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ABSTRACT

The purposes of this paper are to identify the problems Washington State Indians face and to provide considerations that might assist in promoting the welfare and well-being of American Indians. It is stated that the major barrier to the Indian's success in American society is the attitude of the Anglo towards the Indian. Thus, the programs and legislative proposals designed for the Indian are usually irrelevant to reservation life. Supported by statistics, this condition is apparent in health, education, economic development, and unemployment. Education is the prime concern in achieving a new Indian life style. Obstacles to adequate education are found in the home, the environment, and the educational process. Specific obstacles in the home include inadequate study facilities, an oppressive social environment caused by crowded living conditions, inadequate income for clothing and recreation, and minimal educational heritage. The report concluded that non-Indians must be more responsive to a heterogeneous population and recognize the right of the Indian to decide his own future. (HBC)

WASHINGTON STATE WHITE HOUSE CONFERENCE

ON CHILDREN AND YOUTH

W O R K I N G  P A P E R

# NEW INDIAN TRIBALISM

by

Kathleen Beckmann

Based on the research of

Ted George, Program Development Specialist
Small Tribes Organization of Western Washington

WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

WASHINGTON STATE COMMITTEE

INTRODUCTION TO WORKING PAPERS

The Washington State White House Conference Committee on Children and Youth consists of a number of residents of the State, appointed by the Governor for the purposes of analyzing the conditions of children and youth in the State, planning for future involvement of children and youth and all citizens of the State in respect to the findings of the State Committee, and finally implementation of recommendations that might come down from meetings and conferences sponsored by the State Committee.

A Youth Committee has been established, and regional subcommittees of both the Youth Committee and the State Committee will be established.

As an aid to the conduct of such meetings, and the deliberations of such bodies, the State Committee has invited leaders in several fields to prepare working papers which would draw out and identify core issues confronting children and youth in the current era. These papers have been prepared by authors who are experts in their fields. They have been asked to prepare the papers from their own expertise, and not with the view of meeting any set of expectations of the State Committee.

Because of this, the reader's attention is drawn to the fact that these working papers do not reflect the position of the State Committee, but rather, reflect the views of the authors.

It is anticipated that these papers will receive wide distribution throughout the State and nation, and for this reason, the State Committee is especially grateful to the authors for the efforts they have expended in preparing these papers, and for freely giving permission to share the papers widely.

It is the hope of the Planning Committee that the reader will find these papers challenging and helpful and that the papers will serve to stimulate serious consideration of the issues confronting children and youth in the current era.

Mary Skelton
Chairman

Jack A. N. Ellis
Vice Chairman

October 1968

# NEW INDIAN TRIBALISM

By Kathleen Beckmann

Awareness of and concern for the American Indian has been growing among both Indians and non-Indians; many of the regional White House Conference Committees have identified crucial needs of the Indian people. Many of these needs parallel the needs of other culturally diverse groups, but as the promises of education and other services in return for land have not been fulfilled, special attention must be given to the unique situation of the American Indian. This paper thus attempts to give an overview of three problem areas that I as a non-Indian saw to be at the heart of the problems confronting Washington State Indians. Major research for this paper was done by Ted George, Clallam Indian and Program Development Specialist for STOWW (Small Tribes Organization of Western Washington). Other problems were identified by Alice Chenois, CAP Director in Taholah, Washington, on the Quinault Reservation, and Bill Jeffries, Special Assistant for Indian Affairs, Washington State Office of Economic Opportunity. Because of the complexities of the problems and diversity of the tribes, not all tribes have been identified in this paper, but when talking about problems of children and youth one may generalize from one tribe to another. The focus of the White House Conference has been on issues as they relate to youth, including youth's right to participate in planning and decision-making. Although American youth traditionally have been denied this right, Indian youth have had less power to be involved and are now realizing their emerging role in American society.

