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ABSTRACT

The proceedings of 2nd annual American Indian Education Conferences are presented in this report. The 1972 conference covered community action, the Bureau of Indian Affairs (BIA) scholarship and boarding school programs, Navajo education programs, the San Juan School District (Utah), BIA employment assistance programs, Federal programs, Navajo-Hopi Teacher Corps, the Gila River Career Center (Arizona), and the community school concept and local control of education on the Hopi Reservation. Topics covered in the 1973 conference include Federal legislation affecting Indian education, research in Indian education, Indian health and educational programs, local administration of Hopi Reservation schools, Indian Educational Associations, Johnson-O'Malley Programs in Arizona, and service and projects of the Arizona Indian Student Association. It is noted that every effort has been made to preserve the intent and speaking style of the participants. (PS)

PROCEEDINGS: THIRTEENTH AND FOURTEENTH INDIAN EDUCATION CONFERENCES

1972 AND 1973

CENTER FOR INDIAN ELUCATION

Conference Directors:

Dr. Harry W. Sundwall
Mr. George A. Gill

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Editor's Note

In preparing this manuscript for publication, I became aware of the value of these proceedings for students of Indian affairs and concerned professionals in the area of Indian Education. This value lies in a review of current and past issues, as they are integrated with broader social, economic, and political problems in the Indian Community.

Every effort has been made to preserve the intent and speaking style of the participants while attending to such editorial concerns as manageable length and clarity of ideas.

The format has been changed slightly from that of previous publications. I have added a brief summary or abstract to aid the reader in finding information which might not be readily accessible from conference titles alone.

It is hoped that the divergent opinions expressed herein will provoke thought, continuing interest, and creative contributions to the field.

Doris Woods, Editor

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14th Annual Indian Education Conference*

*Due to technical difficulties with our recording equipment, transcriptions of Workshops 2, 3, and part of 5 are unavailable.

KEYNOTE ADDRESS: SELF-DETERMINATION--INDIVIDUAL RESPONSIBILITY

Joe H. Herrera, Executive Director, New Mexico Commission on Indian Affairs, Santa Fe, New Mexico.

SUMMARY: Value of education for Indian people, it's as yet unrealized potential in innovative programs which serve broad cultural differences and a great diversity among Indian tribal groups. Controversial issues and unanswered questions.

During the past several years, much has been said about the commitment of our nation to help build a decent world order. This covenant must surely involve the development of individual freedom of social, economic and political action and the opportunity for each human being to develop to the maximum of his capacities. It must also include the acceptance of self-determination and individual responsibility commensurate with one's rights and privileges, respect for the interests of others, dedication to one's country and benevolence toward mankind. Within such a climate, the advancement of a nation is determined in great part by the motivation of its people.

In an attempt to assess briefly the progress made in Indian education and to project future efforts, one must view local, state and national situations against the backdrop of world affairs. In our earlier history, the more leisurely pace of the world allowed us a more leisurely pace of learning. Today, the emergence of new nations, the astounding achievements in science and technology, the increased involvement of all peoples in the affairs of world community, the intense search for a meeting of minds (as is demonstrated here today) all are exerting a serious impact upon what is taught and upon the general goals of education for all of America's citizens.

Today our Indian people are fortunate to have more and greater opportunities with respect to education than any other segment of our population. It appears that with proper motivation the acceptance should result in prosperity and self-determination of our Indian citizenry. Manuelito, one of the 19th Century Navajo headmen, was more prophetic than he knew when he advised young Chee Dodge, "My grandchild, education is the ladder. Tell our Dineh (the people) to take it." Today's traveler in Indian country encounters abundant evidence that Manuelito's advice has been heeded.

The southwest has always been marked by a greater cultural and ethnic diversity than almost any other region in the United States. Three important cultural groupings have maintained a rigorous existence, from the coming of the Anglo-Americans (cowboy), until the present time. The interaction between them, at times friendly, at times hostile, has been marked by tension and stress. It is also important to remember that each of these three groupings is characterized by considerable internal diversity as well.

Dramatic social and economic changes have revolutionized the southwest. The population is shifting from rural residence to urban. Even more impor-

tant is the dominance by Anglo-Americans, reducing the Indians to the position of a definite minority in the regions where they once were numerically dominant.

The Indians and Spanish-speaking, although somewhat passive spectators in the formation of the new southwest, are being forced somewhat against their will into greater participation on a subordinate level in the non-Indian dominated urban economic and social system. Fortunately, the position of the Indians has not been as adversely affected as that of the Spanish-speaking. Protected by the BIA, by influential private organizations, and through their own cultural and physical isolation, the Indians have survived the new economic and social changes better than the Spanish-speaking.

I could not say that the situation of the Indians in the southwest has improved over what it was before. The Indian is still regarded as an exotic bit of local fauna. We are museum pieces. Various service organizations delight in the tourist drawing potential of the Indian and his religious ceremonies. Organizations are willing to make national monuments out of the ruins of his ancestors' dwellings but are not so ready to provide the Indian with the special assistance needed to improve his lot.

The pressures toward acculturation and incorporation of the Indians into the loosely structured non-Indian society have sharply increased. The "melting pot" theory that all minorities must blend into the dominant society is still the prevailing philosophy. Cultural pluralism as an idea is rejected. Recent studies show that minorities have not melted, however, only the pot has. Cultural groups have retained their identities despite the pressure to "assimilate."

The existence of Indian reservations is regarded by many as an anachronism that ought to be ended as soon as possible. Pressures are steadily increasing to bring the reservation system to an end (termination). Some of these pressures come from the special interests that have perenially lusted after Indian land and water resources. Others feel that as long as the reservation system exists, tribal groupings will persevere and the Indians will tend to remain as autonomous indigestible cells in the body politic of the southwest.

County, city and state governments do not have complete political jurisdiction over Indian reservations. Some state governments would like to assert legal control over Indian reservations but are finding it difficult to do so because their legal systems are in conflict with local Indian legal systems. The Federal Government is also moving toward the subordination of local Indian courts and legal systems to federal courts and federal laws.

Many Indian leaders say that the public school system is being utilized as another vehicle to bring about integration, or better yet, assimilation of the Indians into the social and economic system of the southwest and acculturation into the non-Indian society. A good number of reservation schools were closed in our area and Indian children were sent to the public schools wherever possible. This action (in 1955-1956) was taken in the laudable

desire to provide the Indian children with an opportunity to grow up with non-Indian children and to better understand non-Indian values and attitudes. Unfortunately, the rigidities, the timidities and encrusted educational dogmas create serious problems for the Indian as well as for other non-English speaking children.

Some public schools naively assume that Indian children are native born English speakers bound for college. Specially trained teachers with an understanding of Indian languages, of Indian culture, of their history and of the economic and social environment from whence they come, are not provided in too many schools. Strong resistance is offered to the idea of utilizing Indian languages as auxiliary teaching languages. The curriculum is usually devoid of any Indian material. The specific educational needs of Indian children, the problems of value conflicts and the development of personal and group feelings of inferiority are seldom recognized. The net result is that of the drop out or "push out" rate is extremely high.

It is difficult to see how the present school systems (whether public, BIA or private) of the southwest without substantial modification in educational philosophy, curriculum, and methods of teacher selection and recruitment can ever totally satisfy the educational needs of Indian children. The educational problems of the Indian children are not the same as those of Anglo-American children. The Indian children need a school system that will recognize both their educational needs and their cultural values. They need a curriculum that will develop in them a knowledge of American life, history and cultural values as well as a knowledge of and a pride in their own cultural heritage and history. They need to be taught by teachers who comprehend their problems, understand their ways of life and habits of thought and work within their cultural framework.

Perhaps the Indian tribes themselves as well as the local school boards should investigate the schools of such countries as Mexico, India, Israel, Denmark and other countries that have experimented in the formation of school systems designed to meet the needs of rural people and of minority groupings. There is much that can be learned to improve local school systems. As they now operate, they are dysfunctional. Here, I must put in a good word for Arizona. I am aware that the Tucson Public School System and Arizona State University here on the campus, have been engaged in some excellent studies and analyses of the educational problems of minority groups in Arizona. Arizona is a bright spot in a rather dark situation.

Because of the diversity among Indians, you cannot apply the same measuring instrument to various tribal groups. In fact, the differences among the various tribes are so substantial and so profound that any master education plan for the Indian people which ignores these differences is almost certain to produce poor results.

We must be flexible and imaginative with the long-range welfare of the Indian young people constantly in mind. An approach toward reduced federal participation which the BIA has been using for a good many years involves coordination, collaboration and contracting with state, county or local school

systems, under which they will take on the responsibility of providing Indians with educational services in common with other citizens. A great deal of progress has been made in this direction, but more needs to be done in planning toward developing programs for special educational needs of Indian children, including pilot projects to test their effectiveness as well as preservice and in-service training for educational personnel serving Indian children. Also, the programs that now exist need to be fully and properly utilized. Here again, there has to be involvement and participation by Indian communities and individuals to be served in the planning, operation and evaluation of the schools. Indian children must receive equal quality and standards of education as other children.

Indian children have abilities comparable to any other group. Due to previous conditions of isolation and lack of acquaintance with many phases of the American society, our Indian people have labored under social, educational, economic and political handicaps. The resulting disadvantages must be overcome through special services, special attention and thoughtful consideration for existing needs. Through these procedures, Indian children will receive equal opportunity in education and training.

There are still many and varied opinions concerning the proper direction of Indian affairs, opinions which influence in varying degrees the objectives, techniques and results of the broad education program. A great deal of stress is continually being placed upon cultural differences existing between Indians and non-Indians. While cultural differences must be considered vitally important in the instruction of Indian pupils, it appears that cultural similarities have been to a large degree ignored. Perhaps such similarities could possibly provide common grounds for understanding and good working relationships between various groups. The premise that differences often breed suspicion and resentment, whereas similarities promote mutual regard and understanding would appear reasonable in the light of human activities and attitudes.

Controversial issues have been presented regarding Indian education. Tribal leaders have insisted and rightly so, upon consultation with them on matters or issues affecting their interest. However, consultation and mutual agreement is a joint responsibility where various organizations or individuals are directly involved. Compromise can be attained by all groups working together. It can be achieved if consideration is given to the merit of proposals as a first approach rather than to the regulatory approach.

Another responsibility is to foster and develop a desirable "mixed atmosphere." Just like all other citizens, the Indian people must learn to develop cooperative programs with local governments and the state for the benefit of their tribal members without any lessening of the treaty rights or the value of these rights to their people. Indian education through the BIA, public and other school systems can also be a tool to bring Indian and non-Indian groups together. The continuing federal service status of Indian people will be a constant obstacle to assimilation as far as responsibility on the part of the Indian people is concerned for decision-making or "doing it for them." The Indian people are aware of their educational needs and

they need to make their own decisions and thereby contribute to their own growth and development. To this I must add, in the case of Indian youth, the weight of their tribal leaders' decisions and expectations. Indians must, indeed, sooner or later answer some important questions regarding their future. They must become involved in the educational plans and decision-making so that they too can enjoy the sense of responsibility of achievement in their objectives and goals.

It is difficult to know whether or not the Negro Civil Rights movement will have any impact upon Indian behavior. Many young Indian leaders and college students are intently watching Negro activities and are in sporadic contact with some Negro leaders in the Southwest. However, the young Indians are not quite sure of the value of integration. They desire to escape from poverty and to enjoy all the material benefits of the dominant society, but they are not so convinced of its moral and cultural superiority.

Negro organizations are teaching, however, important lessons to the younger educated Indian leaders. They are learning that the public can be moved by effective organizations willing to engage in demonstrations and other protest activities. They are finding out that local minority groups can appeal to a national public opinion over the heads of local political machines (the recent incident in Nebraska is an example). In time these lessons may lead to the formation of a strong flexible Indian regional association willing to engage in political demonstrations and protest movements. Given the present unrest, young Indian groupings could arise overnight. They must be given the opportunity of involvement, a respect for the right of the young Indians to choose their own destiny. If they are involved, it is safe to say that they will function within the cultural framework of Indian values. For surely, as the choice and decisions expand, so will the pride that is so richly buried within the souls of the young American Indians.

Currently, JO'M funds have been distributed on a basis which has caused many discrepancies in attempting to assist public schools in the development of programs of education for Indian children in the 22 states that receive such funds. It seems quite unfair for anyone to argue that Indian pupils in some states do not have the same needs as those in other areas. This is true right down to the local school districts, because in looking further, it is noted that some districts within each area are receiving a disproportionately high percentage of funds in relation to their percentage of JO'M pupils. These discrepancies can and should be corrected.

JOHNSON O'MALLEY:

Purpose: Act as written is very broad (agriculture, welfare, education) but now used by BIA only to provide special services to Indian children in public schools, services not otherwise available. Examples: remedial programs, school supplies, lunches, etc.

Problem: Unequal distribution of JO'M funds across the nation:

	- Alaska	$1,166 per pupil	(highest)
National Average - $246	- Arizona	251 " "	
per pupil	- New Mexico	188 " "	
	- Nevada	71 " "	(lowest)

Action: Each school district with Indian students must contract yearly to get JO'M funds.

- most do not understand the purpose of the funds and either do not get all they could and/or waste them by lumping them in with general operating budget.
- attempt to maintain or expand current funding levels; right now BIA is attempting to reduce JO'M funds.

The question which must be answered in order to even attempt to justify the present situation is, "how is this factor, need, measured?" No sound means for measuring needs has so far been proposed or even used in the past. It is imperative that a method to meet the needs of Indian pupils be developed.

Role of school districts in utilizing JO'M: (not lumping in with general operating funds). Resist budget cuts proposed by BIA and develop more special programs that JO'M alone can fund.

Some specific questions about BIA education policy. Which of these apply to your school system:

1. What is the BIA really doing to bring education under local Indian control? A resolution was passed one year ago by an Indian school board workshop held in Albuquerque, which has never been responded to. Why have all these workshops and get Indians excited about "take-over"? Should we consider contracts for local Indian education control?

2. The BIA is to be congratulated on its "new" approach to employment assistance. In light of this new encouraging approach under the Reservation Accelerated Process (RAP), what procedure has been established to have Indians evaluate this new program? Will it be just another excitement, a division cover up, or will it be a true evaluation?

3. Why are Indian education programs neglecting the area of career education? While most school systems and the state departments of education are working with programs career education from kindergarten through high school and post-high school, some school systems are still working on programs such as the 3 R's. Why don't we work on tomorrow's programs today--why keep working with yesterday's programs, or the old conventional education system.

4. What is being done by the schools to determine what skills are going to be needed on the reservations tomorrow so that realistic career development goals and objectives can be started today? These goals and objectives, you know, start in the early school years.

5. When are the Indian people and the school system going to demand programs that are designed for the students actually sitting at their desks rather than trying to push and shove students into programs that have no meaning and little relevancy? Indian children are attending school but are they being given an education? Let us be active, evaluate what your money is being spent for.

6. Why must the BIA retain teachers who are not doing the job? Civil Service is far worse than any teacher tenure law. In so many cases the Peter Principle certainly applies.

7. Why is the BIA Employment Assistance/Adult Vocational Training insisting on guiding students away from Haskell Junior College, Institute of American Indian Arts and Southwestern Indian Polytechnic Institute? Why send our Indian youth into the hostile environment of the bright lights of the big cities rather than to a school that is especially designed for Indian people? SIPI can accommodate 200 off-campus students and only 30 of these students are enrolled at SIPI.

8. When are the Indian people going to demand from local public school districts the services that Johnson O'Malley money is supposed to provide? Programs of evaluation need to be developed by BIA with the help of Indian people that can be used to determine if at local levels JO'M is being properly spent.

9. In terms of higher education, what is being done to bring about some uniformity from area to area? What are the real regulations? What are the regulations to be enforced and who is to enforce them? This "can of worms" was recently opened and very promptly closed.

10. What programs in teacher education are being developed for those that are to teach the Indian youth? Most programs are using WASP methods to work with Indian youth with the only change being in examples used. Most Indian youth are free spirits--why confine them to a closed classroom. Let's explore the "open education" and career innovations.

11. Where in the BIA program or the public school program is the Indian youth taught those things that will confront him in his adult life?--Credit, installment purchases, taxes, insurance, etc.

12. What about the special schools or boarding schools for the Indian social problem?--Are they reform schools? Or schools designed and equipped to serve the youth that have real adjustment problems? Don't condemn them--help them.

The Indians have not as yet been very active in determining what their role should be in the new southwest. They have been acted upon by non-Indian agencies and pressure groups that pushed and shoved them hither and yonder. They have almost been clay resisting change by inertia since they were placed on reservations or confined to pueblos. Slowly and uncertainly the Indians are now beginning to recover from the shock of conquest and their passiveness

is beginning to end. Indian voices are beginning to rise from the Indian reservations as the war hoops rose of old demanding the right to make their own decisions and to determine their own destiny. We may make some mistakes, but they will be Indian mistakes. In light of the many, many errors made so far on our behalf, this should not be a reason to ignore the tribal leaders. Thus, the Indians are being intermeshed into the non-Indian urban dominated economic and social system. More and more pressures are being brought to bear upon them to end the reservation system, to acculturate, and to integrate as individuals into the new social system of the country. Indian isolation has been broken. Indian economic problems are increasing among some tribes as population continues to expand. The former apathy and hopelessness is beginning to end. The Indians are slowly awakening and starting to flex their political muscles. It is reasonable to assume that they will increasingly demand the right to determine their own future. Although it is difficult to predict what the next few decades may bring, it is safe to say that the Indians will remain Indians and that their tribal groupings will continue to exist as distinct cultural entities for some time to come. Public education must develop programs and methods which recognize that reality.

Indian people are ready for innovation more than any other cultural group. Learning how to help is the big challenge. The local community is faced with the problem of bettering the situation for all children. Acceptance of responsibility on the part of the local community is a problem. Things will happen only when people want them to happen. The parents must see the need for changes before they can be made.

It is the hope that all concerned working together will stimulate a fresh attack on Indian education and lead to good, solid, significant progress for the young Indian people along with all American youth with the objective that all youth be able to realize their full potential for a creative life in freedom and dignity.

INDIAN COMMUNITY ACTION PROJECT (ICAP)

PARTICIPANTS: Mrs. Alma Makil, President, Arizona Affiliated Tribes, Inc.; Mr. Fritz Brown, Chairman, Quechan Tribal Council; Miss Phyllis Antone, Field Representative, Headstart; Mr. C. L. Robinett, Coordinator, Headstart; and Mr. Randy Eubank, Director of Training and Technical Assistance.

Summary: Function of ICAP in assistance to Indian-run programs. Headstart: What it is, how it began, components of the program, health services, nutrition, parent involvement, social services, psychological services, professional staffing, educational philosophy. Legislation relevant to Indian education. Philosophy of community action--interchange of ideas, cooperation for unified rather than fragmental solutions.

Mrs. Alma Makil (President, Arizona Affiliated Tribes, Inc., Santa Fe, NM):

I've had the responsibility of seeing that the board members are represented at board meetings. This enables all of us to share in the program of ICAP and what the director of CAA and Headstart want in their program. The project directors try and involve all of the Headstarts, which includes the directors, the various committees in Headstart and CAP directors. I went to one of the planning meetings in Headstart. Most of the representatives and parents from the Headstart committees went to a meeting that involved the Headstart directors. Most were women in attendance. This gives people an opportunity to present what they feel is needed in their particular field. Sometimes all can't be used in the present program but these suggestions are used as objectives for the following year. All these people working together make me feel better because I know that with all that input there is cooperation between the people in the field and ICAP in what their jobs will entail and just how to accomplish these things. It's hard when we don't understand just what each program's problems are and I have told the directors that any time they feel that some attention is needed in certain areas the representatives should present these problems or comments at board meetings.

