819 North 6th Street
Milwaukee, Wisconsin 53202 Telephone: 414-224-4384

Department of Public Instruction

*Administration of Federal funds for the education of Indian children in the public schools of the state.

The State Department of Public Instruction is charged with the supervision of the program to see that Indian children, no matter where they live, on reservations or off, receive the same educational opportunity available to other children of Wisconsin. Under the terms of the Johnson-O'Malley Act of 1934, the Department of Public Instruction has a contract with the federal government, the Bureau of Indian Affairs, which provides the state with federal funds sufficient to cover the local cost of education for the Indian children and which includes a small sum for administration by department officials.

*Administration of a college scholarship program for Indian students. (See section Economic Assistance)

The Bureau of Indian Affairs

In Wisconsin the agency superintendent in Ashland supervises all the reservations, aided by two agency field offices, in Lac du Flambeau and Lac Courte Oreilles.

Division of Community Services

The most important branch of this division is the employment assistance program. (see section on Employment Assistance). This division also administers education programs - providing scholarship aid in conjunction with the state of Wisconsin for higher education (see section on Economic Assistance), advising Indian students who wish to attend one of the special Indian technical schools (see section on Educational Opportunities); and sponsoring summer enrichment programs for Indian children on their home reservations.

Division of Economic Development

In this division of the Bureau of Indian Affairs are the following branches: Industrial development, credit aids, forestry and land operations, realty, roads, tribal operations.

For information write:

Bureau of Indian Affairs
Great Lakes Agency
Ashland, Wisconsin 54806

Public Health Service

Indian Health Office

The provision of health services to Indians of Wisconsin is the responsibility of the Indian Health Office of the Public Health Service. A local health officer is stationed on the Lac du Flambeau reservation and a state sanitarian is located at Ashland.

The Public Health Service contracts with the local counties for public health nursing care and with private physicians for medical care of the Indians. An individual is eligible for such care if he is regarded as an Indian by the Indian community in which he lives. Indians who are able to pay the costs of their care are encouraged to do so, but no service is denied an Indian because he is indigent.

Wisconsin State Employment Service of the Industrial Commission

This service provides placement service for Wisconsin Indians and works under a joint agreement with the BIA in combatting

unemployment. In Wisconsin the Employment Service through its Smaller Communities Team, a mobile group of personnel experts, has brought to areas of concentrated Indian population all the services of a regular employment office. Contact your local Wisconsin Employment Service for information.

Cooperative Extension Service

While farming does not play an important role in Indian economic life, nevertheless, the Cooperative Extension Service has worked for many years with Indian groups, emphasizing homemaking and 4-H activities adapted to Indian requirements. For example, in Menominee county in 1964 the 4-H Club began a program of a guide service for tourists. The 4-H members had to attend classes and pass examinations to qualify as guides. The young guides earned money, developed confidence, and gained a deeper understanding of their own heritage. For information call your County Extension Agent.

Office of Economic Opportunity

Wisconsin Indians now participate in various programs for the disadvantaged under the Economic Opportunity Act of 1964. These programs include Community Action Programs, VISTA, Headstart, Neighborhood Youth Corps Programs.

Community Action Program

These community Action Programs are under the auspices of the OEO act and are established to do something about the problems of low-income people in the community. Some of the various services provided by Community Action Programs are: a referral service to help the poor take advantage of all existing services and opportunities available in the community; program planning and development needed to serve the community; Head Start; Community volunteers, Thrift shops, Emergency Food, Senior opportunities and senior programs and services for senior citizens; Homestead tax relief; Adult Education referral to existing programs and educational opportunities; Day care services, Low Cost Housing referral; Economic Development referral.

In working with Indian students you need to often become a home liason person. Your local CAP office can be an important referral source.