> Young Indians, whose education and self-possession would assure their success in the white world regularly return to reservations where confidence is in short supply and where their ideas are not always welcomed. Rather than defect they choose to remain Indian. They value what they know of their own culture. They want to build on the tribal way of life. They believe that if the Indian is allowed his land, his tribe, an economic base and some form of education, allowed the right to be Indian in a white society, he will one day develop a new Indian life.[1]

Since the time the white man set foot on this continent he has not allowed the Indian to be "Indian" but has stripped him of his land, culture, religion and dignity. The white man has tried to conquer and change the Indian, to acculturate him into a competitive system. The Indian is simply not a competitive person and his reaction has been to drop out; the result has been a

devastating poverty. Walter Hickel, Secretary of the Interior, has stated:

> The American Indian has often been called the "forgotten American" . . . We have attempted to solve his problems by forcing on him policies not of his design. Too often we have taken his strong and vibrant cultures and molded them out of existence. We have smothered his culture with our ignorance. That must be changed.

And that is being changed. New Indians are asserting their Indian-ness to whites; they are standing up to the white man so that their voices might be heard. The white man must listen to what the Indian is saying and begin to understand the unique situation of the American Indian.

The purpose of this paper is to seek to identify the problems that Washington State Indians face and to provide further considerations that might assist in promoting the welfare and well being of our first Americans. It is hoped that the White House Conference on Children and Youth in 1970 will listen to and implement the necessary recommendations that have been made by Indians themselves. Commissioner of Indian Affairs, Robert L. Bennett, an Indian himself, expressed, "The future of the Indian people must be planned with the realization that to be in control of their destinies, they must bear the responsibility of active involvement in decisions affecting the future."

The basic barrier to the new Indian life is the attitude of the white man towards the Indian. This must also change before other changes can be made. Says Senator Fannin of Arizona:

> I speak of the non-Indian public's attitude toward the Indian. . . With fortunately some notable exceptions, the general public thinks of the American Indian, if at all, as either a forgotten problem or worse, merely a subject of tourism curiosity. . . All too often the white man merely shakes his head in disbelief when he hears that many Indian families still sleep only on sheepskin against their dirt floors. . . To this "enlightened citizen" the Indian represents a society of unfortunate illiterates who need only the light of the white man's knowledge to be free of their ignorance. In regard to the public attitudes, to be thought of as irrelevant is the worst of public insults.

Less than 100 years ago it was the official policy of the government to exterminate the American Indian. Later and up to the 1960's this extermination was to be of the kind that has often been labeled as institutionalized deculturization, seeking to alienate the Indian from his path and culture.[2]

Father John Bryde, testifying before the subcommittee on Indian education, said, "Since the culture is only as durable as its values, it would seem desirable to look at the Indian value system in order to see what motivates an Indian." It is only recently that educational researchers have begun to look into the Indian world in order to ascertain what makes the Indian so culturally durable. They are discovering a world rich in its ancient wisdom and comfortable and supporting in its human and natural relationships. It is this world that must be tapped and utilized in helping the Indian to adjust to the wage exchange world of today.[3]

The Indian can and very much wants to adjust to the "wage exchange world of today" if the white man would allow him to do it in his own time and his own way.

The Indian has ideas, but no means of implementation; the tribes have no financial resources. The programs and legislative proposals are usually irrelevant to the life of the reservation. Ted George, Clallam Indian and Program Developer of STOWW (Small Tribes of Western Washington) states:

> Policies, programs and legislation that are good for Indians must have a distinctly Indian input. They must have their origins in the people. It is necessary, in the democratic process, for the people to take part in the process. They cannot be non-involved onlookers and pensive recipients.

"The first real attempt of the white to say, 'Hold on. We'd better start listening to the Indian' is probably the Office of Economic Opportunity Program," says Miss Sandra Johnson, Makah Indian, graduate student at the University of Washington and former director of the Community Action Program at Neah Bay. "It gave the Indians a chance to look at their own problems and to find their own ways of solving them."[4] But it took considerable pressure before the Bureau of the Indian Affairs would make the OEO Anti-Poverty Program available to that segment of the American population which is worse off than any other.