Mr. Fritz Brown (Chairman, Quechan Tribal Council, Winter Haven, AZ):

I have been with ICAP from the beginning. When the OEO got started into the mill through the reservation phase of it in 1964, I'm the one that got it started. We were the first ones that applied for OEO. I've been with OEO since it got started. At that time ASU had the Indian Community Action Project. It consisted of eleven tribes and Headstart and the Technical and Training Assistance. It is now comprised of ten tribes. That is what Arizona Affiliated Tribes carry up to this date. They always ask all the tribal chairmen on each reservation of the eleven tribes to participate as a governing board. Supposedly they're the ones who should hold the power and see what will benefit the tribe at that time. It has been existing for quite a number of years. They finally realized that Headstart would go into Indian control. I felt that all the training and all the subsistance was not going on to the reservations the way it should. So finally we drove out to each

tribe, drew out a resolution and presented it to the governing board. All the eleven tribes wanted to take the route of Indian control. I say fine. When the real work was involved everybody backed out.

I moved up here to Phoenix and I stayed at the Sands on my own finances. I pushed ICAP and I even made a trip to Washington. I got one of the people who came from Mrs. Makil's reservation. We started the ball rolling. It shows that I forged a little bit because I never said that these are the wishes of the tribe. So I made a proposal and took it to Washington. I laid it on the Indian desk that this was what we wanted to do. At that time the board did not have any traveling expenses. They did not have per diem. I said it fit because with it you can implement anything, call for seminars, for the participation from our Indian tribes. Before if they were financially unable, they had to stay home. Now there are no excuses that all Indians cannot attend meetings.

I told my CAA director that I needed all the secretaries to work on this proposal to make it into package form. I hand carried it and that is how it got started. First they said they wanted to "incorporate" it in order to get the ICAP. Each tribe would put in $10 a piece so that we could pay for the incorporated papers. We filed that and that is how we got started.

From there on it was approved and we were waiting for the so called form 14 for assurance that we would get the funding. We did. Then we started hiring people, coordinators, etc. At the same time we were doing the same thing with the Headstart. We put it under the same umbrella. Then we asked Mr. Robinett to be the coordinator of the Headstart.

At this time, we had seven consortiums to contend with. We had been used as a model. We had been evaluated strongly. Up to this day I think we were a good showing for others to see that our people can do it. As an American Indian I have very much pride in myself and in the Indian faith.

The Headstart program has done a marvelous thing for the reservation. When I was going to school I didn't speak English until I was nine years old. All I knew was how to take a book home. Nowadays, even my grandchildren are speaking English.

The board itself is the policy making unit. We are trying to make a work horse out of it. Revisions have been made two or three times. When you deal with OEO funds or any federal funds it is pretty touchy. I think it is a good program. Up to this date I think we have a good staff. All the training has been going out to the people of the reservation on their wishes.

I have noticed that all the tribes say that the ICAP is not doing too much on the reservation level. When you stop to think about it, the ICAP is there for your assistance. You have to make requests to your ICAP coordinator. Then ICAP will put the expertise on the reservation. We will find ways and means to send assistance to you. I think that's the route we have been taking as of now and it's been working. You have to promote everything yourself as you see fit.

I have pride in all the Indian people who are out here on this workshop in Indian education. I'm very proud of them. Up to this date, I have noticed that a lot of Indian people are attending universities and colleges. Some are getting degrees. We are glad of that.

We are working for all your assistance and on your advice wherever it is needed. Years ago there wasn't any program like this. Actually all the Indian tribes are pretty shy. They stay within the immediate reservation. I think this program brings this to the light. We go to meetings, we acquaint each other--you notice the outside world. I think they're doing a lot of better things for themselves. One day we might run for President.

Miss Phyllis Antone (Field Representative, Headstart, Phoenix, AZ):

First of all, some of you who are not familiar with Headstart would ask the question, "What is Headstart?" In 1964, a blueprint for a child development center was drawn up which was the springboard to the child development center, the day care center and the Headstart and pre-school centers that are on your reservations. This was brought up as a result of considerable evidence that the early years of childhood are the most critical of the poverty cycle. During these years the creation of learning patterns, the emotional development and the formation of individual expectations and aspirations take place at a very rapid pace. Headstart was designed as a mass of social experiments to break this poverty cycle and to discover that the child's intelligence grows as much during the first few years as it will in the next 13 years in their formal education.

The antipoverty fighters support early childhood education as the most challenging way to attack educational deficiencies. To us, the most logical way to fight educational deficiencies with small children would be to, as we believe in Headstart, build education from the bottom up. This means working with children from birth until the time he enters kindergarten or first grade.

The Headstart program consists mainly of six different components. Number one would be health which includes a medical examination that the child goes through, his visual acuity, the hearing test, the dental exams and different immunizations.

The second component is nutrition. We try to give the child when he comes to the center a snack to hold him over to his lunch or either, in some cases, a hot breakfast. Almost all programs include a hot lunch.

A third item is parent involvement. We feel that the total success of any Headstart program is dependent upon how much parent involvement we have.

Another part of Headstart deals with social services whereby social workers or people in the community make home visits and find out about the family and why the child may be having problems. They find out why he is not coming to school and what ways some of the people in the community can help the children or the family.

A fifth component of Headstart is the psychological services whereby we may discover that we have children in our center with specific problems. We refer them to the child psychiatrist for special help.

Our sixth component of the Headstart program is the staff; teachers, aides, cooks, bus drivers, etc. This is the process or the education. Different teaching methods are used in different programs. This is decided upon by what the specific needs are of the children. I think the challenge to the mother and to the day care teachers, staff, or preschool Headstart center is the challenge of keeping the learning process of the child alive; to start it and to keep it going. We try to open the doors to these young children and make sure these doors remain open.

Another question that you might ask is how the child is equipped to learn. In Headstart we believe that the child is taught mainly through the five senses. He is equipped to learn through his ability to find out what it's all about. He also is equipped to learn through his muscles; through the large and small development of his muscles. He learns through language. In Headstart we encourage a bilingual approach. A child is equipped to learn through his ability to organize things. As staff people we help the child to think, to plan and to reason.

How does a child learn? He learns through exploration. He learns through trial and error. We help the child learn through pain, through pleasure, through imitation and actual participation in activities in the classroom. Activities in the classroom we deal with are such as story time, music, dance, language development, creative arts and crafts, science and a lot of other things.

The child learns through communication which brings in our bilingual approach. The child communicates with his peer group, with his parents, his brothers and sisters and staff.

He needs to know a little about what is time. We do this in the Headstart center by teaching concepts such as "it is now time to wash our hands," "it is lunch time," or "it is nap time." We are always talking about time and we make plans for tomorrow. We may tell the children that tomorrow we are going on a field trip.

Children also need to know about realistic fear. There are some things that they need to know at an early age to be fearful of mainly for their own safety. They need to know how to handle anger, how to challenge anger to bring about positive results. Children need to know how to cope with frustrations and we feel as a staff at the center that we are the best examples of teaching this to the children.

Another responsibility as staff is to give the children the idea of responsibility to carry out something. It is very essential that we set the atmosphere in order for the children to really take an active part and really want to learn. We do this by setting the stage to gain confidence of the child. In order to be able to show that we are a good example, we want to talk and listen to the children. We are always available to listen to them.

We want to help the child to control his behavior and show the child that we love him. I think as staff we would like to love a child in our classroom just as if he were our own.

Another thing we try to remember as staff is that a child will only learn when he wants to and that he cannot be forced. In so many small ways a child's basic needs can be cared for in a child care center. So much of this depends on the child's first experience. During these years, he makes his outlook on life. We wonder "Is he going to like school?," "is he going to be a dropout or continue with school?" I think this depends on the staff and how we set this stage. I think at this young age when we have created an influence it lasts.

You ask "Is this the same Headstart on our reservation?" Basically it is the same. The only thing that we have been trying to do is to create classrooms with a multi-cultural as well as bilingual approach. Through this we feel we can reach the children. In the old schools children were not allowed to speak their own language and were not allowed to bring certain things into the classroom that were really a part of him. Headstart on the reservation I feel is a real community action project because it involves the total community; the family and all the supportive agencies in the community.

ICAP gives technical and training assistance to ten different Headstart programs: Hualapai, Havasupai, Colorado River, Ft. Yuma, Gila River, Salt River, White Mountain and others. The types of training we give to these programs are either on site without tribal labs or in the vans that we have recently purchased and have equipped. They have all the equipment to do the training on site. We give centralized training with as many as from 20 to 70 people. We also do visitations between programs. One tribe may want to go to another tribe and see how their Headstart program is conducted.

Some of the areas of specialization done from our office are training in the areas of curriculum, classroom planning, child development, career development, parent involvement, nutrition, health and administration.

As we talk about Indian leadership and self-determination we again go back to what is Headstart. My earlier statement was that we feel that in order to create all these changes, in order to help the small child to be successful, that we start this formal education from the bottom and work our way up.

Mr. C. L. Robinett (Coordinator, Headstart, Phoenix, AZ):

The ICAP agency is not one with authority over programs. I hope to impress you with that. Our organization is strictly one of service. We are to provide training and technical assistance to those Headstart programs located on Indian reservations. We are not in proposal writing or proposal receiving. We are not in the business of evaluation. So it really makes our job much easier to do if we can just stay in the business of training and technical assistance.

A lot of questions have come to us about what is early child development, what is early childhood education, what is preschool and what are the limitations? What years are you talking about in a child's life? At one time when we said preschool we were talking about the first five years. With the advent of kindergarten in both BIA and public schools of Arizona we now are talking about ages one through four and even prenatal care. Then they say what age children do you service in Headstart? It becomes necessary to give a background.

In 1962 and 1965 proposals were being written to identify some of the community action projects and programs that were necessary to combat poverty. One of the things that came to light was the recognition on the reservations of preschool children. The attack was directed toward them. We found that in some programs they could accomodate only an "x" number of children because of facilities. That's what the Headstart program was in 1965. It depended upon how they wrote their proposals that first year.

Then along came the Vietnam war and the freeze. It was necessary that everyone be notified that no new monies would be coming out, no new programs would be initiated. Therefore we found that different Headstart programs had different age children which created quite a few problems as far as training and technical assistance were concerned. This is how we came along with some programs having only five year olds and others with three, four and five year olds. Another change took place. Some of the BIA schools were able to go into kindergarten. As they phased into the kindergarten programs they took the five year olds which enabled those programs who were working with only five year olds to go to four year olds. Still the freeze was on for the number. If the number was 150 then it remained at 150 unless locally they could come up with funds to accomodate more children.

It has become obvious that Headstart is more than just a temporary political lark. A lot of people thought it might be, as it was a new brainstorm. Millions of dollars poured into it one summer in 1965 to see what could happen. It was a serious business. It remains serious business for the estimated five million preschool children with health problems, with social and intellectual drawbacks caused by their parents' poverty or economic deprivation affecting their ability to function.

The best years of the child's learning life happens before the age of six. More than 50% of his learning abilities are used during this particular time. That's quite a challenge for preschool. The idea that children go into school at age six and begin learning certainly isn't true. The child's intelligence grows as much during the first four years as it does during the next 13. That means those of us who are working with preschool now, age one through four, have the job for the development of this intellect which is somewhat equal to kindergarten through twelve!

In the 1960's there was witnessed a formidable array of federal programs that were geared to serve and study the disadvantaged children such as Headstart, Title I, III, VI-A, Title VII of the Elementary and the Secondary School Acts. Then President Nixon endorsed the move for pre-school education in 1969 and quoted his administration as being committed to a new emphasis on

child development in the first five years of life. In his 1970 message on educational reform, he called for an early learning program to create a network of experimental centers designed to prove what works best in early childhood education. Representative John Bratimus, Democrat of Indiana came up with a comprehensive pre-school education child development study to authorize pre-school programs for all children and not just the disadvantaged child. Senator Russell Long of Louisiana unveiled his plan for an ambitious federal child care corporation to meet an almost universal need for child care services. Then early in 1970 the Education Commission of States, The ECS, predicted that in the near future there would be an unusual rush of state legislation geared to meet the needs of the youngest Americans. Of course, we have seen this in Arizona.

Early childhood education has won support from other powerful segments of American society. Pushing it has been such groups as the NEA, the National Education Association, the Committee for Economic Development, the American Federation of Teachers, and the National Congress of Parents and Teachers, and of course, the Women's Liberation Movement and the Welfare Mothers. Although they don't know it, the four million youngsters that are now enrolled in some type of early schooling and the estimated five million who will join them in 1975 are having their learning lives revolutionized by a cadre of distinguished scholars who use the nursery as a laboratory. Among some of these, psychologist Benjamin Blue of the University of Chicago. He says that since the child develops about 50% of his mature intelligence by the age of four, these early years are the time to change his environment for maximum learning gains. Richard Crutchfield at the University of California, Jerome Brunner of Harvard University, with their continuing research in the cognative processes, J. MacDecker Hunt of the University of Illinois who resolved the issue of fixed I.Q., with evidence that environment can account for as much as heredity interested us because we are in the field of training and technical assistance.

If the present trends continue there will be an additional five million children in the three to five year olds who enroll in public and other volunteer programs by 1975. Yet in 1968 the number of the latest available statistics only 3200 teachers were available. We're prepared to work at an early childhood level where this is the number that were graduated from American colleges and universities! A survey by a joint committee on the preparation of nursery and kindergarten teachers indicates that the children are outstripping the planners and the committee discovered that very few states have training programs for professionals in this field.

Very few states have any certification requirements for pre-school teachers. To meet the coming crises and demands in personnel, the committee dropped stringent certification requirements and urged great flexibility in the selection of teachers based primarily upon competence in working with children and not necessarily upon college credentials. Able people should not be discouraged from entering or staying in the teaching profession because of certification requirements as they are often stated today. Requirements for entry level regardless of the position should be sufficiently flexible for persons who have limited training or experience to begin working with

children and to pursue their requirements of training and competence needed to qualify for the advancement in this teaching profession.

A very important piece of legislation was vetoed by the President--Senate Bill #1007 and 2007. From this we have found that we have some new legislation coming up. Senator Javits of New York and thirteen other Republican Senators have recently introduced the 3.2 billion dollar modified child care plan and it's not necessarily tied to the extension of the OEO program which is one of the primary differences between it and the one that had been proposed by Senator Mondaly. Their bill called the Comprehensive Headstart Child Development and Family Services Act of 1972, Senate Bill 3228, is a three year measure tailored to meet some of the President's objections to the Senate Bill 2007. The main plan would sharply limit the number of potential prime sponsors where the one bill had indicated that any community of five thousand or more would be a prime sponsor. This would work something like seven thousand prime sponsors across the nation and the administration costs, the ability to just read the proposals, would make it almost impossible to administer. The revised bill would largely limit the sponsorship to state and local governments in units of some 50,00 or more, but in addition to this would include Indian reservations. The modified bill would also provide greater involvement of the regular school systems in operation of the centers.

There are some questions I would like to pose to those of you who don't necessarily work in early child development but have a definite interest in that area, and recognize that help is needed. Help may be on the local level, and some of it may be whatever support you can give to the Javits bill or whatever child development bill may be passed. I am wondering about those of you who are working for BIA schools and public schools,--What part should you play in serving the vast new constituency of the under-fives that you will be meeting? How would you gear up your present curriculum and organization to serve a growing influx of youngsters who have not just come from mother, but who have had some formalized type of education for a year, two, or three years and sometimes even more. Some of these children are really going to be ready for school. Are you ready for them in the first grade or are you really primed to start getting them ready in the first grade? Are there some new innovative ideas that you're not using? Are you really using older students to help teach younger students? I would like you to look at your certification requirements as set down by the legislature. Our laws indicate that a teacher has to be certified and that you can't leave your children with an uncertified teacher even though you have a teacher-aide who is very responsible. Maybe you should look at some of these requirements. There's a new thing coming as far as certification is concerned and it will be called the associate teacher. If you don't have information on that I'd encourage you to find it. If you can't find it, write to us and perhaps we can get it to you.

I'd like to see you study some of the plans and some of the things that are happening in Headstart because you are going into a new field whenever you start thinking about kindergarten. There are some new regulations from USDA relative to 100% reimburesement for free lunch and free breakfast programs for needy children. How much of this can you qualify for and are you on top of this?

We have some statistics that were put out to us indicating that handicapped children are not being cared for, not just across the nation but in our state. Looking at one of the statistics a congressman pointed out, an estimated 4.5 million handicapped children are in programs. These handicapped children are ignored or they are unidentified, or they're untreated. Low income parents and children are especially hit hard. If you'd like to know some of the figures on this, the best range for state service for handicapped children is some 54% by California. All the way down to 22% in Vermont. If you'd like to know how Arizona ranks, we care for something like 31% of the handicapped children in the state.

ICAP is primarily a service unit to help Headstart programs working on Indian reservations. If there is anything we can do in the area of technical assistance, we will help you with the coordinative effort to bring together all those agencies that you might be working with in child care. Please call on us. A good resource person on your reservation to make this contact, of course, is your Headstart director, but in the absence of that, or if it's more convenient for you to contact us directly, I would ask that you do so. Put it together, coordinate a total effort to serve the needs of all the children, not just those you have in your classroom or under your supervision in grades kindergarten through twelve. Use us to help you with your foreseen concepts. We're at 138 W. Camelback Rd., Phoenix, AZ, telephone 261-4947. If you're interested in Indian education, Indian children in Arizona, we're committed to assist you.

Mr. Randy Eubank (Director of Training and Technical Assistance, Phoenix, AZ):

Today I'd like to talk to you about Arizona Indian Community Action Project in the sense of some new directions. We've been in this business for quite a long number of years as Mr. Brown said, since 1965 as ICAP and 18 months as Arizona Affiliated Tribes, Indian control, Indian self-determination. We've been in the community action business again since 1965 and we have to look at ourselves and what we are doing. Are we as a community action agency? Are we just there as a service unit? We have to make and share many of our ideas that are being implemented at our local level programs. I think sharing is a key word here because many problems arise at one local program. They may be already fought with and a decent solution or some answer to that problem has been gathered and solved at another local program. Those ideas of one program could be shared with the other. I think this is the basic Indian concept of the value system that we have to enact again as Indian people.

I'd like to describe more or less the structure of community action. We have an agency primarily under the tribal council and in this agency there are components and each component has their responsibility to the community. I'd like to add that we again have taken a look at our Community Action agencies. Are we just a service unit? We can do more things. We can create projects that can be on the reservation for a long time, economic development, for instance, industrialization; things of this sort. Describing self-determination in a philosophy on the ICAP level is looking at the reservation or the local program to determine their own needs and give them alternatives to

facilitate or build around that need. Maybe we don't have the actual answer and several of our alternatives could be plugged in to make one solution.

There are many service components such as aid to the elderly, alcoholism, EDA, things of this sort. What I have given in these first twenty slides was what is taking place that community action developed and the community can live off of, it's something, a new revenue for them, new jobs, things of this sort. A workshop that was put on in Tucson depicting Indian Culture; people from other tribes got to make pots, learn baskets from another tribe. They shared their different customs, they even learned to dance, learned to sing different songs so as we throw these slides at you, these are many activities in this creative carnival that we produced at Tucson for the Headstart people. All the participants in this were Headstart people. So we have a sharing in a bicultural area, sharing tribal clothing. Here somebody is learning a Navajo Yeibechei. All that they are showing, you could do these things with children also. This is a Hopi Headstart staff, I think from Second Mesa, putting on a Butterfly dance in full regalia at the end of our workshop. It was just beautiful. This is just to give you an idea of what we're doing at ICAP in providing new creative ideas for the community to work with.