Wisconsin Community Action Programs in operation:

Central Wisconsin CAA, Inc.
211 Wisconsin Avenue
Wisconsin Dells, WI 53965
Telephone 608-254-8353
Counties of: Adams, Columbia, Juneau, Sauk

Central Wisconsin EOC, Inc.
1016B Main Street
Stevens Point, WI 54481
Telephone: 715-341-1945
or 414-787-3337
Counties of: Marquette, Portage, Waushara

Dane County CAA, Inc.
224 West Washington Avenue
Madison, WI 53703
Telephone: 608-256-5502

Fond du Lac Area EOC, Inc.
19 West First Street
Fond du Lac, WI 54935
Telephone: 414-922-7760

Great Lakes Inter-Tribal Council
Box 127
Bowler, WI 54416
Telephone: 715-793-4694

Indian Head CAA
Court House
Ladysmith, WI 54848
Telephone: 715-532-3719
Counties of: Burnett, Rusk Sawyer, Taylor, Washburn

Menominee County CAA
Court House
Keshena, WI 54135
Telephone: 715-799-3361

Milwaukee Social Development Commission
161 West Wisconsin Avenue
Milwaukee, WI 53203
Telephone: 414-276-3766

Northeast Wisconsin CAA
1133½ Main Street Box 295
Oconto, WI 54153
Telephone: 414-834-4621
Counties of: Florence, Forest Marinette, Oconto

Northwest CAA, Inc.
P. O. Box 554
Superior, WI 54880
Telephone: 715-392-5127
or 715-392-8912 (Bookkeeper)
Counties of: Ashland, Bayfield, Douglas, Iron, Price

Racine County CAP Committee, Inc.
Memorial Building
Seventh and Lake Streets
Racine, WI 53403
Telephone: 414-633-1883

Rock County CAP Committee, Inc.
P. O. Box 845
Beloit, WI 53511
Telephone: 608-365-9551
or 608-754-2178

Southwest Wisconsin CAP
302 North Iowa Street
Strongs Bank Building
Dodgeville, WI 54533
Telephone: 608-935-2326
Counties of: Grant, Iowa, LaFayette, Richland

Washington Island Community Service Council
Washington Island, WI 54246
Telephone: 414-847-2131

West Central Wisconsin CAA
630 Broadway Box 97
Menomonie, WI 54751
Telephone: 715-235-3427
Counties of: Barron, Chippewa, Dunn, Pepin, Pierce, Polk, St. Croix

Western Dairyland EOC
Court House
Whitehall, WI 54773
Telephone: 715-538-4336
Counties of: Buffalo, Eau Claire, Jackson, Trempealeau

Wisconsin Coulee Region CAC
405 South Main Street
Viroqua, WI 54665
Telephone: 608-637-3446
or 608-637-3544
Counties of: Crawford, Monroe, LaCrosse, Vernon

Wood County CAO
Box 126 Community Building
Pittsville, WI 54466
Telephone: 715-884-2283

Great Lakes Inter-Tribal Council

The Great Lakes Inter-Tribal Council was founded in 1961. Its purpose is to unite the Wisconsin Indian tribes to promote their general welfare and to restore to them the dignity of a self-reliant strong people. The membership of the council is made up of representatives of the ten tribes in Wisconsin under federal superivison and the Milwaukee Consolidated Tribes of American Indians.

The council administers such projects under the OEO as Headstart. Neighborhood Youth Corps and other community action programs. Overall, the council coordinates and stimulates the resources of the Indian tribes, working with federal, state and local agencies for improvements of educational and economic opportunities.

Executive Director of G.L.I.T.C. CAP Programs:

Peter Christensen
Box 127
Bowler, Wisconsin 54416

Education Committee

This committee's prime goals are to define educational needs of Indian students, aid in improving present educational programs and aid in establishing new educational programs that can better meet the needs of Indian youth in Wisconsin.

Chairman:

Mrs. Loretta Ellis
Box 127
Bowler, Wisconsin 54416

Church Groups

There are many church groups that sponsor various programs and welfare aid for Indians. There may be a group in your local community whose mission may be able to benefit a student or their family whom you are counseling. The following lists some of the groups: Wisconsin Council of Churches, The Diocesan Indian Commission, Wisconsin Council of Catholic Women, The United

Church of Christ - Wisconsin Conference, The Lutheran Church in America - Wisconsin, The Roman Catholic Church, The Wisconsin Baptist Convention, etc.