There are 39 tribes in the State of Washington; the population being nearly divided on the east and west side of the Cascades. There are basically four tribes in Eastern Washington and 30+ in Western Washington; although common needs and problems such as housing, health, legal aid, natural resource and economic development, employment, treaty rights, education and job training are getting more attention and involvement and could effectively weld Washington State tribes, there are few representative tribal organizations and Indian leadership has been slow to emerge. One organization, the Survival of American Indian Association, headed by Hank Adams, Assiniboine Sioux (who moved to Washington at age 12) has been active in the fishing rights issue; it hopes to stay active in other Indian battles. Alice Chenois of the Quinault tribe near Taholah, Washington, sees the need for new intra-tribal cooperation, while recognizing that the problems of the tribes are different and need to be met with different tribal solutions. She further explains that meaningful involvement and changes means enthusiasm and support from the Indian people. Some possible solutions to particular problems might be [illegible] grants, leadership development and recognition of leadership that [illegible] the majority viewpoint. It has also been suggested that Indians be allowed to plan and operate their own programs, guided by BIA or OEO technical advisors, th developing effective and responsible Indian leadership. The Pacific Northwest Indian Center at Gonzaga University in Spokane also is trying to promote Indian leadership. The American Indian Students Association at the University of Washington is active in State-wide tribal concerns and may help pave the way to the new Indian life for Indian youth.

The social and economic problems of the reservation are pretty much disguised from white society. It is assumed that the Bureau of Indian Affairs (BIA) takes care of the Indians, but if one visits an Indian Reservation or reads the following statistics a pretty dismal picture is presented:[5]

In the area of Health:

1. Indians have two to three times the infant mortality rate of the average; in the Northwest it compares with the year 1910. Birth rates double the national average.

2. Life expectancy figures (less than 10 years old) indicate an average age of 46 for Washington State Indians. Or 25 years less than the national average.

3. The tuberculosis rate is about four times that of the average; death rate from influenza and pneumonia three times higher; hepatitis, nine times; gonorrhea, five times; meningitis, twenty times.

4. The suicide rate among Indian youth is three times the national average.

5. The incidents of death and preventive disease among Indians is comparable to that of the nation around the 1900's.

Education:

1. Drop-out figures range from 42% to 100% in some Western Washington communities. The national average is 23%, the national Indian average is approximately 60%. Close to half of all Indian children fail to finish high school.

2. National statistics: Illiteracy among Indian people is the highest of any minority group. Average level of education is below eighth grade.

3. A 1966 HEW survey found 15,000 Indian children between 8 and 16 not in school. (Estimated Indian population, approximately 500,000.)

4. There are approximately 2,400 students of Indian descent in college by 67-68 statistics; 1% of Indian students finish college.

5. 16% of BIA teachers are Indian; 1% of Indian children have Indian teachers.

6. Indian adults have two-thirds the schooling as the average white person receives.

Economic Development and Unemployment:

1. Unemployment ranges 40 to 80% in Indian communities.

2. OEO statistics: One-fifth of the total population is disadvantaged; about 95% of the Indian population would be so labeled.

3. Indian income for families is often in the range of $1500 to $2000; this is 75% below the national average.

The prime concern in achieving a new Indian life is the education process. Young reservation Indians do not see the advantage of having an education when there are not jobs available to them. Other obstacles to the full education of Indian children are found in the home, environment, the school and the educational administration. Ted George states that educational obstacles in the home include inadequate study facilities; an oppressive social environment due to crowded living conditions; inadequate income to provide proper clothing and to allow participation in recreational activities; lack of preparation because of a lack of educational heritage in the home and non-attendance in kindergarten. Teachers and school administrators usually have a bad attitude towards Indian students;

classes have no relevancy to the Indian culture and the needs of the reservation life. Too often teachers have labeled Indian students as "problem" students which generates social pressure to fail. Lack of success in the classroom carries over to reservation life. Senator Kennedy expressed that effective education lies at the heart of the solution and it must be an education that no longer presumes that cultural difference means cultural inferiority.