WORKSHOP #1

BIA EDUCATIONAL SCHOLARSHIP PROGRAMS

PARTICIPANTS: Ms. Ruth O'Neil, Scholarship Officer, Phoenix, AZ; Mr. David Burch*, Deputy Assistant Area Director, Phoenix, AZ; Mr. Francis*; Mr. Aaron James*, Assistant Director, Financial Aids, Arizona State University, Tempe, AZ. (*talks not available)

Summary: Basic information, procedures related to funding of Indian college students.

Ms. Ruth O'Neil (Scholarship Officer, Phoenix, AZ):

I am scholarship officer to the Phoenix Area which includes Arizona, Utah, Nevada--without the Navajo. Mr. Francis is here to answer any questions about the Navajo's scholarship grants to go to college. The tribe just recently took over all BIA monies. It was contracted to the tribe for higher education grants. That was in January, I believe, and the tribe itself is going to fund, with its own money, graduate students, and undergraduates will be on the contract money of BIA so when I talk of the program that's what I was talking about first. I'd like to introduce Mr. David Burch. He is Bureau of Indian Affairs for Education. Mr. Aaron James is my co-worker here from ASU. He is Assistant Financial Aids officer here at the University. He was appointed by the Arizona State Financial Aids Association, that is all the financial aids officers from all the colleges and the universities of the state as liaison with the Bureau of Indian Affairs on any problem with our Indian grants throughout the state of Arizona.

First, I'm just going to give you the overall picture. Any Indian student who wants to go on to college, to work towards a four year degree, can get a Higher Education Grant. He may not finish all four years, but his goal is a college degree. Remember this is not the program that does vocational, technical, trainee with a terminal education focus--say as a community college. We do have students at community colleges, but their goal on this program is a four year degree. The way the law was passed, any Indian student who wants to go to college, is one-fourth or more Indian, and belongs to a tribe serviced by the Bureau of Indian Affairs, is eligible for a grant, if there is financial need. The financial need is determined by the college of the student's choice. For scholarships, the requirements are the same. Some people, however, like the Yaqui Indians down in Phoenix, are not eligible for Bureau of Indian Affairs grants.

The procedure is as follows: The student chooses his college, writes to the college financial aids officer and says perhaps, "I am a Pima Indian from the Phoenix Area," or "Papago Indian from the Phoenix Area applying for financial aid." That alerts the financial aid department at the university or college that this student is eligible for or wants financial aid. Then the financial aids officer sends forms for the student to fill out. The student's financial need is determined from the answers given to the questions on the form.

That seems to be the most complicated part. Students don't like filling out these financial forms; but any student that wants financial aid at any university or college does have to show need. The financial aids officer gets them back eventually and he lets me know what the financial need of the student is at ASU. The Phoenix area has students in 130 different colleges and universities. Remember our students are students from Arizona, Utah and Nevada without the Navajos. They have their own area office. We have almost 850 students at 130 different colleges in the first place.

We do not pay out of state tuition unless it's very unusual--for example the student who has a particular talent, maybe can't get training in his own state, or for a very special reason would like to go to UCLA, where it costs an extra $1,500. So we're not too anxious for them to go out of state unless there's a reason, because of the money. Nationwide, we have over 10,000 Indian students on grants in college, this school year. Next year we expect over 14,000. So far, the word we have is that there will be an increase of about $900,000, but that's not real firm. So you see, there's not going to be any extra money to go around next year.

The financial aids officer determines the financial need of the student, and lets us know. He may put down work study, Education Opportunity Grant. Maybe an Indian Reservation tuition. And then he'll come up with how much is needed to meet the total need. Now, next year what will the total need be here? About $2,000 for a single student. Now half of that will be an Educational Opportunity Grant. The other half, if he doesn't have anything else, the Bureau picks up. If he were not an Indian, to match that EOG would be work study, and he'd get a student loan. But the Indian student gets that picked up. In the Phoenix Area every single Indian student that applied and was accepted at a college was totally funded as the college determined the need. We are close right now to a million dollars for students in college. Now a few didn't show at college. Right around a million dollars in the Phoenix area and about one-half million from other sources, made up this total package so the students were totally funded. The tribes help and maybe G.I.'s. It may be church help and it may be foundation, it may be tuition. There are all different kinds of other sources. We try to get all the other sources. Some areas are out of money. The Navajos are to get an extra $100,000 to finish out the year, I was just told. Maybe from the Muskogee Area because they had a little accident and the Navajos need a little more so if I end with any extra money--of course we don't want to end up with any extra money--but if I had a little extra money, I'm sure somebody's looking over my shoulder from Washington or Albuquerque to see what area hadn't any so they could shift it. But this year, remember every student that wants to go is totally funded.

WORKSHOP #2

BIA BOARDING SCHOOL PROGRAMS

PARTICIPANTS: Mr. Vicent Little, Suprintendent of Phoenix Indian High School,
Mr. Don Ellis, Assistant Principal of Phoenix Indian High School,
Mr. Glenn Sorenson of Theodore Roosevelt Boarding School,
Mr. Hilbert.

Summary: The education of Indian children through the boarding school system. Innovations, areas of concern such as the drop-out problem, age with grade norms in subject areas, class attendance, parent awareness, sustained student interest and involvement. Examples in the Phoenix Indian School and Teddy Roosevelt School.

Mr. Little:

I think I'll try to cover just a small area of what we consider to be our responsibility, as far as the Bureau of Indian Affairs is concerned, in trying to provide education for Indian children. I will be taking the information out from a little document which I have been working with during the summer months for the Assistant Secretary of Interior. In detail it states the first responsibility is to provide education for Indian children on or near the reservation by: 1) providing direct schooling and boarding facilities, when necessary, for Indian children from isolated locations, from broken homes or who are in any way unable to cope with public schools, 2) providing financial assistance to public school districts to improve public school education to Indian children, and 3) providing grant assistance to needy Indian students to enable them to obtain a college education. I think that actually pinpoints our overall responsibility as it relates to providing educational opportunities to Indian children.

Phoenix Indian School actually operates quite differently than many of the schools of the public sector. We operate a little differently than those that are on the reservation in that we function under an umbrella system that is called the Inter-Tribal School Board which represents over a hundred tribes. It makes it interesting in that we are trying to involve our Indian communities. In addition to this, we also work under the guidelines that are set forth by the Inter-Tribal School Board. We try to get them fully involved and try to involve our PTO groups by going out to the reservations and discussing our overall programs with them.

Mr. Ellis:

I suspect that the direction the boarding schools are going to take in curriculum, particularly Phoenix Indian School has been laid out for them at least in one area by the new plan that the Commissioner and his people worked out in Washington. One of the phases is that Employment Assistance is going to change direction. Instead of taking kids out of school, sending them to big cities to

train them to live in the big cities or off the reservation, they are going to try and have Employment Assistance train them and get them ready so that the crafts and skills that they learn can be put to use back on the reservation or amongst the tribal group. This, in a way, did us a favor because we have been talking for a couple of years about individualized instruction of small groups, letting the kids have a little more individual freedom, trying to get them out during the school years and things like what the public schools have a fancy name for: distributive education. This way a kid can work in the afternoons or in the mornings for a combination of credit, education and a little money.

We are going to try and take the 800 children we will probably enroll next fall and, through counseling and testing, try and put them in what are called "clusters" of 100. We could call them groups but someone is liable to take us to court because they say you can't group kids because it is unfair. We can't call it tracks because the Supreme Court has already said that tracking is illegal, so we are going to call them clusters. Basically, we will cluster in the beginning at whatever grade level they are when we register them and hopefully by the same group of children who are going to work in the same direction. In another words, we have a hundred boys and girls who are probably going to apply, when they get to be seniors, for the employment assistance program in one of the vocational trades or skills. The 25 or 40 or so that we get who are going to go on to college would all be in the same group. In another words, they would have two things in common. They would probably have the same stage of development chronologically as far as where they are in high school plus they would have about the same objective in life. We are going to try and have six teachers basically responsible for each 100 kids. They would be responsible for seeing that their schedule is such that they are getting as many hours or minutes that they need in the basic math, science, language arts. They would also be checking to be sure that they are advised in their vocational trades if this is what they want to do.

I've been trying to do away with the bell system and the Carnegie 55 minute period for ten years, and I will succeed next fall because we will have a different time schedule for each group. They'll all go to school 200 minutes in the morning and 200 in the afternoon but the hundred that are in this lady's group may only go first thing in the morning to a short 20 minute period then they may have a 40 minute section and 60 and up. In other words, there are going to be eight groups of a hundred kids that are going to school all at the same time and only a hundred of them are going to have the same schedule. What it amounts to is eight schools within a school. It also amounts to the fact that we can have the teaching staff plus all of the department heads, who are supposedly a little more knowledgeable, available to use with a small group every morning of 25 kids each teacher. Each would keep their records on 25 kids. What we hoped to do is to be able on every Monday morning look and find out how they fared the week before. We may find out that Johnny may be well ahead in his math class four or five lessons but he is dragging a few more time modules in English and a few less in math." If a kid is ahead in all of them we will be able to say, "You've got this, or this period to go ahead and work on something else." We're trying to build an instant reward system for accomplishment.

We have an excellent arts and crafts program. We are going to put in a section on commercial art beginning in the fall. Kids will be able to know that besides a little talent it takes other things. They will see the fields in commercial arts that are open.

The direction the boarding school curriculum takes is governed by a couple of things. I know ours is governed by the State of Arizona plus the fact that the school is North Centrally accredited. To refresh your memories, the North Central Association is the body which has gotten together over the years and has set up a series of objectives, regulations and criteria for schools which, if it cares to join, a school must follow. There are suggested guidelines on how much education your teachers should have in each one of these fields. There are criteria for how big a library should be and a number of other things. This guarantees them that we have to keep up to date and have to be sure that if at all possible we give them the offerings that are necessary.

One rewarding factor for students is that it does make possible for any of our kids who want to go on to college, the opportunity to do so.

We also are governed by whatever direction the Indian community, through the Commissioner decides to take. They have decided that Employment Assistance would turn itself around and work towards helping the tribes and tribal enterprises. I suspect, now with Haskell a full fledged junior college and some others being available, that the Indian groups who are working with the Commissioner may also decide that we should have our kids who would like to be prepared for college, or a university such as one the Indian people favor. It won't make that much difference but these are the things that guide your curriculum.

We have a course entitled "American Indian Heritage." We got 50 kids together in two classes and a couple of teachers who were willing to work a little hard. We did a little research and sent a few people away. We called in some tribal members and some people like Dr. Dozier who at the time was down at the University of Arizona. We developed an Indian heritage course which is now in two sections, "Southwest Indian Culture", and "Indian Heritage." At the time this is what the people wanted. This is what they thought would be of value to the children so that they wouldn't lose their heritage or certain parts of their culture.

This year we put in a program called "Contemporary Indian Problems." We gave it to Mr. Havatone who is a Hualapai Indian and he works with Mr. Laverdure. Darrell Whitney, is also working out there. So between the three of them and a little Kibbitz now and then from Louie Hood who is the President of the Alumni Association and some others we have a course and curriculum called "Contemporary Indian Problems." This is what they do. They sit down and say, Phoenix Indian School sits here at Central and Third, the busiest intersection west of the Mississippi before you hit Los Angeles. What kind of problems do the Indians have who are living around here? There are 22,000 Indians in the city of Phoenix and about 35,000 in Maricopa county although the census report isn't sure they can locate all of them. This is the second semester and at the end of the year, Mr. Earl Havatone and those people will make a report, and we will sit down with the kids for next year. Then we'll probably decide if it is a success. If we work it like this then we'll probably try something else. The curriculum, in what you try to get across to children , is controlled by a number of things. I'm only responsible for the mechanics of it, supplying physical facilities and the teachers and whatever supplies and materials and time that is necessary.

The man who works on the Hopi reservation right now is Mr. Eugene Sekaquaptewa. He and I talked about ten months ago at a workshop and we thought at the time it might be a good idea that we break the first year of boarding school into a couple of segments. One would be held at the reservation level where the kids do not have a high school. They might come down for part of a semester, find out what goes on, and then go back. They can compare the two and thereby gain an idea of what it is like. We might ask some people who live in the community to come in and help us. The Phoenix Indian School is going in whatever direction the Indian community thinks we should go.

I have been having a running battle with elementary schools on reservations for years; not bad ones. It is just that we can never manage to coordinate our curriculum so that it might be easier. Probably one of the reasons we can't is because we never really have any guarantee that the elementary schools, for example, up on the Apache reservation will use this reading program or this math program. Phoenix Indian School gets ready and we have no way of knowing that any of these kids will come out of that program. They may all wind up with Noel Scott or Bill Whipple and then where would we be.

Audience: If you will go into the cluster, what about those that are seriously thinking about going to college?

Mr. Ellis:

Probably there will be a cluster, particularly in the upper grades for kids who are solely intent on trying college or junior college.

It is not unstructured as it implies. We'll still keep track of where they are and they will still meet all of their minimum requirements for North Central and state. If you are to take a laboratory science and get credit for it, you've still got to have at least this many minutes. The thing is the bells aren't going to be there and every day they aren't going to have to go to the same classes at the same time and look at the same faces.

Audience: I have to appreciate the fact that you have to guide your curriculum by the State Board of Education. I know you have a lot on hand, but as a CAP counselor from Gila reservation, I am very concerned about the 40 per cent drop out rate, and I am concerned about college. I am concerned about kids who come to Phoenix Indian who are dropped or kicked out or whatever makes up the 40 per cent from our reservation. I guess I'm wondering where and what the discrepancy is.

Mr. Ellis:

I think the first discrepancy is in the definition of the term. A drop out is, according to the dictionary definition, someone who is taking part in some kind of activity and has failed to complete it and is therefore dropped out completely of that activity. Somebody who "drops out" of school, never goes back to another school, never transfers to another school and never re-enrolls in another school. Forty per cent is startling, I grant you. But like I say, the definition of the term is only part of the problem. Now I am sure that out of the so-called 40 per cent dropouts, if we could run a little check, some of them have either applied for readmission or gone to another school; or maybe even presently be in another school.

We find that if a child doesn't make it or is having difficulty outside of the classroom, in a great many cases it affects what he does or doesn't do in the classroom. This sort of compounds the problem. We have students who have great classroom records but when they are out of the classroom, they have difficulty finding activities that are clean and wholesome. They have too many friends in town or something else and one day their name appears on a sheet saying that so and so is going to have a hearing because of his conduct record. Probably some of the surprised people on campus are that kid's classroom teachers. The student then winds up in trouble, and he winds up a statistic. That is unfortunate because he really isn't an academic statistic, he is a discipline or social statistic. This also makes things bad because after two or three times you find there's no school that really wants to take a chance with him. You are not alone. Every reservation, I am sure, has got the same kind of problems.

Audience: But in the guidelines I've just read, students who cannot make it in public schools are what boarding schools are for. If they can't get help there what can we do?

Mr. Ellis:

I don't know, I just take them when they come through the front door, screen them, get them a schedule and try to get them headed for class.

Mr. Little:

I think I might add a little to that. I think perhaps we need to involve the parents more because it's the "weekend returnees", if you want to call them that, that are not returning. The parents are not putting enough pressure on the kids to see that they are back after a given weekend. As Don mentioned, there are too many friends close by. Salt River is just a hop and skip away. The same friends that they browsed around with during the summers have a tendency to come on campus and take them off. As a result, we had to put up a security force to make sure that the cars that are coming in here are there for a specific purpose. We are there to check out the people that are coming on campus to see if they are parents with legitimate reasons for being on campus; especially in the evening. We find that this is most of our problem.

Mr. Ellis:

In the ten years, that I have been here, I don't remember us dropping a child from school for academic failure. I know we dropped some because they were not going to class. It's not that they couldn't pass. We are compelled to keep a fairly accurate record of their classroom attendances, because we supposedly have to meet a minimum number of calendar days like everybody else. The problem comes in reconciling the kid to the idea that he is there to go to school; "Whatever you do later, don't let it interfere with your getting back to school tomorrow morning or next Monday..." or something like this.

Mr. Little:

I might add one fact to this. Yesterday I returned from Stewart and brought back one Salt River girl because she wasn't going to school up there and she was causing many problems. Perhaps what we're doing is maybe working on some problem

kids that we get from other schools and trying to do something with them only to find that we can't do much for them. So they are dropping out continuosly.

Audience: Seems to me that all you are doing is shuffling them around.

Mr. Little:

We shuffle them around with the hope that when we deal the hand out in the end, that all of them are here in this hand. I think what we have to do is to ask someone to do a little statistical work on the kids who leave public schools and come to the boarding school. Find out how many of them really come because they weren't hacking it academically in the public school or because other things were interfering with their attendance or their work at that school. We find out we have some kids who come from public school and don't like it at the boarding school. Several of them found their way back to public school when they found that out. Their actions outside school had a tendency to influence their classroom work. But they decided, "Well, heck, I liked that other school better, If I do a little changing here and there and behave myself, I can go through public school."

The difference in the curriculum or the amount of work is not that great. The thing is, that the influence on the kids in the boarding school are a little more readily recognizable because they all sleep right there and eat right there.

Mr. Ellis:

The only thing that the North Central Association or the state tells you about the curriculum is how many minutes per week you should spend in what kind of a class. In other words, If it is a laboratory science, they expect that, if a kid takes a laboratory science in biology and you graduated them, then they know he spent about 250 minutes on biology over the course of the year. They consider that enough time for a student to get the education they expect of him, and the same with English and everything else. This is the only regulation. It is a matter of time broken down a little bit by subject matter area. The North Central Association doesn't care what books you used. They couldn't even care less what methods you used. Their idea is in time mostly, based on minimums, as long as you get what they consider qualified teachers to use that time.

Audience: Are the textbooks up to date now, or are they still 25 years out of date?

Mr. Ellis:

I threw away about 4,000 books a couple years ago, outside of math and laboratory science which have basically the same experiments, and the geometry where it doesn't matter whether the problems were made up when Euclid discovered it 5,000 years ago. There is no way you can change a geometry problem in a math book. We're doing away with other books. The people in social studies and world history no longer use the basic text. We use new kinds of paperback references, and every year we buy a few more different ones which are up to date. We have an order in now for some reference materials in American History which are to be printed in April of 72. Of the textbooks, the oldest one we have now is five

years old. Which means that if you are phasing out a five year old textbook, its actually seven years old, because by the time it gets to print, it has been in the making about 17 months anyway.

Mr. Little:

The most modern school facility that is available to our Indian children is the chemistry lab. There is a microscope for every child. We've the most modern science equipment. We have a TV lab that helps a kid overcome his shyness and is interwoven into our English program. We have a special reading program that has the most modern equipment. We've recreational facilities now to try to occupy the student's time. But somehow along the line I can't help but feel, especially our Indian people, are not taking advantage of this, to come on out and visit the school and to see that we do have this and are in much, much better shape than most schools. As a matter of fact, just last week or two weeks ago we had all the teachers down from our neighboring school, Central High School, and they couldn't believe that we had the equipment that we had because they don't have it!

Mr. Ellis:

In case you need a little bolstering of faith in the boarding schools, Central High School came to us about a month ago and said, "We need help. We've got about 55 urban Indians who go to school at Central and we are not sure we are getting to them. What do we do?"

We set up a program and they dismissed school at Central one afternoon. Their whole staff of 117 people came over and sat down with us and about 14 of the better, brighter and more interesting kids, who really wanted to tell it to them. What is striking is that Central is worried because they have a tremendous drop-out rate among their Indian kids and a tremendous rate of absenteeism. Again, I think this has fallen back on the parents. They are not seeing that their kids are getting to school.

The question is, if you've got so many children that need a real rehabilitation program why in the devil haven't you got the facility for it? And if you've got the facility why isn't it staffed for rehabilitation? We work as a school because that was what we were chartered for in the beginning. That's what it was started for and we're still going on that assumption because the professional people are certified classroom teachers; not certified penal geniuses in sociology and a few other things. Neither has Sherman nor has Stewart and we are right back to the same old question. Let's face it, we have only one Mount Lemon and that's rehabilitation.