Judicare

Wisconsin Judicare is a program that provides legal assistance to persons of low income. Judicare is sponsored by the State Bar of Wisconsin and is financed by the Office of Economic Opportunity. Judicare is available to persons living in the 28 northern Wisconsin counties. If a person feels that he may be eligible for Judicare, he should contact the county welfare director or the local community action agency representative. If the person qualifies, a Judicare card will be immediately issued.

The person may receive legal advice by taking his Judicare card to any lawyer in his county. After the attorney has completed his services he will bill the Judicare office for his fees. Legal services available are: Landlord - Tenant, Contracts, Debts Collection, Real Estate Problems, Employment, State or Federal Agency Problems, Domestic Relations, Wills. Judicare does not provide legal services for: Criminal Cases, Juvenile Proceedings, Tax Matters, Probate Matters, Patent and Copyright Matters.

In addition, Judicare provides group representation to all Indian tribes in Wisconsin whether or not they reside in the northern 28 counties.

Address:

Wisconsin Judicare
520 University Avenue
Madison, Wisconsin 53703 Telephone: 608-256-6877

Wisconsin Statutes Pertaining to Indians

Many statutes have been passed in the State of Wisconsin pertaining to Indian Civil Rights in matters of voting, Indian Rights Day (July 4), public assistance, law enforcement, governor's Indian council, Indian scholarships, technical scholarships for Indians, Menominee termination, wild life on Indian reservation protection, field archaeology, acceptance of federal funds, Interstate Indian commission, valuation and assessment of sustained-yield forest lands, relief of needy Indians, Indian loan funds.

For reference see: Wisconsin Indian Handbook (cited previously) or write:

The State of Wisconsin
Department of Justice
Madison, Wisconsin 53702

or inquire at the legal library in your local or county court house.

BOOKS REPRESENTING TRUE INDIAN CULTURE

*Brown, Joseph Epes. THE SACRED PIPE: BLACK ELK'S ACCOUNT OF THE SEVEN RITES OF THE OGLALA SIOUX. University of Oklahoma Press, 1958. $375 (299.7) Grades 9 - 12

A history of the sacred religion of the Oglalas as told by Black Elk, who was over 90 years old when the book was written. The acquisition of the sacred pipe was an event of great significance to the Teton Dakotas. The story is related with considerable detail and authenticity, along with the major ceremonial events in the life cycle of the individual.

*Brown, Joseph Epes. SPIRITUAL LEGACY OF THE AMERICAN INDIAN. Pendle Hill, n.d. Paper $0.55 (299.7)

Bryde, John. INDIAN PSYCHOLOGY. University of South Dakota, Vermillion, S.D. 57069. Available direct from Dr. Bryde at the University. $5.00

*Cahn, Edgar S. OUR BROTHER'S KEEPER: THE INDIAN IN WHITE AMERICA. New Community Press,; dist. by World, 1969. $5.95; paper, $1.95 (309.1) Grades 9 - up. Available locally from the American Indian Movement, 1315 East Franklin Avenue., Minneapolis, Minnesota 55404

A thoroughly documented report which speaks out with concern born of experience about the situation facing the Indian in contemporary society.

Coleman, Sister Bernard. OJIBWA MYTHS AND LEGENDS. Ross & Haines, Inc. 11 E. Lake Street., Minneapolis, Minnesota 55408 n.d. $4.50 (398.2)

Althouth poorly written, this is a useful collection of folk literature where few records have been made.

*Deloria, Vine Jr. CUSTER DIED FOR YOUR SINS: AN INDIAN MANIFESTO. Macmillan, 1969. $5.95; paper (Avon) $2.95 (970.1) Grades 10 - up

Deloria, a Sioux Indian, criticizes the white man's treatment of the Indian - from the anthropologist to the Bureau of Indian Affairs to the churchmen.

*Eastman, Charles A. INDIAN BOYHOOD. Fenwyn Press Books, 1970. Paper $2.95 (921 Ea)

The author's "recollections of my wild life." A picture of the first period of his life.