New directions seem to be needed in regard to Indian youngsters as indicated by the extremely crippling negative self-image many Indian students have. Extensive psychological testing of 415 Indian young people revealed severe disturbances mostly attributable to a lack of proper identification. It was hypothesized that psychological conflicts during the period of adolescence causes personality problems which block educational achievement and that a comparison of the Indian students with white students would reveal significant differences which reflect such personality turmoil. Most problems seem to emerge during the junior high grades, the time at which most Indian children leave the reservation to go to white public schools or to BIA boarding schools. It is in relationship to the white man's world that the Indian has problems with his cultural identity. The reawakening of the traditional customs, tribal arts and cultural heritage among Indian people is helping the Indian student to become aware of the important contribution their culture has to make to modern society, thus enhancing the student's own self-image.

Besides out-dated "teaching" methods and materials and unsensitized instructors, educational deficiencies include inadequate counseling services, insufficient contact between the school and parents, lack of program development (meaningful cultural programs), vocational guidance programs, and meaningful work-study experiences designed specifically for the Indian student. Educators have too long been indifferent and insensitive to the needs of the Indian student. One notable elementary guidance program seeks early identification, encouragement, and follow-up of the children's special interests and creative ability, plus identification and cooperative assistance with learning, emotional, environmental, social and psychological obstacles to normal child development. Hopefully this kind of program designed to specifically meet the Indian child's needs could be carried on throughout the junior high and high school years. Some problems encountered by school districts are, (1) the high cost of individualized education, (2) the lack of special education programs at higher levels.[6]

There seems to be some very apparent antagonism reflected by professional educators who seem to feel they know what's best. Indians often feel inadequate about the education of their youngsters which makes questioning practices and methods prohibitive. In light of this attitude, Indian educators believe that administrators, teachers and the community must develop an educational philosophy flexible to accommodate our multicultural society. It must be less formal, provide for cultural activities (Indian art, beadwork, leatherwork, Indian literature, history, and creative writing) and provide for many home contacts in its operation. It would seem that an initial success story involving Indian educational committee people in determining the priority of activities might be established by impact monies. Project Tribe is an example of this, whereby the monies from the Bureau of Indian Affairs is given to the tribal group or leaders to administer in their own manner those things that they feel are most pertinent for the education of their youngsters. Another example is the Navajo School in Rough Rock, Arizona that was turned over to Indian administrators whose collective education was a total of five years. The success of this experiment again was due to Indian wisdom. More successes could be counted if Indians were allowed input on school boards and in school administration.

Early education such as Head Start or pre-school programs seem to have some impact initially, but it is a relatively new concept and often funds, space or community support is not readily available to initiate a viable program. Subsequent education must be equally viable and culturally enriching for early compensatory education to be advantageous. It also means that the home environment must be more conducive to a learning situation. Beginning at an early stage and continuing through high school, Ted George indicates that Indian personnel are needed to act as a liaison between the school and home to identify health problems such as medical, dental, and nutritional needs; to provide counseling, and information to the parents; to assure regular school attendance; to provide transportation and baby sitting services during parent-teacher conferences or when school levies are being sought; to provide clothes or shoes when such are needed for school attendance; to encourage parental interest in the educational process, study hall and tutorial assistance, enrichment and cultural activities.

Many schools do not have any vocational guidance programs that could provide meaningful work experiences or exposure to the world of work. One district in northern Western Washington does provide for the senior class an opportunity for one-half day of vocational school and one-half day of regular school work.[7]

The Yakima nation has a summer education program in their mountain recreation area called Camp Chapperal. It is one of the most notable success stories in Indian education in the Northwest and possibly in the nation. Achievement testing results indicate an average growth of two+ years. Some of the successes stem from the fact that there are small teacher-pupil ratios, individualized attention, parental involvement, cultural curriculum, careful selection of staff including psychologists, counselors, etc., and a curriculum that includes the conservation of tribal natural resources. This conservation program has now been incorporated into the regular school program in several public schools in the Yakima Valley Area.[8]

On the Quinault reservation in Taholah, Washington, Indian students are receiving a rich experience in Indian arts and history. They are also writing their own textbooks. Mr. Pickernell, sixth grade teacher at the Taholah Public School and Quinault Indian, has been reading Indian legends to his students and they, in turn, have been re-writing them in their own words; these stories as retold by the Indian students will be printed and published to be used as a more relevant reading text.