Audience Commentators: I handle budget in the Phoenix Area Office for all the schools and we spend all the way from $50,000 to $75,000 a year on books. We have done this for the past two years that I am familiar with, so we did keep our books up. Another point I would like to make concerning the Mt. Lemon or that type of school is that we are, with the help of Jim Hawkins of the Central Office, negotiating to provide services similar to Mt. Lemon. It probably will not be at Mt. Lemon. We are developing such a school, a rehabilitation type. There is a college that went broke and we have its facilities if we want to use them. They

are now simply finding the contract for it and trying to see about the employment ceilings that were under the President's 9% cut last year. We may contract with the private organizations, perhaps. These proposals are being developed. We are very much concerned about this.

Mr. Little:

I think this shows that we've come up with some ways or methods of solving problems of these kids.

Mr. Hilbert:

One of the interesting things that we found in some of the research we did last year was that 60% of Phoenix Indian School students are public school products. By that I mean that they spent seven or more years in a public school before coming to a Bureau of Indian Affairs school. So this means, in short, that school is primarily comprised of public school products. Now of these 60%, they all dropped out of public schools. Take the fact they are already drop-outs, then look at what the drop-out of boarding school enrollment is. It's very small because when boarding school gets them they are already drop-outs. If they don't get this opportunity, they may remain drop-outs.

Mr. Little:

Some of these kids dropped out anywhere from one to seven different times. Out of this we were able to save 7% of 60%.

Audience: Do you think there is a need for change in orientation, emphasizing more of the sociological impact on the children? In other words, do you think that emphasis ought to be toward the sociological and psychological, rather than academic?

Mr. Ellis:

There has to be but I don't want to answer because I don't want to get in an argument with the parents of somebody who says, "I'll take care of his sociological things and the impact it's going to have on him because I want him to be sure to maintain this." I want him to get an academic education.

Audience: There must be some flexibility whereby a given child is taken care of, yet the forty percent drop rates are also taken care of on an equal basis. This is my main concern.

Mr. Ellis:

The thing is you cannot just take the whole 40% and put them in one group . . . they have different kinds of backgrounds. What is a social problem to one is not to another and if it is, it may not be to the same degree. This is why we are constantly working, trying to solve the problem with each kid as we find out what it is. Sometimes, we never find out what it is.

Audience: That's what I mean. I can understand your point. I would think that's what you would expect--that it would be difficult. From a sociological and psychological standpoint I think maybe there can be changes made.

Mr. Ellis: The point is who decides?

Audience: I think the advisory board decides.

Mr. Ellis: "Rehabilitation" is making somebody function again. There are eight hundred kids enrolled in that school. If we are going to keep them trying to move forward getting scholastic education that will help them be able to read and write English and all of that, and if we are also going to tackle whatever social problems a child has and what other hang-ups he has, it's going to crowd the day too much. We'll try it, but we may have to look for a different kind of combination of person.

Audience: I have one of those boys you're talking about. My son attended public school from kindergarten until he reached junior high and then at that time there was discrimination. The teacher didn't pay much attention to them. You know how it is in a crowded classroom. They don't have time for the Indian child that wants to speak up. It's not that he's dumb. They were so crowded that they were surprised when test time came, even though my son missed so many days, he still made good grades. He got so that he couldn't attend school. We put him on the bus and he went and didn't attend class. He would take all day walking home and playing in the river and all that. So we talked it over and asked him if he would want to go to boarding school. He agreed to Phoenix Indian School. What I liked to say is that they've helped him there and now he's a senior and in Upward Bound. I give credit to some of the teachers who were interested in him and I give credit to counselors there. Our Indian children are receiving more help than they are in public school.

Mr. Ellis: This is one of the things Central is worried about. They admitted the same thing you did, they know the kid isn't stupid. They are having problems figuring out how to get them involved more in their class activity and everything else. They know that a lot of kids they test do fairly well, but their concern is that as years go on, they don't hear from this kid, he doesn't take part, and they worry that they are not getting to him. They are not sure they want to wait until the last week to find out. But I am glad to know that we win a few every now and then.

Mr. Little: Hopefully, if everything goes well, by next year we are getting an educational psychologist on the staff. We've got a psychiatrist. I want an education psychologist and the Public Health Service has offered this. We worked at ASU to get numbers of people who are specializing in programs like social work to go out and work with the kids. We'll have counselors for them over themselves hopefully, so we won't have a large ratio. I think this will meet your question from the standpoint of trying to find ways to meet the sociological and psychological problems, et.al.

Mr. Sorenson: At the present time I am involved in elementary programs. I have a pretty good chance to see Indian children from the time before they start school and until they get into the high school program and through high school. I am located at Fort Apache which is an elementary boarding school. It's on-reservation although it's program for 3/4 of our students is similar to an off-reservation school in that most of the children do not reside locally. We have children from Salt River, Sacaton, San Carlos, Supai with about fifty children

from the local White Mountain Apache tribe. In the process presently, our emphasis is going to a junior high program rather than a lower elementary. I think this is in line with what Indian people and others are thinking about what age groups of children should be away from home. Such as, which ones should live at home, and if a choice has to be made, if some do have a need to attend school away from home, that it is the older children rather than the small ones. We have, this year, three children who are in the first and second grade who live with us but attend public school. We have this year grades three through eight. Next year we'll have grades five through eight and there appears to be a rapid increase in numbers in seventh and eighth grades. I wouldn't be too surprised if in the not too distant future our enrollment will be made up of sixth, seventh, and eighth grade. That's our large group now. The role of an elementary boarding school, I think, is quite a bit different from a secondary school although there are many similar types of needs to be met. I think our primary responsibility is to build skills in elementary. I would hope that we would be able someday to say that we don't have eighth graders who graduate reading at the second, third, or fourth grade level. That's our goal. My experience with boarding schools has been that the school program seems to be where the emphasis is, but that's not where you lose children. You lose the children in the out-of-school hours, if you figure a student is in the class only six hours a day. So we're talking about those 18 hours that make the difference whether or not a student stays in school. And that becomes even more critical when you get into the secondary years where you have 17, 18, 19, 20, and 21 year old young people who assume a lot more personal responsibility in doing things than do younger children.

We haven't expelled anyone this year. At the elementary school level I don't think you should have to expell children. We have had a number of children that have not come back. I sat in an office with the tribal education coordinator and a tribal social service person for an hour and a half along with a mother and grandmother day before yesterday and we lost an eighth grade girl simply because we had a girl who was telling her mother and grandmother what she was going to do as far as school goes. Our position at the school has to be one of helping parents to get their children educated. I think that in our school program and any boarding school program, the academic portion is very important, particularly in the elementary years.

Now the thing about Title 1 is that it has made us, for the past five or six years really take a look at what happens in the classroom. I think for too long both Bureau schools, and public schools haven't really taken a good look at what is happening in the classroom. Now you can have new books. I don't know that the date in a book has any indication of what kind of academic program you have. It may have and then again it may not. We will be increasing the numbers of students that have access to laboratory types of teaching because we know, at our school, that children who are involved in laboratory type teaching can accelerate their scores about 50% faster than those who are not in that kind of a program. I think that unless we really study our program we don't really know what is working. I've worked with Indian children from kindergarten up to high school for about thirteen years now. I fail to see where Indian children are all that much different than children at another place. I think that we must give them some kind of concentrated skill-building to off set poor attendance. Poor attendance probably has as much to do with the fact that some of the ninth graders

at his school are reading at the fourth grade level. I know students that go to school one or two days a week. You take that, times the number of years they're in school, you see how many years they've spent, and I think it's kind of surprising that they can read at fourth grade level.

I think criteria for student enrolling has changed in the last few years. I know the secondary school that I came from just before I came here. We're enrolling children that five years ago would have been ineligible for attendance in boarding school. I think many changes have come about because of a kind of broadening of recognized responsibilities for education of Indian children. I think .I'd have to agree that we probably spent not enough time in building skills in elementary school. Maybe we spend too much time in secondary schools talking about skills when that really is not the problem.

Take Supai at the bottom of the Grand Canyon. Okay, those children down there have first, second, third, and fourth grade available in their village. Traditionally, over a period of years, once they finish school there they come to Ft. Apache. Now I don't think that they will probably change this. Apparently that is the best arrangement for the children. So I think we will have a fifth grade with a number of Supai children in it probably on into the future. Now for the children that we have, we have two first grade and one second grade child this year. They're local children that live way out beyond the end of the bus route. It's either come and live in the dormitory, which their parents want them to do, or they are out of school. That is the choice that parents in this case have made. For taking children, I think we are going to see fewer and fewwer children at the lower grade level having to leave home. Now if the parents decide it to be best for the education of their children, I'm sure we are going to coninue to have some of those. They are going to be very small in numbers, I think, though we have Supai children, and Hualapai from Peach Springs, Salt River, Sacaton and surrounding areas, San Carlos Apache, local White Mountain Apache, and we have a few California kids.

Audience: What is the percentage of those outside the Whiteriver area?

Mr. Sorenson: Out of 185 children about 50 are local White Mountain Apache children, which means about a fourth.

Audience: You were just generalizing when you made the statement that the Indian child is no dumber or no brighter and so forth, but you fail to point out when you get into bi-cultural, bilingual situation you've got an awful changeable situation.

Mr. Sorenson: You have a lot of problems that go with it, but I don't think you are talking about what that little guy brings in his head to school. I think the only thing that the student is going to lack is experiences. He comes to our school. He goes into the school as a beginner that couldn't speak English. That's purely a result of his experience or his lack ofexperience with the English language. Now somehow if we can't during our elementary years build in the kind of program that off-sets those kind of experiences, then I think we'll continue to have eighth graders graduating with third, fourth grade reading level.

Audience: What's the effect on the child being in boarding school? What's that doing to the kids, in your estimation.

Mr. Sorenson: I don't think it's doing the terrible thing that people imply it is with the older children. I have a very strong feeling about kindergarteners and first graders, second graders, third graders being away from home; even fifth graders. Although I think at that age, If we don't have a stable home kind of situation which in some cases we don't have, the student has more difficulties than if he has a stable home situation. My experience around boarding schools has been that those children adjust easiest. Even the little guys, who have to be away are those that do have that type of home. They know home is going to be there when they get there and they get letters from home. The feeling is that the children from Supai need to get out and broaden their experiences as soon as possible. Now they also have some feeling about having a community school for the lower grades. I think somewhere in there, whatever that age is for going away for boarding school, is pretty much a parent-student kind of decision. If a parent absolutely does not want that child to leave the village than that's the parents decision. With those who come, apparently there is understanding between students and parents that makes it easier for student,too. I don't know if any boarding school if the answer. I think there are things better but there are very few alternatives in most of the locations where children come from.

Mr. Little: You mentioned this as an alternative, and definitely boarding school- the off-reservation school--is not the answer. As a result, I feel I cannot help but compliment the Papagoes who are trying desperately to get a school on their reservation. If a few more would work in this direction maybe we wouldn't have any "Phoenix Indian School." I think it's the lonesomest place to be. It's a hard life but I think on the other hand until something better comes along, we are going to try the best we can with our kids.

In closing I would like to again extend an invitation to all of you to come out to Phoenix Indian School and take a look at our plant. I bet you two to one you'll go back pleased. My student council meets every day. They are actively involved in setting policy and determining curriculum changes, getting fully involved in the operation of the school. That's why we have them on a daily schedule. They meet every day and they pick up good things to work with. They wanted to become involved in the menu schedule and they got the menu schedule for the balance of the year. I don't have a "yes" group. They are in my office continually. They're making some real good demands. In turn I've got a school board I work with. As far as I'm concerned they are the boss and they are not a "yes" board. They don't hesitate to tell me when I am getting off in left field because they are the group taking the pressures from the people back home when they sit down with the parent and they have to explain what's going on at Phoenix Indian School, Sherman, and Stewart Indian School. As a result we three suprintendents will listen to them anytime they've got information to forward to us. Again, we've got an open door policy out at Phoenix Indian School. Come out.

WORKSHOP #3

NAVAJO EDUCATION PROGRAMS

PARTICIPANTS: John Martin, Chairman, Navajo Tribal Education Committee; and Robert Chiago, Director of the Division of Navajo Education.

Summary: Self-determination and current changes in coordination and control of Navajo educational programs. Issues in education for Navajo students. Higher education programs, issues in administration of financial aid, placement of college graduates, advanced degree work.

Mr. John Martin (Chairman, Navajo Tribal Education Committee, Window Rock, AZ):

I'd like to tell you first of the educational set up of the Navajo tribe. I'm the chairman of the group that is responsible for any matters that pertain to the education of Navajo youngsters. Where they attend school and any matters that relate to student interest come through us. There are five members on our committee and each member represents an agency (a geographical area) on the reservation. We have a member from the Tuba City Agency.

As you know we don't have our own school system on the reservation, as much as we'd like to. We have to rely on three school systems that operate on our reservation. Like most reservations we have the federal schools, the public schools, and the mission schools. Since most of our members are new, we have spent almost a year trying to acquaint ourselves with these three school systems, and various federal, state, and tribal programs on in the reservation. I don't know how many meetings we have attended this year concerning Johnson O'Malley, hot lunch programs and so forth.

We are fighting in the direction of "Self-Determination and Individual Responsibility," the topic of this conference. You hear all this talk about contracts and local control and Indian take over. But as far as the Navajo is concerned what we would like to do is study the complete situation. In fact we have a proposal in right now which has as its purpose studying the educational set up on the reservation; going down to the grass roots to see what the Navajos want.

On such a large reservation we have our differences. What Tuba City wants Crown Point may not necessarily want. We hope that this study will show us which way Navajo education should go.

Chairman MacDonald implicitly pointed out to us as a new committee that we don't want to take over anything until we are prepared to do so. I think this is pretty sound advice. There is a lot of talk about self-determination, self-control, but we still want to take a good look at the long-range effect this idea would have on the reservation. We want to make sure that we are not stepping into anything that the government would say we must assume

the total responsibility for without funds. To us it sounds attractive to have the opportunity to be on your own. But as long as you are not being funded you don't have much.

As far as the education committee is concerned, we established a department that would carry this out. This is something new within the tribe. We didn't have an education office. Everything was handled by the Division of Education, B.I.A. The only education office we had was a tribal scholarship office and a student clothing program.

Now the tribal council, in its restructuring under Chairman MacDonald set up a new Division of Education. The Division of Education is divided into four major areas. There is a Department of Higher Education, Secondary Education, Elementary Education, Technical and Vocational Training. During this first year the Division of Education has spent most of the time staffing the division, and getting organized. We see great things for this division. It's going to do the actual carrying out of the things that I mentioned. It will be putting into effect self-determination in the area of education.

There is a lot of thinking going on, on the reservation that the tribe should take over B.I.A. education. As I mentioned before, our reservation is large and some areas want federal boarding schools, some areas want public schools. Both the public schools and the bureau (B.I.A.) schools are growing. They are getting the same amount of attention now. Years back on the reservation the federal schools took the majority of the students. But now it's about even. In fact we have a little more in public schools than we have in boarding schools. The educational committee is here to give guidance and advice and hand down to the division what the tribal council is thinking.

Mr. Robert Chiago, (Director of the Division of Navajo Education, Window Rock, AZ):

The division is very new, and there are a lot of issues on the reservation that we are concerned with or that we are just becoming aware of. At the present time there are approximately 29,000 students in public schools on or around the reservation. We have another approximately 4,000 students that are attending mission schools. We also have many students that drop out of school. But we figure we have about 60,000 Navajo students in schools at the present time.

We have in excess of 1500 students in college. We have in our Higher Education Department a scholarship program which provides funds for graduate students. We have a program we recently contracted to administer in agreement with the Bureau--a grants program. We have a lot of complaints from the students that the B.I.A. checks don't come for three months. So we have devised a system where we pay the students from tribal funds and then have the bureau pay the tribe back for the funds we spent on the students. This makes things quicker. We can get the checks out to the students within a week or less.

This year the clothing program falls within the Navajo Tribe's Elementary Education Department. The clothing program has a budget of $1,500,000 which was appropriated through the tribal funds and approved by the tribal council. This past year the division clothed approximately 50,000 Navajo students who were determined as needy.

Some of the things that people don't know is that we have approximately 315 schools where Navajo students attend. In some of these schools we may only have two or three students while at other schools, we may have a couple of thousand. We have about 110 preschools on the reservation which are run by an arm of the tribe called the Office of Navajo Economic Opportunity. Most of the schools are located on the reservation or near the reservation with the exception of a few boarding schools which are located distances from the reservation.

We have written the State Departments of Education to find out what they know about Navajo education. We have gotten answers from some states but from other states we haven't gotten answers and they appear not to know. They mentioned that possibly the counties might know this information or suggested contacting the school districts that are on or around the reservation to request certain information. This is how we arrived at some of our information; by questioning some of the school districts.

The reservation is divided within three different states. We have to look at the states' programs. As with Johnson O'Malley, Arizona has a program that is different from New Mexico. Utah is trying to get a program. When we are dealing with people in Arizona we have to look at the Arizona statutes and the contract that the Bureau (B.I.A.) has with Arizona on Johnson O'Malley monies. When we are dealing with New Mexico we have to do the same thing.

We have been trying to come up with possible recommendations for change that we think might improve the education for Navajo children on the reservation. On Johnson O'Malley we have made some recommendations.

We have also been exploring things under the Civil Rights Act. According to the Civil Rights Act children are supposed to receive an equal opportunity for an equal education. We have been looking at the Bureau certification standards. We have been looking at the State certification standards. We have come to the conclusion that our children are not receiving an equal education. While we are looking for a master plan to do self-determination type things, we are also looking at these other areas for improvement.

Most of our children when they begin school are not too functional or not functional at all in the English language. If we had certification standards that the teacher had to speak the language of the student--! As far as we are concerned equal education does not exist when the teacher can't understand the student and the student can't understand the teacher. There are some provisions in some of the schools where teacher aides are in some of the classrooms. But this doesn't help the students who don't have these teacher aides. Teachers in the public schools and the Bureau schools aren't really trained in knowing how to utilize the teacher aides who are bilingual.

These are existing problems and we are looking for possible remedies. With the unequal education problem, there are remedies such as legal action. There are other remedies such as diplomacy and maybe getting the state board to change their laws or present interpretation of laws.

From the different schools we hear problems from the parents or from the students about the school. Some parents and students don't like a school for one reason or another. We try to investigate and see for ourselves to possibly verify these allegations against some of the schools and see if we can resolve that problem.

At the present time we have petitions and complaints about things like not enough toilet-paper in the boarding schools, not enough blankets, or not enough towels for students. The students have to use broomsticks to play pool because the school can't afford pool cues. We have looked into this and have found these things to be true in one particular school. This is a B.I.A. school. We talked with the Bureau people about the problem. They called the school and talked to the superintendent who said that these problems were not in existence. Yet my staff members had seen the problem the day before. We are using some pressure tactics to get these things changed; like writing letters to the Commissioner, to the Secretary of the Interior, to certain Senators, and giving them information about things that are being neglected and that need to be changed.

We have people looking into the possibility of funds such as Title I funds and Johnson O'Malley funds to see if there is any way we can have some determination in how these funds are spent. These funds are spent for Indian children and yet a lot of times no one has any say, except maybe the state finance officer from the different states.

A lot of legislation which has to do with Indian education is being developed in Congress by Senator Jackson and Senator Kennedy and other people. We look at this legislation to see if it might affect us. We testify or prepare our own position on what we think this legislation should be.