*Eastman, Charles A. OLD INDIAN DAYS. Fenwyn Press Books, 1970. Paper $2.95 (970.1)

*Eastman, Charles A. THE SOUL OF THE INDIAN. Fenwyn Press Books, 1970. Paper $295 (299.7)
The Indian author vividly describes how the total way of life for Indian people comes from their religion. Originally published in 1910 and now reprinted. This book is equal in value to BLACK ELK SPEAKS.

Hunt, W. Ben. THE GOLDEN BOOK OF CRAFTS AND HOBBIES. Golden Press, 1957. $2.95 (745.5) Grades 4 - 7 and very useful for all grades including college students who wish to creat Indian Dance consumery. Excellent for crafts.

Landes, Ruth. OJIBWA RELIGION AND THE MIDEWIWIN. Univ. of Wisconsin Press, $7.00 (299.7) Grades 7 - 12
Based on the work of W. J. Hoffman, this book gives a general description of Ojibwa religous beliefs and followed by a detailed account of the Midewiwin of the 1930's and associated stories.

McGaa, Ed. RED CLOUD. can be obtained from Ed McGaa, Minnesota Department of Education, Centennial Bldg., St. Paul, Minnesota 55101 $3.95
Not only a biography of a courageous Oglala leader, but also a portrayal of Sioux culture and values.

*Neihardt, John G. BLACK ELK SPEAKS: BEING THE LIFE STORY OF A HOLY MAN OF THE OGLALA SIOUX. Univ. of Nebraska Press, 1961. Paper, $1.50 (921 B1) Grades 10 - up
An account of a great Dakota holy man (Wichasha wakan) and of his beliefs and practices of the Sioux religion. Based on Black Elk's memories as related to Neihardt.

*Sandoz, Mari. CHEYENNE AUTUMN. Hastings House, 1953. $6.95; paper, (Avon) $1.25 (970.3) Grades 10 - up
In 1876, the Northern Cheyenne make a heroic flight from Oklahoma territory to their Northern homeland with the army in pursuit. This story of great adventure, courage, and hardship is filled with details of Indian life.

*Sandoz, Mari. THESE WERE THE SIOUX. Hastings House, 1961. $3.50; paper (Dell) $0.55 (970.3) Grades 9 - 12
A brief, poetic yet unsentimental account of the Sioux.

*Steiner, Stan. THE NEW INDIANS. Harper, 1968. $7.95; paper (Dell) $2.45 (970.1) Grades 8 - up
Present-day Indian protest described in quotations from Indians.

*Willoya, William and Brown, Vinson. WARRIORS OF THE RAINBOW, STRANGE AND PROPHETIC DREAMS OF THE INDIAN PEOPLES. Naturegraph, 1962. $4.25; paper, $2.25

OUT-OF-PRINT - Check your library!

Hoffman, W. J. THE WIDEWIWIN OR GRAND MEDICINE SOCIETY OF THE OJIBWAY, OP Thermofaxed copies available at 5¢ per sheet - 150 pages ($7.50) from Mr. McGaa, Indian Education, Centennial BLDG., St. Paul, Minnesota 55101 Less expensive reproduction being sought.
A fascinating account of the way of the Chippewa people. This work and the one by Landes do not treat the Midewiwin with the respect due the spiritual way of a very dignified people, but they are the best accounts available.

Miller, D. H. CUSTER'S FALL
The author spent years obtaining the truth of the Little Big Horn from the side that won and from a people who had a reputation for not lying or slanting the news.

Vestal, Stanley. INDIAN HISTORY, 1850-1891. OP
Vestal also spent years with the Indian people and told the truth. He was not influenced by the society of his time which caused so many authors to write disrespectfully or paternalistic about a deeply dignified people.

The above bibliography was compiled by Ed. McGaa J.D., Assistant Director of Indian Education, 4th Floor, Centennial Building, St. Paul, Minnesota 55101.

*Available from: Black Hills Books (Indian Owned) P. O. Box 482, Rapid City, South Dakota, Phone: 605-343-4656. Prices subject to change.