Though in most Indian communities the native tongue is no longer spoken because it had been forbidden in the BIA schools, some tribes, including the Quinaults, are reducing their language to writing so that it may once more be taught in Indian schools.

Other recommendations for improved education would be tribal control of the Johnson-O'Malley funds. Most successful programs are those that are administered and operated with complete tribal control because then the Indian people feel that they have some power over their own destinies. Mr. Harold Patterson, principal of the Taholah School, recommends an all-Indian board of directors for his school which is comprised of all Indian children. He also feels that consolidation of small school districts would be detrimental in the case of Indian schools. It would decrease the power the Indians might have over their interests in a particular school.

Indian people are now rejecting the idea of BIA schools and boarding schools.

There are no BIA schools in the State of Washington; Indian students now attend public school on or near the reservation. Boarding schools, long thought to be the ideal way to acculturize Indian students into the mainstream of American life, are detrimental to the Indian way of life. They are harmful to the family kinship system and often neglect the child's needs for cultural enrichment and family support.

Other problems arise because there are not enough teachers, counselors or administrators sensitive to the needs of Indian youth. Educators should be required to attend in-service workshops about Indians put on by Indians; this should be a continuing requirement as new and exciting programs are developed. There is also a definite need for Indian counselors and aides to act in both a counseling and liaison position. Better school attendance and a decrease in the drop-out rate has been the result of effective use of Indian counselors and attendance aides. Many counselors now are not familiar with financial grants or vocational training opportunities available to Indian students from the tribes, the BIA or private foundations. There is still a need for much counseling, guidance, assistance with application forms, budgeting, program planning, employment, etc. for Indian students desiring to go to college.

There is also a need for consultants on Indian education and for more planned programming of Indian studies. School districts should be aware of possible funding sources for such programs. Instructional service centers funded by BIA can provide significant help with the development of curriculum, multi-sensory aids, and compensatory education programs. The Federal government has provided funds for a Northwest Research Laboratory on Education in Portland, Oregon, which Indian educational groups could utilize.

At the University of Washington attempts are being made to establish a Central Information Agency. Those involved are contacting all the higher institutions of learning to find out their sources of funds for special education for Indian students, as well as trying to raise their own funds. They are also trying to make contact with programs in the state and the Northwest that have special facilities for Indian students.

Education was not the only promised service to the Indian in exchange for his land; health services were also in the agreement, but that is far from reality as can be seen from the lack of health and social services and facilities on or near the reservation. Disease often has reached epidemic proportions on the reservation.

> The health crisis of the tribal Indian was brought about by the untenable dichotomy of reservation life. He lived in a pre-industrial society upon which the diseases of the industrial society descended.[9]

It is obvious that measures must be taken and the Indian people cannot wait until the BIA or the Indian Health Service gets moving in this direction.

The low priority of health, both physical and mental, constitutes an obstacle to the full education of young Indians. Malnutrition is a major problem as in most poverty areas and could be alleviated by free school breakfast and hot lunch programs. Efforts to provide for an effective functional family unit must be the constant objective, although social services are not regularly provided by the BIA. Though the State has authority over juveniles on the reservation, there

are no counseling services, psychiatric help or rehabilitation available. Alcoholism and suicide have high rates of occurrence as there are few recreational and social activities available to Indian youth. Other environment factors such as poor housing have adverse effects on the functioning of Indian youth.

Plans and proposals for better medical and dental care must have distinct Indian input, financial resources should be handled through the tribal counsel and be administered by tribal personnel. It has also been suggested that welfare workers be Indian so as to better relate to the problems faced by Indian people. On the Quinault reservation in Taholah, the tribe has been working on a housing project and is also trying to set up a health clinic with its own doctor, nurse, etc. Indian spokesmen have indicated that success is more probable and dignity greater when funds are available to the tribe to contract out for professional services such as medical, dental and social needs indicated; it thus becomes a tribal responsibility to care for one's own people as in the traditional tribal way.