Many people don't know it but approximately half of the students attending federal schools are Navajo. In the Bureau at this time there is a committee called the National Indian Education Advisory Committee, composed of Indians representative of geographical areas of the United States. There are 16 members. This committee is the official body which advises the Commissioner on matters pertaining to education policy. Even though we have half of the students in the Bureau, we have only one slot for one Navajo member. We think that some of these things may be unfair and we are looking for a remedy.

There are many problems, and many things happening on the reservation. I have mentioned just a few. There are so many that if I start talking about them it would take today, tomorrow, and maybe a few more years from now.

Mr. John Martin (Chairman, Navajo Education Committee, Window Rock, AZ):

We have been talking about Navajo education and trying briefly to point out some of the important things and some of the things we are trying to accomplish. Bob did point out a change in the scholarship program. As you know the basis of the Higher Education Program was the Navajo Tribal Scholarship program. The tribe was putting up the money.

For ten years prior to my coming on the council, I was the scholarship coordinator for the Navajo tribe. When I came to work for the Tribe there were about 150 college students. Over the ten years this has grown to what we have today, 1,500. For many years the tribe was footing most of the bill for Higher Education. In 1953, the Tribe set up a $10,000,000 trust fund. They used the interest from this trust fund to send students to college. At the peak of this program, with the money we were getting for this scholarship program, we were able to assist about 500 students a year. With this figure we reached our peak. Any students above 500 were turned away because we didn't have funds to support them. This began happening about five years ago. We had more applicants than we had funds. Because of the limitations on our funds, we were able to assist only undergraduate students. The tribe was putting more money into education than the Bureau as far as our Higher Education Program was concerned. The tribe was sponsoring about 500 students a year while the Bureau was only sponsoring about 200. This was the situation for a long time. Each year we kept approaching the Bureau to ask if they would at least match our funds. This year the Bureau has been able to come through. The situation has completely changed around. The Bureau is now kicking in over $1,000,000 each year into our Higher Education Program. We are very proud of this accomplishment because now we have funds to assist all students who apply.

In addition to this we are now able to hold back the tribal scholarship money and use Bureau monies first, because they are appropriated by each fiscal year. We are not only holding our money back but we are using it in an area in which we had never done much; the area of graduate work. We are now sponsoring many students who are now pursuing their Masters and beyond that.

For a long time we have had no Navajo lawyers. We have had only two medical doctors, very few engineers, and so forth. Now we are beginning to concentrate in this area. This is the area that we are quite proud of. It's going to show fruit in the very near future.

When I first came to the tribe we had a few students and I figured it would be a long time before we could get any Navajos to come back in substantial numbers and work for the tribe. This has happened in no time. I am happy to report that the whole Division of Education is comprised of young people that have gone through on the tribal scholarship program and have come back to the Navajo tribe, such as Bob Chiago and Harvey Begay and Joy Hanley who just happen to be A.S.U. graduates. So things are really shaping up just the way we would like them to.

One other area I'd like to cover is the Navajo Community College. It has been in existence for about three years now. I happen to be on the Board of Regents for this community college. Just this year, Congress has inacted a Navajo Community College Bill. It will make it possible to get federal money to build the college. We are using Bureau facilities at Many Farms, but now buildings are going up around Tsaile Lake in the Lukachukai area, or Wheatfields area. This also, when I came to work for the tribe in 1961, was not even thought about. About five years later there was talk about Navajo Community College or a college on the Navajo reservation. It came out of a dream.

We are very proud of Navajo Community College. If you want to know more about the college I suggest you contact the president. They have many programs and there is a lot of emphasis on Navajo history, Navajo language, and Navajo culture. It's a college open to anyone. They have programs that would suit anyone whether they are high school graduates or not. You can take courses towards completing high school at this college.

Answers to questions:

FINANCIAL AID:
Who is eligible?

Right now we are concerned that students have a census number, that they show financial need, that they have at least an average high school grade point, and that they are accepted by a college or university. Even though we have money coming from the Bureau and we have tribal funds, there still is not enough money for all the students that are applying. Theoretically, the university is supposed to match the B.I.A. funds with E.O.G. funds but this hasn't been happening. So we have to give the students more of a financial aid package than we would have to. We are giving our Navajo students scholarships as soon as possible and then having the Bureau reimburse us. At this time Mr. Towne is conducting this scholarship program.

A problem we have encountered due to the lack of cooperation with some of the universities is that in order to give an award for each semester we have to get the grade point averages. Before we can give the students more money we have to get those averages and at least know that the student is still attending that school. We don't get any information from some of these universities. We will just have to start taking our students away from these universities, have them go somewhere else, and filter the new students to other places. We don't think they are having good programs for Indian students.

What the division is attempting to accomplish is better coordination. A lot of times a student has come to the Tribal Scholarship Office and we

said that he was not eligible and told him to go to the B.I.A. Now all the assistance programs--the Tribal assistance, the Education loan, the Bureau--are under one office. When you applied for and received a Bureau grant it was probably processed in Denver, and you didn't get it for probably three or four months. This has always been true of the federal grant program. The Tribe can process scholarship money at Window Rock within a week at the latest. In fact, we can get it out and hand it to you in one day. The Tribal scholarship checks will now be processed at Window Rock, not by the Bureau.

What we are trying to do is to provide enough in your scholarship to cover basic costs. We don't see a necessity for a loan unless it's an emergency. At some universities Indian Clubs sponsor things like dances, and they establish a fund for these purposes for Indian students. I believe U of M has a program like this for Indian students. We have to look into it and see if there is a need for it and then figure out if we can do it legally; see if there are any federal funds or other funds we can use.

We are receptive to ideas from students and other people on how to improve programs. Whether or not we are able to do this depends on the availability of funds and the feasibility insofar as cooperation with the university.

At the present time, we have very little available funds. However, we are trying to get some from other areas. We want to encourage everyone who wants to go to summer school to apply. If students show interest in going to summer school, we may be able to get some funds switched from one area to another.

If you are familiar with the B.I.A., there is a central office and there are area offices. Some areas get more money than they can use, they turn it back, and the money eventually goes back to the treasury. If we show that we have a need for these funds they may go to us rather than being returned.

STUDENT FOLLOW-UP AND PLACEMENT

We are developing proposals for a better type of follow-up program. Sometimes we don't even know if students are still in school. This is the problem we have in communication with some of the universities. We don't know if some of the students in this room are in school!

I think follow-up is very important and we want such a department with the Scholarship Office. In fact, there is an opening for Assistant Scholarship Coordinator. The major part of this job would be follow-up. In this same connection, it would be his job also to get involved with placement of graduates. At this time we don't have such an office and we aren't doing very much in this area.

The tribe has a personnel office which we work with closely. Each year we give them a list of prospective college graduates and they, I presume,

contact the students. We give them their college address, their major and all this information. I realize that we need to do a little more work in student follow-up and placement of college graduates.

I was one of the first college graduates from the tribe. When I approached the tribe they said they couldn't use me. They said since I was in education and should go to the Bureau, public, or mission schools. I couldn't find a teaching job and drove trucks for two years before I could get into education.

There are a lot of people who don't even know how to teach that are teaching children. I think the Bureau doesn't have any certification standards in some of their schools. In fact, you don't even have to have a degree in education to teach in Bureau schools.

We have found that the placement of BIA teachers goes through some office in Albuquerque. Civil Service is in Albuquerque. They get the teachers and screen them. We are looking into the possibility of contracting for a portion of that so we can do our own recruiting for teachers on the reservation and maybe eventually conduct our own orientation programs for those teachers.

It has been brought to our attention that a lot of students who have degrees are having less luck finding a job than people without degrees. We are looking into the possibility of working up a program to place students. Right now our staff is looking for people with degrees in business administration. If there are any students graduating with degrees in business administration contact Mr. Dennis Billy or give me your names. I am the director of the Navajo Education Division, Bob Chiago.

COORDINATION OF EDUCATION PROGRAMS

The Education Division was just recently created this past July by a council resolution. Until November, it was difficult to find anyone to serve in some positions. A lot of the people were working for the Bureau or for public schools or for some other group and at that time they didn't want to leave. Eventually some people were found. Now the staff is getting their objectives and job descriptions down this past fiscal year.

There is another modification to the reorganization of which is in the process of being planned. The plan is to establish two new departments within the Division of Education; special education and youth programs.

If you are looking for a long-range type plan I can give you an indication of some of our plans in relation to self-determination. At the present time, some people are saying take this program or take that program. One of the programs they want to give us is Johnson O'Malley. What we are interested in is to take the money and then give the money to people who provide the programs that we approve of.

Some people are telling us to contract, and ask us what we are waiting for. It seems like they are trying to get us to do something before we are really ready. We want a contract. Some of the schools that we have on the reservation are contract schools. My own experience is with a contract school.

One of the problems in contracting is that the Bureau has everything written down as to what you are supposed to do hour by hour and day by day including how many toasts and slices of bread you are to give to the student. If we contracted and ran a program according to this type of a thing it would be no better than what is happening now.

One of our plans is to establish more local school boards or education committees at the agency level. The Eastern Navajo Agency Council has a school board that is connected at the agency level. We think at the agency level there should be such education committees all over the reservation as a means of contracting for different kinds of programs in their particular agencies.

Becuase of the size of the reservation, one agency may decide they do not want the program that other agencies want. We think that a local education committee at the agency level would be more effective in dealing with them and helping determining what programs should be on the reservation.

FUNDING

There are two sources of funding now but it's being administered by one office. The funds that come in from the Bureau are used first. The tribal scholarship money is in investments. Our investment counselor tells us that the more money we can reinvest will make more money. We don't dip into it until there is a graduate student that needs tribal money to go to school. Then we award it. But its constantly working for us. The Bureau money at the present time is handling most of our undergraduate load.

The Bureau gets money appropriated from Congress for the purpose of educating Indian children. When they contract they give the money to an Indian group or school board to do what the Bureau would ordinarily do. Then the school board hires and fires people and sets up the curriculum.

HEALTH SERVICES

We are looking for a way that the U. S. Public Health Service can contract with the University Health Center to provide services for our students that are attending that school. If necessary maybe we will have to have a medicine man for each college.

JOHNSON O'MALLEY

We have a different interpretation of what Johnson O'Malley should be used for in the state of Arizona. We are not satisfied with the way it is

spent. Johnson O'Malley is being spent the way maybe 874 should be spent. There are never enough funds coming into the state. I think some of the BIA officials try to use the Education Committee to rubber stamp some of their programs.

RELEVANCE

Possibly in certain areas an attempt has been made by the superintendent to change the program in order to make it more meaningful to the people and the community. It is not happening fast enough. I think the school boards on the reservation for the most part are composed fully of Navajos even in the public school districts.

Mr. Sloane: I think that the Navajo tribe has made a great step towards the progress of a higher education. Many of us who are here are new to the Education Department. There is a new council committee. I have said that it takes time. A lot of this work and lots of material have to be put together in order to make things go. We will sure try hard to meet whatever your needs are. I say to you to try and be patient. I know the Navajo tribe is really booming in population and we don't have much economic and industrial development. These things need to be looked into.

WORKSHOP #4

SAN JUAN SCHOOL DISTRICT, UTAH DIVISION OF INDIAN

EDUCATION AND CENTER FOR INDIAN EDUCATION, ASU

PARTICIPANTS: Mr. Kent D. Tibbits, Ms. Lynn Lee, Mr. Terry Leonard, and Dr. H. W. Sundwall

Summary: Innovations, projects and services of the San Juan School District, Utah Division of Indian Education; Intertribal School Board, Phoenix, Arizona; Center for Indian Education, ASU.

Kent D. Tibbitts:

We have nine schools in our district, three of these are on the Navajo reservation border or on the reservation. Our concentration of Navajo students is quite high. This is where we have our bilingual classrooms. We have about nine classrooms that are designated as bilingual. They are in the first, second, and third grade classes. This means that in each one of these classrooms there is either a certified teacher who is a Navajo person or there are two teachers, one certified and the other a Navajo-speaking cooperating teacher. These people are not aides, they are cooperating teachers. They work together in the program.

The Navajo student that comes to our school speaks no English. Rarely do we find a student who speaks English when they come into our school. Our problem is to get them to start moving along in subject matter. While they are getting some English they are also learning the basic concepts and skills that will enable them to compete in the regular programs in the district. We have quite a number of Navajo aides in our classrooms that somewhat serve the function of the bilingual teacher and as the students emerge in the fourth grade they are beginning to have a fairly good understanding of English and this problem is not so critical. We have our parent advisory committee and so forth that have quite a great deal of input into our program.

The first project I want to show you is our computer image project. Last summer we got a special grant to do a cartoon of one of the coyote tales. We hired three Navajo high school students along with cultural specialist, Don Mose and myself.

Our idea was to put together a coyote story as nearly as possible the way the Navajo people see it. The first thing we did was to have our high school students draw up cartoon boards for us of the characters. We had an assortment of animals. We went around and talked to the people to gather their ideas of what the different characters were. We made our research and went to Denver. We talked to the computer staff and gave them ideas. We also had the Navajo medicine men record the story for us so that we have some validity for our story.

Then we started working with our computer staff. We listened to the Navajo men on the tape recorder here. The students made the story board and rendered the basic characters according to the ideas the people gave them on what the characters should look like. Then we got the story board all outlined and started feeding it to the computer.

This project, we feel, is quite successful because the students, based on the research that they were able to put into the project, were able to watch the animations and say "no" that's not the idea the Navajo people have, or "yes" that's the way it is. The computer took the figures that the students drew, reduced them to digital analysis and by manipulating the digital analysis they were able to make different arms and noses, etc. move. We played the sequence through and if we did not like it we just erased it and started all over again.

Lynn Lee:

We made this movie so that the animators could see what a Round Dance looks like because it is said the Round Dance originated from the story of Coyote and Skunk. Don and I worked together more on the traditional classroom-oriented type curriculum materials. We have one other person in our office, Mary Toledo, who is our secretary and does some of our Navajo recording and narration. The five of us work together in our curriculum center.

Our children don't have the experience that many students do working with gadgetry-cassettes, papers and pencils, making an "x" and picking up crayons, taking the clean sheet, put it on the side, and these kind of things we assume the children know when they come to school. It gets into a whole area of perception, which I'm not an authority on. We do a lot of research. What works in one school won't work in another school. We try to get a happy medium. If something works in one school and we take it to another school and it doesn't work, then we try to get it in the middle so that things are a little standard in our district and we feel like we can meet the needs of more students. The Navajo language is different in other areas, but it's pretty much the same right in our area; which means that this can be used in our area but we might have some problems somewhere else.

Our problems were more that the students weren't motivated to use them. They thought it was stupid. In our school the kids enjoyed doing the series and these kinds of things. It has a lot to do with how a teacher approaches it. You can have all the gadgetry in the world, but it comes back to the teacher. If you've got a good teacher, you've got some learning going on.

We're not too worried about language itself as long as they get the concept which is left to right, turn the page, make the "x", and this kind of thing. In our school district, there is some interest in teaching the reading and writing of Navajo. In some areas, we're not really concerned about that. We have this little alphabet and the direction we're taking is that we want our students to be able to do two things: to be able to understand sounds that are the same in both languages and then sounds that are different in both languages.

For example, the "l" would be different; it's not in English but it is in Navajo. But "b" is the same in English and in Navajo. The "ch" sound is the same in English and in Navajo. And also there are some letters "p" and, I think "f" that are in English but not in Navajo. Get them to recognize differences and, of course, the kids like these kinds of things.

One other thing we started out to make were experience stories. We wanted to get together 75 of these this year. We got four so far but this takes a tremendous amount of time, and we're going to keep working on this number. We have five NYC students who come to our Curriculum Center every night after school. They are working on these things--writing stories, doing illustrations. We have 25 stories written, we've got only four published. The students are writing them and illustrating them. We hope that we can get as many stories out of the students as we can. The stories are written in English to start with and later on when we get the extra people, we'll probably write them in Navajo. We have a tape in Navajo that explains the story. The idea is the students put the tape on and also follow the book along. They're illustrated with very little writing on each page, and when the story gets through, then the teacher says to her students "What happened in your family like this?," tell the story back, relate the story back in English or Navajo, in a class of bicultural and bilingual children and try to get some common ground on which the student and teacher can communicate. They're starting to have an effect. One teacher told us just the other day that one little boy would hardly talk and we gave him this story and he hasn't stopped talking about his horse since. She was a little bit annoyed, but it's good because that was the idea: to get the kids to start putting thoughts together, to start relating and bring ideas forth. Stories we have are "The Gray Mare" and "Present for Bahe," which is a Christmas story, "The Dog Who Wanted a Home," and "How Little Chee Becomes a Navajo Brave."

We've asked the students, "Go home and talk to your parents, your grandmother and your uncle. Let them tell you a story then come back and write it down." We've got some real far out ones and I don't know if we'll ever get around to publishing them. The same kinds of things happen all over the world. The same things that happen to us have happened to Navajo children. When they write them down, they're just stories about people, but they're like some of our little library books. That is, the experience stories. We wrote to NASA and got these pictures of the moon mission and put them together in a slide-sound show. It shows the history leading up to man's setting foot on the moon. It is, of course, narrated in Navajo with some sound effects. This is about third grade level although first grade boys will stay interested but first grade girls won't. We have about five of these together, but they're rather expensive in this form. We hope to get them on filmstrip within the year so that the price will come down. Then they will be a little more usable for the students.

Last year we did the talking library. These are just regular library books that have tapes that go with them. The students can listen to them in either English or Navajo. The idea was to get the children to understand that the books convey ideas, that they can be fun, and they tell a story. We put English on one side and Navajo on the other. They're available in the classroom. The students may go and pick them up and listen to them anytime they want. They are

very, very popular. We have only about eight of those. We concentrate our efforts now in the experience stories.

Intertribal School Board, Phoenix, Arizona

Terry Leonard:

In 1970 we were asked by the Commissioner of Indian Affairs to represent officially, other than the Navajo reservation, all of the 125 tribes within the Phoenix area and the ranchos of California. We have a representation of 19 tribes in Arizona alone which forms the basis of the standing committee of seven, our minimum number. We have regulated, set policies and procedures for the three boarding schools that are secondary education - Sherman (California), Stewart (Nevada), and Phoenix Indian School. The reason for the board is that often the BIA Phoenix area office people in the Education department need somebody as a spokesman for the education of their children in their boarding schools. This means policies, procedures and guidelines. So the commissioner of Indian Affairs in 1968 designated area boards or advisory boards be formed. Our representation has been very active. We set many policy making procedures and I know in our area the people are becoming more aware of the Intertribal School Board. When they need services or consultation of the tribal people, they go to the area board. We are new in the making but the idea is very old; representation by the Indian for whatever goals he sets. We hope to set a meeting here at ASU and get acquainted with all the staff and people. We are searching for new ideas and new procedures. The local school boards are generally the tribal people and the final authority to contract is usually up to the tribal people and Bureau (BIA). We are consulted on the curriculum programs to elementary schools and secondary schools and asked to approve different programs or to create different programs. We see if the contracting procedures for the local board are in harmony with what we set up as guidelines for the entire Phoenix area.

Our function basically is to approve the federal boarding schools, policies, procedures, different curriculum items, like the Phoenix Indian School. We are not too familiar with each tribal procedure. We just made certain guidelines for them to go by. Tribal authorities are usually, in the final analysis, the ones who contract within the Bureau itself.

I think most of the reservations close to the urban areas are going to be doing this type of contracting. Each tribe is going to form it's own school board. We represent these tribes, and we try to meet with them as many times as possible throughout the year. If they have any specific requests or complaints about the processes or procedures at the boarding schools we usually take quite a bit of interest in it; more so now, because of the different legislations that are coming up.

For instance, the eighteen year old's rights and how they apply in one state in comparison to another. We sent from here (Arizona) quite a number of students to California's Sherman Indian School. California has passed its eighteen year old law and once they cross the Colorado River they're adults. When they come back here, they're minors! This is one of the problems that's facing the area board.

We are trying to find some remedy for this because of the legal complications that might arise.

Center for Indian Education, ASU

Dr. H.W. Sundwall:

I'll just take a few minutes to outline or describe the functions of the Center for Indian Education here at Arizona State University. The Economic Opportunity Program is a program developed by the Student Affairs Office, to some extent; perhaps not to a sufficient extent, but to some extent they are being served this semester. So it was for that reason that I gave you a copy of the brochure.

The Center for Indian Education was established twelve or thirteen years ago by the Dean of College of Education, Dr. G.D. McGrath and Dr. Irving Stout who was Dean of the Graduate School. These two men have planned for several years to establish a program which would be a training program for teachers in preparation for teaching Indian children and would include some courses that would show the particular uses of certain kinds of materials and procedures for developing other kinds of materials that would be more appropriate for Indian children. As early as 1961, it was possible for teachers in training in elementary or in secondary education to take an academic minor in Indian Education and prepare in this way to teach in various kinds of schools. It was assumed that they might teach in mission schools or public schools. At the same time in 1961, a Master's degree in Indian Education was established providing for a field of specialization in Indian Ed. Last year and for the last couple of years, we've had about ten or twelve Master's degrees each year. The program is going on pretty much as it was originally established.

Our primary function is that of providing the curriculum, teaching the courses, and working with the students. I think we have one major innovation for these teachers in preparation and that is we're making available the opportunity for student teaching in schools with Indian children. They can choose the public schools in the vicinity or a day school close at hand or they can go up on the Navajo reservation; we have several up in the Chinle,-Many Farms area and Window Rock and have had some on the Hopi reservation this semester and last semester.

Along with the functions of the Center there have been some special projects carried forward. I think one of the more significant is, if we might start with the early one, the establishment of the Journal of American Indian Education. Another significant project was that of helping to plan and establish the Rough Rock Demonstration School. The Director of the Center for Indian Education (Dr. R. Roessel) was instrumental in setting up the Rough Rock Demonstration School although I think it was originally planned by a group on the Navajo reservation with Allen Yazzie at the head of it and that Allen Yazzie contacted Dr. Roessel and made arrangements for him to come and assist in the planning and designing and establishment of the Rough Rock Demonstration School. He was with that school for two or three years. During that time he was already in consultation and helping with the acquisition of funds and so forth in setting

up the Navajo Community College. He began as President of the Navajo Community College. I think he served one year in that capacity and is now Chancellor of the College.

I mention this because these things are somewhat off-shoots of the Center projects that were taken on. Another significant project was the Training and Technical Assistance program that came under the Indian Community Action Project. This Technical Assistance and Training was a program that was set up here at the University and was continued for four or five years before the Affiliated Tribes of Arizona took this over along with the Headstart Supplementary Program.

Now recently I have been working with the director of their community and the school at the Ak-Chin reservation with a small experiment in the primary school. I was asked to come in as a consultant and help to establish this program. The children had earlier been attending the Maricopa Public School in the Maricopa County District, where these children from the Ak-Chin reservation did not do very well. A few years back they were automatically kept in first grade two years. Some of them were kept in second grade two years. By the time they got to the third grade, they had lost one of two years and were at the bottom of the class. It was a plan of a young man on the Ak-Chin reservation that a school be established. Last spring this school had a group who had gone through the Headstart, first and second grade on the reservation. The program that was established there had three directions of thrust. One was to get a good teacher who loved children and understood that their potentiality was not a definite thing, but was something you expected to be somewhat limitless; that the teacher had faith in the children and individualized their instruction. The second thrust was that the materials and methods would be oriented toward the experience of the children and the culture of the community. The third direction of thrust was that the parents, and the adults of the community, would be involved in the education program and support it.

This last thrust, which is often the most difficult thing to do seemed to be quite easy because the school was established in the community center where they had a large all-purpose room. It seemed natural to bring people there for various activities. The adult members of the community felt that that was their center and the school was theirs, and they set up an adult education program. I think the majority of the adults of the community have been involved in some of the adult courses with many of them for credit. They've had basic education there for obtaining the GED diploma or certificate. They've had courses in law, courses in ceramics and so forth. Most of them have been involved in these things. They also set up a summer program. It went beyond the primary ages, the kindergarten, first and second grades; it went on to include all of the grades and up into high school. Even the teenagers of the community were involved so that the school has really moved ahead. Last spring one of the board members asked that examinations be given to all of the schools in the district, which would be general achievement tests as well as aptitude tests. The little Ak-Chin children at the end of second grade scored higher than any other school in the district! All who were associated with this school have felt very proud to see an experiment turn out as well as it has.

Now the Center at the present time has been, I think, misunderstood and has been criticized by the students on campus because they see the Center for Indian

Education as a center for Indian students. It has been historically a teacher preparation program. Many students would like to see it as a student center. It cannot be that in the College of Education because the College of Education is a professional school. As a professional school, like the school of law and others, it has one goal. The School of Law has the goal of certifying lawyers, bringing them to the point of passing the bar. The College of Education has a professional goal for all of its students and that is to prepare them for the Bachelor's degree to be teachers in elementary schools and in secondary schools. Therefore, this Center for Indian Education cannot move into the areas that some of the students would like for it to move. I think that they have a legitimate desire, a legitimate claim, but I think they need to see what the organization and structure of the University is and see that what they're asking for is something that should be submitted not to me as Director of the Center for Indian Education or the person over me, the head of the Department of Special Education or to the man over him, the Dean of the College of Education, but rather they should submit their desires to Central Administration because it cuts through the entire structure of the University. For instance they would like an Indian Studies Program.

An Indian Studies Program should consist of courses that go beyond what would be required of teachers of Indian children. I think that a good Indian Studies Program could be incorporated in ours. But anyone outside the College of Education who desires to take a course in the College of Education should petition the College if they're not in the teacher preparation program. The same thing is true in the College of Law. Those outside regular program need to ask special permission to take law courses. They get secondary consideration because the professional colleges are set up for a specific reason. People falling outside the objective will get secondary consideration. So the Indian Studies Program as a general program would cut through the various colleges on campus, I think particularly the College of Liberal Arts, which serves all of the professional colleges. Some of the work in Indian music, or Indian arts might be in the college of Fine Arts or could be associated with Humanities program.

Another thing they ask for which is very legitimate is some special student services, special tutoring available and counseling and special advisement above all. This is of course should not be through the College of Education but through the Student Affairs Office, because that's the area where we have the student counseling and we have the EOP programs for the various groups for Special Services. At the present time there is some communication going on and I think that different sides to the question are hearing the other sides a little bit.

In our teacher training program 80 to 90% of those getting minors in elementary education and secondary education in Indian Education and those getting specialization for the Master's degree in Indian Education, 80 to 90% are non-Indian. I think that it would be good if we could do further recruitment and get more Indian students in the program. There is probably one other problem that will be ironed out but it's a little difficult for the Dean of the College of Education to do so. That is, we have the Indian Leadership Program centered in the elementary education; we have the Library Media Program centered in the Instructional Media department and we have the Career Opportunity Program

for Special Education housed in Special Education. These programs are quite separate and the students feel there should be more coordination, but the problems that the students are bringing up are for the most part falling outside the functions of the Center for Indian Education. I would be very interested in seeing the student services extended. The last two years we did have an Indian certified counselor with a Master's degree and he was available quarter time. We hope to have a counselor available full time next year; an Indian counselor. We hope we can achieve that and there's some evidence to show that we might be able to.

WORKSHOP #5

BIA EMPLOYMENT ASSISTANCE PROGRAMS, PHOENIX AREA OFFICE

PARTICIPANTS: Mr. James Gilbert, Area Employment Assistance Officer; Mr. Victor Swazick, Supervisory Vocational Development Specialist; Mr. Lee McNeal, Employment Assistance Specialist; Mr. Ted Langdon, Employment Assistance Specialist.

Summary: Survey of terminal vocational training, job placement services, financial assistance for vocational training and four year colleges compared.

Objective of program - to make Indian youngsters, adults, more employable--skills that would give them the right to work.

Mr. James Gilbert (Area Employment Assistance Officer):

The program began in the early 50's and was called the old Relocation Program that assisted people to relocate, literally from reservation to reservation, to urban areas for strictly employment purposes. It was soon determined that, because of the competition and labor market, a training program was necessary. Congress, through Public Law 959, set up the Adult Vocational Training Program and it was implemented in 1958. The purpose of this program was to offer vocational training to eligible Indian people who needed to obtain a skill to become employed. Their whole purpose is to assist people in becoming gainfully employed. Vocational training offers on-the-job training in industry in various types of occupations, and apprenticeship training, in which we assist people to become indentured and join the apprenticeship program in various types of building trades within the union.

We have offices throughout the country. There are seven major field offices located in Los Angeles, Oakland, san Jose, Denver, Dallas, Chicago, Cleveland and an office in Washington, D. C. In addition, each area office, such as the one in Phoenix, has its own training program. There are eleven throughout the country. I think we want to address ourselves primarily to the Phoenix area office since this is the jurisdiction that we represent. This includes the states of Arizona, Utah, Nevada with the exception of the Navajo which have their own (BIA) area office set up. We do cooperate with the Navajo office and assist their people in training and employment if they wish to come to Phoenix. At this time I'd like to ask Mr. Victor Swazick to explain in a little more detail what actually the vocational training program consists of.

Mr. Victor Swazick (Supervisory Vocational Development Specialist):

Public Law 959 is divided into several areas. Mr. Gilbert mentioned on-the-job training and apprenticeship. The part I am going to talk about is institutional-type training. All Indians, primarily of one-quarter degree Indian blood, ages 18-35, are eligible for this type of training. There are

exceptions to the Indian blood and there are also exceptions to the ages. We can enter somebody older than the age of 35 and it's possible to enter somebody younger than 18 in certain instances.

We can provide vocational training in public and private schools, but it has to be terminable training up the Associate of Arts Degree. Where can a person get this type of training? We have it in Phoenix, Tucson, Yuma, Douglas, Thatcher, Prescott, Coolidge, Scottsdale, Mesa, Glendale, Los Angeles, San Jose, Dallas, Oakland, San Francisco, Denver, Chicago, Cleveland, and Blythe, California. Now the cities that I mentioned here in the state of Arizona, outside of Tucson and Phoenix, are places where we use junior colleges such as Cochise in Douglas, Arizona Western at Yuma, etc. They are just getting started and we don't have all the details on this particular new approach.

The people in Washington are starting what they call the "G.I. Bill approach to Adult Vocational Training." What limited information we have about this is that Indians who qualify can go to any school in the United States as long as this school is approved by the State Approval Agency. That's about all we can tell you at this time. But, here again, it would be for terminal training. The person would be of a variety who could more or less stand on his own two feet and work with the people of the school he's attending. He would apply with the Agency Employment Assistance Officer at his home agency. Applications may be taken at any time. The starting time, however, depends on the course, the training institution, the availability of funds.

I'm sorry to say we don't have unlimited amounts of money. I think at this particular time, we should be getting something like $900,000 for the fiscal year 1973. There is talk of additional money, but we don't know what this will be. People living off campus, would get $72 every two weeks on the 1st and 15th. This money would be used for living allowances, food, rent, etc. Once during the program they receive $37 and this is usually provided primarily for personal appearance. We can provide $37 additional money for houseware funds. In most of the places where our trainees are housed there are sheets needed, pillows, blankets, pots and pans and things like that. We can also provide up to $40 for deposits which may be utility deposits, cleaning deposits and things like that. In addition to this, we pay all the tuition, all the fees, and the related costs. If the person needs a little extra help in his studies, we can provide up to $50 a month for tutorial help.

At some of the junior colleges we have single people who live in dormitories on campus. We pay all the room and board, room deposit, tuition fees, related costs. In addition to this, we issue a $22 miscellaneous check every 1st and 15th of the month and this money is to be used for whatever miscellaneous items they need. It might be for haircuts, books, cigarettes, etc. We provide the $37 personal appearance money; we don't provide the housewares funds, however. We can also provide the tutorial help for those living on campus.

Under our program a man and wife can both go to school and in this type of situation, subsistence allowance is $248 per month. Of course, in addition to this, we pay all the school costs and if both the man and wife are going, we pay the school costs for both of them. A family of three would receive $300 a month. A family of four would receive $320 a month. The larger the family, the more money. So another situation we have is that some people want to attend Haskell, Chilocco, Southwest Indian Polytechnical Institute and Santa Fe, and, as you may or may not know, students have been going to these schools for some time with the exception of Southwest Indian Polytechnical Institute. But if a person is 23 or over and wants to live off-campus, we can provide the subsistence allowances, that I just mentioned a few minutes ago, to these individuals. They can live off-campus.

There are also special programs, which also have to do with vocational training, at Roswell Employment Training Center which is located in Roswell, New Mexico, and at the American Indian Career Center (formerly called Hacienda Esperanza) which is in San Diego and is primarily set up for solo parents; but solo parents can also go to Roswell. Roswell is set up for those individuals who have not graduated from high school. As for the American Indian Career Center, they only take individuals who will enter cosmetology and something less than a high school diploma. All the rest of the courses they have available there you must be a high school graduate. So, for specific information about these two places, candidates would work with their agency employment assistance officer.

Mr. Ted Langdon (Employment Assistance Specialist):

Gainful employment is actually the main objective of vocational training and is also the objective of our direct employment program. The way the labor market has been for the last two and a half years, sometimes has been a pretty tough go-around in Phoenix. We have the same program, essentailly, that they have for complete vocational training. Applicants who want to come to Phoenix to look for a job should contact their local agencies and file what we call a direct employment application. This application gives their work background, their education background and other pertinent information. The application comes to our Phoenix offices, and we look it over and try to decide if this person will have a chance of getting a job on the Phoenix labor market. If we feel that the person does have a chance of employment, we schedule the family of the single individual. We give them a supporting date when they should come to Phoenix and when they arrive, of course, we do have financial assistance available to help them with their expenses until they are able to find a job and start drawing a regular pay check. This financial assistance is somewhat limited, but usually if the individual finds employment within a couple of weeks it is adequate for a single person. We can go as high as $258 and for a family, we can go higher. I'll let Mr. McNeal give you sort of an idea how we work with a family or a single unit when they arrive in Phoenix.

Mr. Lee McNeal (Employment Assistance Specialist):

What we do when they first arrive is get temporary housing at a motel or hotel and try to place these people in their trade or whatever training

they've had. Sometimes this is pretty hard to do so we encourage them to take another job if we can locate one for them. It takes anywhere from one week to two weeks to get this person placed. It is bad in Phoenix to get housing during the winter months so once we do get the person a job, we try to house them as close to the job as possible because most of the people we get do not have transportation. We work with people who finish training here in town or they finish training in other parts of the country under the Bureau or like Mr. Langdon said, 'direct employment'. The people who have work experience and want to relocate in Phoenix are basically who we serve.

Mr. Langdon: One problem we have in Phoenix which would apply to vocational training as well as direct employment in that we really don't have a very adequate transportation system. In the four years I've been in Phoenix, the public transportation system in Phoenix has deteriorated quite a bit. A lot of the factories and plants that employ workers are located out on the edge of town and the bus service doesn't go close to the plant. If an individual goes on the night shift and he gets off at 12:00 o'clock at night, there's no bus service at all. That's really a serious problem for individuals who do not have their own transportation. It's not only a problem for our Indian applicants, it is also a problem for some of the other minority groups in Phoenix.

Audience: How many applicants do you usually have a year in Phoenix?

Mr. Langdon: For direct employment on a twelve month average, we usually place over 300 units on a permanent job.

Mr. Swazick: For this particular year, we're going to run over 300 on training. I think we've got about 305 in training and I think this is the first time we've gone over 300. Last year we hit 278. The year before that, 254, and then the year before that, 99. Of course, this is all based on funds. I think that we could enter a lot more. We have probably 150 applications in our office now with individuals waiting to get into training and we could use a lot more money to get everybody into training who really wants to get in. We've had some people wait up to at least a year to get into the program, but it's really worth waiting for.

Mr. Langdon: For the past few years the emphasis in this particular program, has been to take training or obtain employment closer to home. Originally the majority of the people who received services had to relocate to the large, urban areas or where industry has moved in. Employment opportunities have become more available closer to home and training facilities that offer good training are being utilized. There's a real shift in this program back toward the reservation.

I might mention a couple of the special programs that are included in the overall program. One is called the Home Purchase Program where we can assist a person who has received services, through Employment Assistance, whether it be for training or employment, and this is a grant to assist them in purchasing a home off the reservation. Since the inception of the program in 1958, we have helped 37 families primarily, and now single people are eligible to purchase homes. Most of these are here in the Valley. Unfortunately,

this is not available to all Indian people. They have to receive services within a period of time under this program. To date, we have none who have had to turn their homes back or were not able to make the payments.

Mr. Swazick: Employment Assistance program tries to fit the needs of these people in a 24 month maximum. This is set up by law, to assist them in obtaining a vocational skill that will give them a right to work. Now, if we refer to a professional occupation, perhaps a doctorate or higher education, it is the (BIA) Higher Education program's responsibility. This is where a lot of people get confused. They wonder why we can't assist them to go a full four years. We do cooperate with Education. That's why we've placed them in junior colleges and after two years in a good junior college, if they feel they want to go on, hopefully, BIA Higher Education or some other funding source will pick them up and take them where they want to go.

Mr. Langdon: One problem we have in Arizona is the general low wage scale. The copper mines have a pretty strong union and do have a pretty good pay scale. In your construction industry you have a strong union and they have gotten some substantial raises in the last two years. But when you leave these industries and go out into your manufacturing plants around Phoenix, most are non-union and consequently the pay scales here for the same type job is probably a dollar an hour less than the same job in Los Angeles.

This may be a little far afield but one thing that has hurt us a little here in Phoenix is what is called the "twin plant" concept where companies here in town go down to Sonora (Mexico) and set up plants down there. In the last two years it has increased by leaps and bounds. Total employment of 4,250 people against 1,298 for the previous year--and anyone who says that doesn't hurt the labor market in Phoenix and Tucson just aren't thinking straight, because these are usually entrance level jobs where people with limited work experience could start in and go to work and get experience to go on to something better. The people down in Sonora are paid 40¢ an hour and they're doing the same work. It hurts the employment here, but that's sort of a general problem and does not apply specifically to Indian employment.

One other program is called the summer employment of youth. This was started by President Johnson for National Youth Opportunity Campaign. This summer we expect to help about 500 Indian youths to work with other federal agencies, primarily the Department of Defense, as well as other agencies such as the National Park Services, National Forest Services, etc. We will have a number staying at the Phoenix Indian School and the Sherman Indian High School. They will be bussed to the local Luke and Williams Air Force bases and to two bases close to Riverside, plus a number of agencies here in the Valley. These students are paid $1.65 an hour and the primary purpose is for them to earn money to continue their education. It's worked out, I think, very well. We're starting on it right now and trying to iron out any problems that we anticipate. It gives the young people a little exposure to a job. We've had a number of them that were employed permanently with that same agency after they completed their high school education. We give them about $100 a piece for spending money and meals until they get their first

pay check. Last year we had them working all over, literally, two or three here and there. We did have a few from each reservation.

We cooperate with the Indian Development District of Arizona where their N.Y.C. students work for the Forest Services and Park Service--statewide and in California and Utah. We'll help them financially to get up there and to get work clothes. Unfortunately there are a lot of young high school students who would not be eligible because of financial resources.