One of the grimmest facts about reservation life is unemployment and the obvious lack of economic development; it is also the most detrimental barrier to the new tribal life. The Indians are faced with a diminishing land base and no economic base to compete in today's industrial complex.

The treaties the Indians made with the white man and the rights accrued because of these treaties are based upon the Indian's relationship to his land, but in his greed the white man has attempted to terminate the Indian from his land. Violation of the treaties and infringement on his rights has made the Indian suspicious and fearful of dealings with others. Many times their best interests haven't been protected, including their personal dignity.

The government has sought to impose foreign industry and coerced the Indian into conforming to the competitive standards of today's society. Vocational training is virtually non-existent, nor does it have relevancy to available employment on or near the reservation.

Most Indians, particularly those on Washington's Pacific Coast, would like to have some economic return from the tourist trade. But, according to Alice Chenois of the Quinaults, it must mean tribal ownership and control of the motels, restaurants, curio shops, etc. and that they must be staffed by Indian personnel. The money must be returned to the reservation and to the people. Other sources of economic development may be found in the natural resources of the reservation: fishing, lumbering, agriculture. The denial of the Indian to fish in his "usual and accustomed places" as promised in the early treaties has been a source of conflict in this State. Fishing is a source of racial identity and economic survival for Washington Indians; the Department of Fisheries and other governmental officials and agencies involved fail to realize that it is modern civilization that is detrimental to the fish and not the Indian. The Lummi Indians were aware of the possibilities of fish farming in Lummi Bay, estuary of the tributary Lummi and Red Rivers of the Nooksack River mouth, long before Dr. Heath of Western Washington State College made his observations and research. Today the Indians of Lummi Tribe in Western Washington are enthusiastic about the Aquaculture Project because it is consistent with their culture and will be developed by and belong to them.[10]

Another source of conflict in the State of Washington that is detrimental to the economic and survival interests of Washington Indians is the termination of the Colville Reservation. Many of the members of the Colville tribe, those in favor

of termination, have assimilated into city life and are ready to give up their lands for hard cash, but seventy-five per cent of the enrolled adults of the Colville Tribe do not live on the reservation and are predominantly mixed-blood. The reservation Indians feel that their lifestyle and the future security of their children is being decided by outsiders who are barely Indian and have no stake in the future of the Colville Tribe. Again, problems of this nature point to the need for cooperation between and among the tribes to protect the one means to economic stability and tribal security. The Indian's life is his land.

Employment and economic development on the reservation is important to the youth and children because of its impact on their attitude toward education and further training and because of its immediate impact on the survival of the American Indian. Vocational training should be as meaningful and individualized as possible, but job training cannot be meaningful without job development on or near the reservation. Most significant in the area of job development is that the financial gain of industry brought to the reservation is not made at the expense of the tribe, but that the tribe either owns or has partial interest in the company. The National Congress of American Indians has sought to lure businesses to the reservation, but companies have to be genuinely interested in the Indian community and the Indian people. Special government economic assistance would make it possible for tribes to finance such reservation owned business as well as providing assistance to national manufacturers willing to relocate on Indian land.[11]

Youth involvement is important at all levels and especially on the reservation. An outstanding example of youth involvement is on the Quinault Reservation in Taholah, Washington. The teenagers were given $49,000, a special allocation from BIA, to do what they wanted. Nine teens formed a council and decided to build a teen center to be used as a facility for job development, counseling and recreation. There are 78 members involved and a representative was appointed to the tribal council. This is an outstanding example of what Indian initiative can accomplish. Besides meaningful work experience, this project has greatly helped to enhance the dignity and self-worth of these students.

Other programs, such as Community Action Programs, are viable means to solving some of the economic problems of the reservation, given the proper recognition from both the BIA and tribal members. Again the most successful programs are those initiated and operated the Indian way by Indian people. Tribes must have access to resources to implement economic development, as well as to be involved in the political processes. At present, Indians living on the reservation are denied the right to vote for those having jurisdiction over them. This right is as important as financial resources to the determination of tribal destiny.