The City of Phoenix has summer jobs but there are probably 100 youngsters for that one job. What we've been running into the last few years regarding summer employment is that all of the high school students get out of school about the same time and they flood the labor market. N.Y.C. (Neighborhood Youth Corps) applicants of a lower income level have priority. The most favorable training, employmentwise, is the medical field--registered nurse, L.P.N.--these are tops.

We met yesterday with Joe Jimenez and Bill Hudson at the Gila River Career Center in Sacaton and we're getting in tune with them. We want to utilize the Center. To give you an example of the occupations that are available, we now have two gentlemen down at Cochise at Douglas taking pilot training. I heard this week that Phoenix Indian School has an aerospace program where a dozen young men are flying around various parts of Arizona. They will be told about this pilot course at Cochise. Career education in our schools is very weak. They don't let people know about various occupations available.

WORKSHOP #6

FEDERAL PROGRAMS: TITLE 1, 2, 3 and 6

PARTICIPANTS: David Burch, Deputy Assistant, Area Director, Phoenix Area Office, Phoenix, Arizona; students--Richard Palmer, Roselyn Tsostie, Charles Wood, Willard Dalton, Loyce Phoenix, Al Hale.

Summary: Assistance given by Federal Title funds to language and Special Education projects. Areas of concern currently being covered, proposed additional activities.

TITLE I, which is our largest program, was passed in 1965 and is considered by many people and many Congressmen to be the most far-reaching and significant education legislation ever passed in the history of our nation. The reason for this is because for the first time special funds were allocated for children who are educationally deprived. The intent of TITLE I is to raise the academic achievement level of youngsters who are educationally deficient to grade level so that they are operating at a level commensurate with their ability and with their grade level.

On the bell shaped curve, TITLE I is designed for the people at the bottom, for the people who are the most behind. Most of these students have not been functioning in the regular school program. Because there have never been special funds put into the school district or into the BIA to work particularly with these youngsters, the regular teachers and the program have not been able to work with them. As a result, they have become farther and farther behind year after year.

We have in the Phoenix area approximately $1.5 million in TITLE I funds. We have 22 schools which are under the jurisdiction of the Phoenix Area Office, three off-reservation boarding high schools--Stewart Indian High School in Nevada, Phoenix Indian High School in Phoenix and Sherman Indian School in California. We have one elementary on-reservation boarding school which is Teddy Roosevelt.

The majority of the funds are concentrated at the elementary grades. The reason for this is that it is much easier to try to prevent these problems than to try to remediate them at the high school level when the students are four and five years behind.

TITLE II is a very small program which is designed to improve the library services in the schools. There is only about $100,000 in the Bureau and we have $20,000 in TITLE II funds. In TITLE III funds, which are demonstration and innovative programs, we have $17,000. We have a pilot program on the Papago Reservation using music as a stimulus for increasing communication skills of the youngsters. TITLE VI is used for special education projects.

Most of our projects this year are in the reading area. A year and a half ago in the Phoenix area we did not have any pilot demonstration kinds of reading projects. We primarily were putting aides in the classrooms. The services were not concentrated to any considerable degree. Now, in the last year and a half, we have placed special skill concept oriented reading programs in each one of our schools.

I just returned last night from Sherman Indian High School where Columbia University, who has a contract with the Office of Education to evaluate model programs in the United States, is evaluating Sherman's program, which has been nominated for consideration. They have reviewed at this point 400 reading programs which have been nominated from across the nation. Their findings were, and they believe, that this was the best reading program that they had seen in the nation. We have almost an identical program at Stewart and one at Phoenix Indian High School, but not quite as concentrated. Based upon the kind of success we had with these programs last year, we've tried to build these into the elementary grades.

One of the most important things in TITLE I is the involvement of parents in the planning, operation, implementation and the appraisal of the TITLE I projects. Each year they play a greater role in the decisions affecting the kinds of programs that will be implemented in each one of our schools. Last year we brought into our area over 500 people each representing one of many Indian resource groups, who then took this information back to their local communities. The new regulations requiring a parent advisory council came into effect last spring, and we now have parent advisory councils in each one of our schools working with the schools on the projects.

It's very difficult to determine the student recipients. We have approximately 4,700 students in the 20 BIA schools in our area. In addition to that we have two non-Bureau schools who are receiving federal funds through our office, one being St. John's Mission School and the other Blackwater Demonstration School. Both are on the Gila River Reservation. The total, if we add up all of the components, would be well over 7,000 students. Of course, this shows a duplicated effort. For example, 2,500 children are also receiving instruction in TITLE VI perhaps, or in the TITLE I P.E. component or in the TITLE II library oriented activity.

We are serving approximately 4,000 children in reading and related language arts activities funded by these various TITLE sources. In guidance and counseling there are approximately 1,300, about 650 children in physical education, 60 in math, 160 in science, and about 700 children in special education. So you can see that the prime thrust is in reading and other related language arts. The reason that the concentration of funds occurs at this level is a result of a comprehensive needs assessment, which determined what the most gross deficiencies are, in conjunction with the parents, the school staff, the student and communities in general. They agreed that this deficiency would take priority and it is the one they have chosen to attach these special funds.

Probably more children can be documented as deficient in the English language skills than in any other cognitive area or academic area that we can determine with our testing. Approximately 80% of our funds go into these types of activities, which is very comparable to what is happening in TITLE funds across the nation, with the Bureau and public and private schools.

We have shown some projects in this component domain as being very effective. We have others that have been so-so. We have others that demonstrate no change at all. By and large, we think that in the last few years we have made an impact on the reading and language arts deficiencies of these kids.

I think that we could discuss intelligently what we've done with impact on the children through these federal programs in all of the areas with exception perhaps of the affective or psychological type of components. We do have some data to document what changes, if any, have occured there.

Historically, at least in the Phoenix area, when an Indian child is diagnosed as being in need of some kind of special education services (that he was orthopedically handicapped or mentally retarded or emotionally disturbed) this child was taken care of by referral to an institution which was designed to handle these kinds of cases or was placed in a foster home which was near an institution designed to handle this kind of case. The Bureau itself did not provide the kinds of services which are needed by these children. These children are not frequent enough in number in any one place to support the installation of an expensive kind of institution that they require. The distances involved on a reservation demand movement of a child so far from his home that it is just as convenient to move him to an institution that already exists. This is what we have done by utilizing schools like Valley of the Sun for trainable retarded children, crippled children and severely retarded children. We've also utilized state institutions for the blind and for institutional mental retardation.

Because of the interest the Indian community has voiced, the TITLE I people put together a TITLE VI proposal to take a look at what the needs were in the Phoenix area for special education to see if there was justification for provision of these kind of services. We have a TITLE VI project, a special education kind of program which was designed this year to identify those children within our schools who are in need of special education services, to diagnose exactly what those individual needs are, and to design and prescribe whatever services we can provide for those children within our educational framework. Public Health has been doing some testing and evaluation of these children. Some of the schools and agencies have taken it upon themselves to have some testing and diagnostic work done. The White Mountain Apache Tribe has a guidance clinic which does diagnostic evaluation of some of their children.

What we are trying to do is to bring all these efforts together in order to produce a comprehensive kind of system. I was hired to cover 22 schools. They found out right away that I couldn't do the job alone. Now we are working through the university to contract for some of their expertise. This

is probably the least expensive way and probably the most intensive way to do this kind of work. We are still involved in a needs assessment.

Right now on the Pima Reservation the speech and hearing clinic from Arizona State University, at no cost to us, is doing a speech and language screening. They started at Blackwater Community School last Monday. Dr. James Case and some of his students in the Speech Department are going around to the different schools, sitting down with every child between kindergarten and third grade and finding out exactly what kinds of speech problems we have. We feel that these people are probably the most competent to draw up recommendations in this area. On the basis of those recommendations we will try to solicit funds to provide whatever services are necessary.

We're in the process of negotiating a contract with this University (ASU) for some intensive psychometric testing, the IQ testing, achievement testing and the diagnosis that is necessary to find out how a child is functioning. This is necessary because of the number of referrals that we have.

The Hopi Reservation has expressed a lot of concern regarding special education. From the Hopi Reservation alone we have had 130 referrals from six schools. When you consider that a person like myself goes into a school and can only test three or four children a day, it takes quite a bit of time on that one reservation. So we have had to resort to using the University facilities and their people in order to get this kind of work done.

On the basis of the needs assessment accomplished so far this year, there are some projects that are being proposed for next year in special education. One exciting one is on the Papago Reservation. This is still in the planning stages. They are going to start what we call a "resource center;" an educational assessment and evaluation center. Children on the Papago Reservation will be referred to this center by classroom teachers, parents, Public Health, or whoever feels they have a child who needs to be looked at. The child will be brought into this school which will house about eight or twelve children at one time. There will be a residential care center for them with house parents. They will keep them there for five days a week. There will be a teacher there to work with them to find out how these children best learn.

As a result of this diagnostic and educational work, this child will be sent back to his classroom teacher along with an aide who has been trained to work with the student. He will be incorporated back into the regular classroom. The aide will be used to help train the regular classroom teacher to work with this child in the way that is most effective. We hope to serve a large number of children throughout a year's time by not keeping a child for more than two or three weeks. We fully expect that there will be some children who will want to stay there because of the individual attention that they will get and the facilities that will be provided.

This is the kind of thing that we would like to work toward. Most of the statistics show that most special education children, about 85%, can be taught in the regular classroom if the regular classroom teacher can be

taught how to teach that child. It requires a lot of work to find out how to teach him.

We have another project this year under TITLE VI at Sherman Indian High School which was funded, for, I think, $17,500 for a teacher, materials, and an aide to teach emotionally disturbed children on the high school level. That project and my project are the only two that are funded under TITLE VI. We have one other TITLE I special education project at Phoenix Indian High School this year, which is for educable mentally retarded children.

The only other special education class I am familiar with is on the Pima Reservation and that is funded through a combination of sources. It is not directly under Bureau of Indian Affairs control.

On our '74 budget we have proposed about ten resource facilities, and they are all involved in the regular school curriculum. The one school curriculum that we are involved in on the Papago Reservation is part of a regular school so that the children won't be completely isolated--they will have contact with other children in the school and they will be brought right back into the regular school setting just as soon as possible. Ninety percent of them, you would never know were special education kids. It is only when you bring them to the classroom that you find out that this kid is a special child. Special education rooms are normally more fun than the regular classroom because of all the activities and things that are going on.

At Phoenix Indian School, under TITLE I, a project was designed to provide educational services for thirty educable mentally retarded children. They were diagnosed by a psychologist. Then the children were assigned to a self-contained classroom in which they got their curriculum.

The Sherman project was designed before I came. It is typical of what happens in a class for emotionally handicapped children with people that are not really informed as to the design of these things. What happened was that they selected thirty of the worst students they had that don't have what really can clinically be called as emotional disturbance problems. They had a lot of behavior problems. If you can imagine thirty kids with behavior problems and one teacher--I wouldn't stay very long either. She had very little support. The original design was that they were not all to be in the room at one time. Also, it wasn't funded until January and that was one reason they had problems. We didn't know we were going to get the funds and then all of a sudden they were there. It was a rushed into kind of thing. We hope we can get refunding for next year. It is very much needed, and we are going to be a little more careful in the approach this next time.

The design of TITLE I is definitely not for planning. As a matter of fact, we have rejected projects that have been submitted to our office in special education for planning for special education that we could not fund with TITLE I funds because the nature of the design of the project would be illegal.

In TITLE I, after the students have been identified this year, through these cooperative agencies and with Steve's effort in going into the schools

and doing the diagnostic work-ups, we will probably have increased TITLE I funds. We have a $35,000 project coming in from the Papago as a result of identification this year; $30,000 on the Pima, and the Phoenix Indian School one will still continue. But it takes this kind of identification because they have never set aside the funds particularly for special education.

In the past, when an agency contracted with a university and they had diagnostic work done by school psychologists, this information was not used to promote the design of special education services or in making these services available. It was traditionally used in a public school system to pad the students cumulative folder. The teacher didn't understand it, neither did the administrator, so it really was a waste of money. All they did was to get the child labeled. We are trying to avoid this through a kind of prescriptive diagnosis when we go in, by saying, "you have these kinds of children with these kinds of problems, and now what do we do with these children?"

My diagnostic efforts have shown that the percentage of kids involved in the traditional categories of educable and learning disabilities and emotionally handicapped are stable with the rest of the population but we have a tremendous amount of problems in language. When I am called into a school to do some testing I get kids that should be involved in a TITLE I program but they are not because they do not have the language skills that would enable them to handle the TITLE I program. So we are missing this group entirely.

This is one of the things that we are trying to work out with the speech and hearing people because they are pretty sophisticated in language acquisition. They are interested in doing some work for us and finding out exactly what is the problem with these children when they do try to acquire English.

Once a child leaves high school, he has, in the past, left our responsibility. Now the Department of Education has got into the responsibility of adult education. I would assume that the follow-up of a continuing educational kind of thing would be a vocational education program and it is going to be very necessary for these kinds of students.

I have been requested to do some work now by the Supai people. Some of the Supai have finished high school and some haven't. They have a lot of students who have nothing to do. The community is very interested in finding out what they can do. So I am going to spend a week down there working with that group of something like 15 students to find out why they are there and why they aren't gainfully employed and why they haven't finished high school, and if they have finished high school, then why they are doing nothing. Technically it is probably not part of our program but we feel that it is very important and we are going to follow up on it.

You do not just educate the child for 12 years, especially in special education, and then leave him. He has got to be given a vocation, something to do whether it is in a sheltered workshop or just that he be taught the skills of responsibility and caring for himself. Our efforts are non-existent.

Most of the children that have been identified and have been given care, if it is in an institution, are followed up in a vocational training program. The students that I am worried about are the students that have just enough ability to keep in school but not enough ability to succeed. We don't touch those with these special programs. The student who doesn't have an evident handicap and who still isn't succeeding is the kind of student that we are most concerned with.

Employment Assistance, another department of the Bureau, has funds available and they will have to be tapped. They would fund vocational educational training. I am sure that those funds could be made available for sheltered workshops and things where students didn't have skills to be employed in a regular setting. There are probably other sources that I am not aware of.

In special education, when you are dealing with children that are educable, mentally retarded or with trainable potentials we are not talking about academic goals when we are talking about educating them. We are talking about vocational goals. It's not something that starts when they graduate from high school. It is something that has to start when they enter kindergarten.

In the very near future what we will probably be most concerned with is trying to teach the teacher how to handle the problem when a teacher refers a child for evaluation. We evaluate that child to determine how best to teach that child by actually teaching him; to find out what techniques work. Then we go back with that child to the individual teacher and teach that teacher techniques for working with that child. If we can contract out our diagnostic work and hire special education teachers to find out what prescriptive techniques work with the children then we will have an agency level person who will spend his time working with classroom teachers and with those children and those techniques that have already been delineated. This is what we mean when we talk about training the classroom teacher.

We have held one workshop and will probably hold another one with a consulting team from Western Michigan University which is contracted to do this kind of in-service training with teachers. The Bureau is also involved in supporting some teachers for summer training at Western Michigan University in a program called PreSET which is Preparation of Special Education Teachers. They do ten weeks of institutes with Bureau teachers to teach them to use special education techniques. In many cases the agency is supporting the teacher while the teacher is in the summer institute.

The Career Opportunities program that works through Arizona State University under the direction of John Sullivan is working with the aides from the community who are studying to be elementary school teachers with certification in special education. These are all Indian people and I think this program is in its second or third year. They are para-professionals now but will be professionals. As an effort of the Bureau, training para-professionals is not being done in special education. Whenever I go out to a school, work with a child, and find out what the problem is, if the teacher has an aide, I sit down with the aide and discuss the problem and how to work with the child.

We have $300,000 this year funded from TITLE I for primarily recreational type projects. There is one at Sherman and one at Phoenix Indian School.

It wasn't the purpose or intent of many of these federal programs to provide that kind of service. The law does not say we cannot provide these types of services with TITLE I funds, but they will be a support for another type of activity which must be of an academic nature. In looking at the causative factors of a child's deficiency and considering it as measurable in his language and reading skills, if one of the factors is a low self-image, we can attack that low self-image with TITLE I funds if we are also attacking the cognitive or skill acquisition areas.

Project ZOOM is a commercially prepared self-image type of thing that is now operating with TITLE I funds at Phoenix Indian School. Phoenix Indian School's largest project is a recreational project for students who are potential drop-outs, students who are exhibiting antisocial behavior or those students are getting into trouble. They have set up arts and crafts centers to work specifically and solely with these youngsters. They have one professional counselor attached to each one of the dormitories.

In TITLE I funds we are moving away from guidance and counseling kinds of projects in order for us to be in compliance with the regulations which say that the basic intent is to increase the academic achievement of the youngsters in the schools.

If you identify thirty ninth graders in the school who are reading three or four years below grade level, you don't just set up some kind of instructional reading program. You first begin by looking at why the youngsters aren't reading. Some of them may not be reading because of attendance problems. When you design activities you must design them around the causative factors. However, you still must have a major instructional program, like a specialized skill concept or a reading program.

We can identify TITLE I expenditures in a variety of ways. One of the most meaningful methods of identifying them is to find out what objectives these projects or components have. For example, we may be providing a counselor in a reading program. We can identify by activity. If the objective is primarily gain in academic achievement, then that is what we are concerned with.

If the causative factor is that the student is bored in school we may have to provide recreation to keep him on campus. The ultimate goal still is maybe his reading scores or overall academic achievement.

We break this down in three large domains; the cognitive, under which all the academic skills fall, the affective, under which things like self-image and motivation fall, and the psychomotor, which is the physical fitness area. We have provided activities at Stewart Indian High School in vocational awareness. They do such things as taking field trips and bring in guest speakers to try to make the children more aware of their potential and the worldly possibilities in the area of vocations. The objective here, of course, is self-image.

We have about 170 people funded by TITLE I. This does not give a true picture of the number of professional and para-professional people who are dealing with these components and activities.

Some schools do not hire additional professionals. They handle it within the structure of the regular program. Some hire quite a few. I believe we have about 70 para-professionals who, for the most part, are community and bilingual people. It depends upon the particular structure of the school and their particular needs and desires.

ADDRESS: SOME HIGHLIGHTS IN EDUCATION OF INDIANS TODAY

Dr. William J. Benham, Jr., Assistant Area Director

SUMMARY: Progress made, examples of projects and studies showing influential trends in Indian Education: school dropouts, "lost children," bilingual-bicultural education, performance contracting, Indian involvement and leadership.

There is so much happening in today's world that has direct implications in the operation of this vast school system, your school system and all other school systems. While I want to talk about the education of Indian children, the world implications are so great that it gives me some license to stray from my chosen subject.

If my remarks have any logical organization, they will be pointed toward some highlights in the education of Indians today and with a peek or two at the future. So much has been said about the alleged failures of the past that I won't dwell on them. In fact, the dismal picture which has been put forward has reached a point of being counter-productive so far as the morale of the Indian people is concerned. This is also true of the morale of the many dedicated people serving them in schools of all types. Further, I hope to touch base with the national, regional and local scenes on happenings in Indian education.

First, let us take a look at the quantitative progress made. Between 1961 and 1968, the number of Indian students six to eighteen years of age in school increased 27,000 for the Bureau of Indian Affairs service population. The percentage of students in school rose from 90 to 94 percent in schools of all types--some are public, some are federal and some are parochial.

An even more notable case of improvement in school enrollment is provided by the Navajo Tribe. In 1946, only 6,000 Navajo students 6 to 18 years of age were reported in school and an estimated 18,000 were not. By 1968, however, records show that 42,457 of 46,869 Navajo students from 6 to 18 were enrolled in school or more than 90 percent. The percent in school rose from 25 to 90 percent in 22 years. While I do not have the results of the 1970 census for Indian Americans, I feel that the trend revealed by a comparison of the 1950 with the 1960 census will be accelerated considerably. The 1960 census showed that there were 57,000 Indian people in the country who had graduated from high school, as compared with 24,000 in 1950 (an increase of 140 percent). There were 17,000 Indian people who had completed one or more years of college, compared to 6,500 in 1950 (an increase of 160 percent). I feel that the results of the 1970 census will show even a far greater acceleration of high school graduation and college attendance. No schools give better evidence of this than Arizona State University, University of New Mexico, Brigham Young University, University of Arizona and Northern Arizona University.