The Bureau of Indian Affairs, while purporting to extend services to Indian people and to protect their rights, has failed to provide the Indian with adequate health and social services, relevant education or vocational training, or satisfactory employment and economic development. Limited by its own bureaucracy, the BIA has not been a viable force in helping to improve the life of the reservation Indian. The tribes usually have to reach out, pressure the BIA before it will respond to Indian needs; then it is perhaps a half-hearted attempt or the white man's version. Bill Jeffries, speical consultant on Indian Affairs, from the Governor's Office, says that philosophical changes are needed now! This change would force the bureaucracy to recognize tribal authority and power.

Some of the demands Indians are making to streamline the BIA include hiring of Indian personnel and providing for an effective Indian voice in policy and

decision making processes; elimination of excessive red tape that prohibits Indians from having direct access to top administrators and elimination of BIA area offices; granting of capital and equipment to tribes for technical assistance to manage the resources on their own reservation. Robert Bennett, former Indian Commissioner, would like to see that all ex[illegible] agencies be turned over to the tribes or tribal councils to provide [illegible]e community and be responsible for enforcing laws and zoning c[illegible] professional services should be available to the tribal authority s[illegible]ight contract out for them.[10]

At present the BIA has authority over the tribe or individual wishing to sell his land. Under the Allotment Act each family was given so much land; without tribal approval the individual can sell his land under BIA jurisdiction. This scheme by the government undermines tribal authority. Indians have lost much of their lands, but have not moved any closer to the mainstream. Land is important to Indians, especially to the young, because it is one of the means to economic stability for the tribe.

At present the BIA does business with the tribes; they are not individual-oriented, individuals have no legal standing; services are offered to the tribe on a property basis. Many Indians believe that treaty rights should accrue to individual Indians such as off-reservation fishing rights. The same services that are provided by BIA to reservation Indians should apply to all Indians whether living in the Indian community or in the city.

One Cherokee girl, a public health nurse, said: "If the government doctors improve our health, what is so great about that? After all, it was the whites who infected our people with most of these diseases in the first place!" The white man hasn't only affected the physical health of the American Indian but his mental health as well. Now that the American Indian is beginning to accept technological society, but rejecting its social values in favor of Indian values, the non-Indian must be prepared to set aside previous assumptions about Indians and allow the Indian to fulfill himself in a truly tribal way of life. It is not so great that we can give capital and technical knowledge to the Indian to assist him in achieving an economic base; what is so great is that within the tribal society, the Indian is allowed to express himself while accepting the responsibility to live according to the tribal values. Non-Indians are too used to conforming and leading non-personal lives. Given the chance (i.e., money or economic security) and the power to decide his destiny, the Indian can achieve an effective modern Indian life.

There is a growing awareness among Indians as well as among some non-Indians, that the Indian has an important contribution to make to modern society and not just in the arts and crafts. Dr. Momaday, Kiowa Indian and Associate Professor at U.C., Berkely, says:

> The Indian has a real sense of what is now called "human ecology". The Indian has never been at war with his environment. The Indian has never impeded his own progress . . . The Indian has an aesthetic sense which it would be well for us to learn, to exploit, to explore, find out about and try to incorporate within the general society.

While the reawakening of the tribal arts, the native language, Indian literature and history has made young Indians more aware and proud of their tribe and heritage, it is at the same time necessary to re-educate the non-Indian in the rich diversity of the Indian culture. The issue cuts to the core of the many problems facing America today; we must be more responsive to the needs of our heterogeneous population. Most of all the "powerlessness" of the Indian people must be dealt with; we must recognize the right of the Indian to decide his own future.

FOOTNOTES

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2. Research by Ted George, Clallam ndian, Program Development Specialist, STOWW (Small Tribes Organization of Western Washington.)

3. Ted George

4. Cascades, p. 25

5. Statistics

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10. Seattle Post-Intelligencer, Northwest Today, January 18, 1970
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11. Christian Science Monitor, April 1969
    "Indians Heard - Loud and Clear"

12. Seattle P-I, December 12, 1969
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