The Coleman Report on the study of "Equality of Educational Opportunity" sponsored by the U. S. Office of Education gives us some insight into the school achievement of minorities. It confirmed that Indian children achieved at a lower level than white children. However, the revelation was that of the disadvantaged ethnic minorities (excluding Oriental Americans), the Indian American achieved highest.

We have some revealing data on Indian drop-out rates. In 1959, it was estimated that the Indian drop-out rate in both Federal and public schools, was about 60 percent as compared with a national drop-out rate of 40 percent. A study made in the northwestern states in 1968 showed a rate of drop-outs of 47.7 percent. In the southwestern states in 1969, 38.7 percent had dropped out. This shows great improvement. The comparable national drop-out rate at that time was slightly more than 26 percent.

In the southwestern study, it was shown that some Indian groups were ahead of the national average. To illustrate, for the nation, 22.7 percent of the students dropped out in grades 9 to 12. However, the southwestern study showed the Navajo drop-out rate to be 20.5 percent in grades 9 to 12.

Unmistakable progress is shown in other studies related to continuing education beyond high school. A study in the Northwest showed that more than 70 percent of the graduates studied and pursued some kind of education course beyond high school. Of this troup, 52 percent had completed the course of training they had entered.

In the southwest study, 74 percent of the Indian students had continued their education beyond high school. Of this group, 69 percent had completed either a vocational-technical program or had graduated from college.

Perhaps the most revealing of all studies made in recent years in the Havighurst Study. This study was completed in 1970 by Dr. Robert Havighurst of the University of Chicago under a contract with the U. S. Office of Education. Dr. Havighurst's qualifications are of the highest order. This is probably the most thorough study of Indian education ever conducted on a national scale. It meets the tests of valid research.

This study showed that, among other things, when language factors are discounted, Indian children achieve about as well as white children; that their basic intelligence is at least equal to whites, and possibly superior; that Indian schools compare to non-Indian schools showed that most Indian parents and students express favorable attitudes toward schools; that most Indian parents and students accept their schools as adequate; that reports on the suicide rate among Indians have been grossly exaggerated; that most teachers appear to like Indian pupils.

I submit to you this morning, that this reveals some of the impressive progress made by the Indian people in the field of education. Further, it is felt that later census data will reveal even more impressive progress. To help accelerate this progress, is a challenge to all. Finally, a national study scientifically based and carefully conducted dispels many of the myths surrounding Indian education.

Next, I would like to mention "the times"...what is unique or different. These are, indeed, "troubled times" for some.

These are difficult times for Indian students and their parents because the old ways are in transition. I guess this is nothing new because all of life is always in a state of transition. Probably the difference is the rapid rate at which reservation Indian life is changing. I do not want to project a gloomy or negative outlook because the times are also challenging, stimulating and rich with opportunities...especially to us in education.

To illustrate the opportunities, we have Federal funds to try out, experiment, and pilot in ways which none of us dreamed of 10 years ago. Let me illustrate with 3 or 4 Navajo projects and suggest some of the things learned from them.

Here are just a few examples of the kinds of projects being carried out under Title I, Public Law 89-10. One-hundred sixty-eight other examples could be given in Federal schools on the Navajo. All of these projects have the benefit of parent councils in their planning and execution.

One of the projects I would like to label as "Lost Children." At one of the Navajo schools we are finding and enrolling children who have never been to school or dropped out after a very short stay. The program is reminiscent of a special program sponsored by the Bureau of Indian Affairs for children between 12 and 18 years of age who had little or no schooling and who spoke little or no English.

We have come to the point where we must find even the comparatively few "lost" children. One of the Navajo Tribal Council members recently told an education audience that he knew of some children who had never been to school. They had gotten lost in the vast 25,000 miles of the reservation area. I mention this because you may have some "lost" children too.

A researcher, working with the California State Department of Public Instruction, was trying to find out in one large school district the relatively high school drop-out rate for the Indian children in comparison to the other students. While the disparity was not great, he delved further and found that a surprisingly large percentage of eighth grade graduates had never enrolled in high school but had simply gotten lost. I mention again, regardless of the number involved, we must find and take care of the "lost" children.

There is the possibility of the dawn of a new day in English language teaching. No longer will Navajo pupils have to learn English-as-a-second language from materials developed for other students. In the "cite" materials developed through grade two, Navajo students are involved in a program which is resulting in effective language teaching. The bilingual-bicultural kindergarten, first and second grader programs show great promise. A thorough respect for the students' first language is built into the program. Further, when these materials are developed through grade four, the belief is that this will be all of the English-as-a-second language required. However, studies show that nothing takes the place of teacher-pupil relationships.

Similarly, the complete series of Navajo social studies for beginners through high school is nearing completion. This means that Navajo geography, Navajo history, sociology and economics will be learned by the Navajo student along with his other studies of lifeways of other people. The bilingual, bicultural kindergarten and first and second grade programs continue to show great promise.

Finally, at Toyei Boarding School, a model dormitory project is providing insight into new ways to personalize dormitory living and to provide a needed link with the home.

On the national level, I think one of the most revealing pilot experiences is the one being currently reported about performance contracting. I read from a newspaper report, dated February 23, "The government has wasted plenty of money on ideas that didn't work, but $5 million plus it laid out recently to try out a new approach to remedial education probably was taxpayers' money well spent."*

The money was spent by the Office of Economic Opportunity (OEO) to test claims that 'performance contracting' in education could achieve results well beyond conventional classroom instruction.

It gave six private companies funds to teach reading and mathematics to about 13,000 children in poverty area schools in 18 districts.

The companies used all sorts of special and modern teaching devices and techniques, as well as some not so new--special rewards to youngsters and teachers who improved previous records of slow learning.

The companies, in turn, guaranteed progress and based their prices on the amount of improvement they could show. From this arrangement for payment based on results comes the label, 'performance contracting.'

OEO added up everything after a year of teaching and testing and found that students in the special performance contracting classes didn't do any better than a comparable group in regular classes.

This tells us that nothing takes the place of teacher-pupil relationships. We have found nothing that can be substituted for the action and interaction between teacher and pupil. This does not mean that visual aids, tape recorders and standard education paraphernalia are outmoded. The good teacher uses these things but does not depend upon them to educate children.

Now to another area--in Indian affairs, we have heard a great deal about Indian takeover, more Indian participation and infinitely more Indian involvement. Some of this is new to Indian parents.

Let me state at the outset that the goal of Indian takeover is not only very good, but past due.

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*Deseret News, Wednesday, February 23, 1972, p. A-9

It appears to me that the success of it depends on Indian leadership. Along with this, let me state a further belief that leadership in today's technical society not only implies the need for training, it demands it.

Right here at Arizona State University, two years ago, 41 Indian Americans from all over the United States were enrolled in a Masters degree program sponsored by an OEO project. The following year, an additional 26 students enrolled in the Masters program with an additional 14 in a Doctoral program.

I quote these figures because based on the report of personnel from this institution, we have already learned something about leadership training. The professor advised me that the first group selected themselves because the time available to implement the project was not sufficient for any type of screening process. The second group was screened carefully by their peers and other people who knew them.

You have probably already guessed the results. While there was a high measure of success in the first group, it looks like 100 percent in the second group.

This raises a number of questions about leadership training. We have already mentioned selectivity. But what kind of leaders are needed? Are they specialists or generalists, principals or teachers, managers or changers? These are the kinds of questions that we need to answer as we peek into the future.

Also, we are concerned not only with training of students formally enrolled at colleges and universities, but what about training for school board members? Para-professionals at the school? This is mentioned because the colleges and universities still have a role to fill in helping people to develop their potential in whatever job they hold.

The old cliche batted around in the Indian country is "The Indian is the last to be hired and the first to be fired." Education can change this. To illustrate, right now, nationally, there is an excess of teachers, but not an excess of Indian teachers.

In closing, I return to the Havighurst Report. He draws a conclusion of prime importance. The conclusion is that school achievement will rise as the socio-economic status of Indian families improves. Indeed, education does not exist separate and apart from the general life of the Indian people. In the future, as more economic opportunities are provided, it is safe to project that the health and educational status of the Indian people will compare favorably with that of other people. To me, this is not an invitation to do less in education but a challenge for us to do more.

WORKSHOP #7

NAVAJO-HOPI TEACHER CORPS

(Northern Arizona University)

PARTICIPANTS: Co-directors Roger Wilson (Navajo), Milo Kalectaca (Hopi); Delores McKerry (Navajo) Teacher Intern; Radford Qumahongnewa (Hopi) Teacher Intern; Team Leader, Ken Patch.

Summary: Training program for Indian teachers. Extent of involvement of teacher core, how it functions within the community, philosophy and basic considerations for improvement of education for Indian students.

Roger Wilson: The Teacher Corps is a national organization. I think Teacher Corps is making a lot of impact because over seventy-five of the interns are Indians, and they will be trained as professional people so that we will have a sufficient supply of teachers that are needed today in a lot of these schools.

Milo Kalectaca: I want to present the guidelines and what the program is about. We have a visual explanation of the Teacher Corps. The film itself tells quite a bit. The program at NAU serves both the Navajo and Hopi reservations.

Teacher Corps is a teacher-training type of program but it is a new approach to teacher training. The focus is the intern who is a trainee to be a teacher on the Navajo and Hopi reservations. It's a new approach to teacher education in that the intern not only trains at the University, attending classes and doing six weeks of student teaching, but it is a very intensive, extensive training in student teaching two years over in the Navajo or Hopi reservation schools. Besides the training in the classroom he works in the community projects.

Teacher Corps was created under a Higher Education Act of 1965. It was a proposal submitted to Congress at that time by Senators Gaylord Nelson and Edward Kennedy of Massachusetts. The national objective of Teacher Corps is to help colleges and universities change and improve the ways in which teachers guide learning so that children will have a better education. These objectives involve the team approach in Teacher Corps. The university, the community, and the school are working together instead of doing their separate things--the university coming to the schools and the community coming to the school to improve and change at three different levels with the communities.

The local objective of Teacher Corps is to improve the educational opportunities of the children. Our focus in the Teacher Corps is on the Navajo and Hopi reservations. The emphasis in our program is to recruit more Navajos and Hopis into the Teacher Corps program at NAU. We'd like to get Teacher Corps going down here for this particular area. We're trying to create something that will serve the Indians in the southern section of Arizona.

The things we're doing is the integration of Indian culture and history. This involves the cultures and customs of different tribes. We also utilize as many community people as resource people in these schools. As we try innovations within the school or university, we're trying to adopt the successful elements in what we're doing. The interns take courses--things like "reading is fundamental" program. This is a program started by the Smithsonian Institute. It gives the children a free choice of books. We have a van going around distributing these books to children. A child gets one book every distribution. This is to encourage them to want to read more.

We have several people involved in the training of the interns. The cooperating teacher, the teacher at the school, is part of the team. Then we have the principal, who serves as the coordinator of the program, trying to bridge the gap between the Teacher Corps Program, the local school and the community. Then we have the community coordinators who are the liaisons between the Teacher Corps team and the community and so forth. Then we have the co-directors--this is how the university gets into the local level. CO-directors represent the university. Then we have the team leaders. Ken Patch is one of the team leaders at one of the Hope schools. He is the supervisor of the team and he is the liaison between the school, university and the team. We have the intern who is the trainee. This person is to be a new breed type of a teacher; the innovative teacher that we have not seen in the local schools. All the things we do are directed toward giving the intern the tools to do the things that should be going on in the schools.

Let me explain what the intern is, the different qualifications that the person must have. The intern has to have 60 or more hours of college credits to get into the program. The program is to train teachers so the courses that the person would take would be College of Education courses--two years of it. The intern should be committed to education--especially to the teaching of Indian children. It's a two year internship program. At the end of the two years, the intern gets a bachelor of science degree in elementary education.

Our program is strictly a undergraduate program, but other schools in the country have had Master's programs and secondary education programs. Ours is strictly undergraduate, elementary. The intern gets $90 a week plus $15 for each dependent. The highest salary has to be equivalent to the beginning teacher's salary or below that.

These interns are in training not to be aides but they do aide type of work. They're not regular full-time teachers but they will be at the end of two years. They get, intensive supervision from the university. The supervision is done by the team leader at the school, the co-directors, the instructors, and the principals. They're pretty well prepared to take over as teachers. Sixty percent of their time is spent in the classroom--that's equivalent to about three days out of the week. Twenty percent is spent on community projects, and the other twenty percent is spent in university study.

FILM:

Within this century the Navajo population has increased from less than 8,000 to over 100,000--population growing at a rate three times that of the United States.

The Navajo Reservation is in three states, Utah, Arizona, New Mexico. The area, 24,000 square miles, is comparable in size to several eastern states. To a degree the Navajo is self-sustaining: sheep raising, some cattle, rug weaving, silversmithing and other artistic occupations.

The Hopi Reservation has a population of approximately 6,000. They are dependent on the land for their sustenance. Some of their occupations include pottery making, silversmithing, and cattle growing. The Hopis have been under the rule of three different governments, Spain, Mexico, and the United States. Even so, change has come slowly.

Cultural differences between those providing the teaching and those receiving the teaching are obvious and numerous and even though these differences are known to exist, a good many teachers are not equipped by their training and background to deal with the problem of providing education for children who come from an environment totally non-middle class American with an educational system based on middle class ideals and symbols. The largely impersonal school, highly competitive in nature, is a source of much consternation to the Indian child who comes from a society by and large in a close kinship group which stresses cooperation between members. Traditional teacher preparation emphasizing the middle class American child has not produced effective teachers for reservation teaching.

Concerned with this matter, a group of educators, administrators of predominantly Indian schools and community leaders met in the spring of 1968 on the campus of Northern Arizona University in Flagstaff, Arizona, to discuss how they might provide the best possible educational experiences for the Navajo and Hopi child. With the aid of the U. S. Office of Education through the Teacher Corps, a unique teacher training program was conceived and went into effect. For the initial Teacher Corps program, seven reservation schools and communities were selected to participate. The success of the initial third cycle program sought an addition of five more schools in 1969 with further Hopi participation. The majority were BIA boarding schools operating on the reservations.

With Teacher Corps programs on the team basis, the program director, a university official and an administrator and a community representative from each target school selected to match their teachers familiar with their school and community as team leaders. The responsibilities of each team leader include coordinating activities between the target school and the university, observing and reporting the intern's progress during the training period and working along with the interns in the promotion of community programs to restructure the community's image of its role in school affairs.

Selection of the interns for the program was based on the candidate's potential for making a contribution to education on the reservation with particular attention to those who, without assistance, might not have actually tried a hand at teaching. One consistent observation of educational and Indian community leaders has been that there are not enough Indians teaching Indians. Thus in this recruitment phase, potentially qualified Indians were encouraged to apply for the Navajo-Hopi Teacher Corps program. The majority of the interns in the present training program are Indians as are four of the five cycle team leaders. During the pre-service training period, an attempt was made to get

each Corps member experiences and course work that would equip him with a realistic view of what he may expect in his teaching community. Depending on scholastic standing, each Corps member would receive graduate or undergraduate credit in child development, Navajo and Hopi culture and the community, and the Navajo language, with comparisons of the Navajo and Hopi language.

Probably the most serious pressure of cross-cultural adjustment, the Navajo and, to some extent the Hopi child, faces as he enters school is the language problem. Since most of the children these interns would be working with are Navajo, much emphasis was placed on the Navajo language. In this pre-service training the interns were taught the fundamentals of conversational Navajo for two to four hours each day in the classroom and in the language lab.

This training was considered the most important aspect of the pre-service training for three reasons: 1.) many Navajo children come to school with little or in some cases no knowledge of the English language. This elementary course was to make the Corpsmen aware, particularly the non-Navajo, of the language problem these children face, 2.) language detects culture, cultural concepts are reflected in language; time and space and the naturalistic way of life, can also be seen in the language, 3.) the knowledge of the student's native language, Navajo or Hopi, no matter how elementary, and its occasional use can bring rapport between the teacher, the student and his parents, and the Indian community.

As in all societies, the Indian child is well immersed in his own culture by age six. This shows in the child's behavior and attitudes, and is reflected in such things as art and imaginative productions. It is felt that emphasis should be placed on getting to know the individual child, focusing on the six to twelve year olds.

The intern should, through standard recognized tests, learn to observe, detect and assess cultural differences in behavior and development patterns. Too often the teacher on the reservations is completely oblivious to the culture around him. Sadly, this lack of awareness lies not in the Navajo's or Hopi's willingness to teach, but in the teacher's failure to learn. It was found that less than 15 in 100 teachers on the reservation had ever visited a Navajo home. Visiting experiences such as this were offered to the intern during the study of the cultures in a further effort to allow him first hand to communicate with the child and his parents on their level.

It became quite evident to the interns that through experiences such as this--by meeting the Hopi and Navajo half way, a rapport could be established between two cultures.

Upon completion of the pre-service training in the two cultures and assignment to their target schools, team members get acquainted with their school, administrators, teachers, and the children.

After a brief observation period, the interns begin their teaching duties. First, on a one to one basis, small group instruction. Since Navajo or Hopi is the first language of these children, ESL or English as a Second Language with vocabulary development and drill is emphasized at most Bureau of Indian Affairs

and public schools on the reservations.

During the first in-service year, the intern with aid of the cooperating teacher and the team leader begins to assume more and more duties of the teacher. By rotating classes each six to nine week period during the first year, the interns are afforded a variety of experiences under different teachers and at different grade levels. By the second year, the intern has pretty well targeted in on a grade level at which he wishes to finish the program. Continuing in small group instruction, the intern becomes closer to the children and identifies more and more with them, not as an aide but as one of their teachers. (The interns take a sizable responsibility in the classroom. The reservation classrooms with interns had test scores considerably higher than the reservation dorms. For this reason, it is felt that the intern has made a valuable contribution to the academic growth in the children they were responsible for.)

Because of the vast distances involved, University course work was accomplished by video tape instruction as an experimental approach. The video tapes produced at the university are duplicated and sent to each Teacher Corps location on the reservations. Monthly meetings attended by all the interns on the campus or at a centrally located school, keep communications open with the University instructors and administration. Along with these monthly meetings, the (University) instructor now in the role of supervisor evaluator schedules regular visits to each school for intern evaluation. After observing the intern in the classroom, the supervisor, the intern, the team leader and the cooperating teacher go over the day's observations.

About 20% of the team's work is devoted to community projects to encourage the community to take an active interest in the education of its children. The first step in involving any community is to survey the people as to their thinking on educational needs in that particular area. By visiting the families in their community, the team also comes to know the children in their total environment, establishes a greater rapport with the community, and affects an impact on the learning situation in the schools. Teams also undertake specific projects to encourage the community to help educationally and economically.

Several team members have stayed on after their internship to help train local community persons. Community projects within the program varied with each particular school--adult education, tutoring within the dormitories and extra-curricular involvement with the children where dorms were their homes for nine months out of the year.

The Teacher Corps does not stop with just producing teachers through a never-ending federal grant. The changes and innovations initiated by Teacher Corps in the schools, in the community, on the reservations, and in the colleges of Education must be continued through local effort.

Dr. Charles Fassett: There have been a number of changes in the College of Education at Northern Arizona University as a result of our Teacher Corp Program. The

Teacher Corps program has brought us directly into contact with some problems and issues that have been perennial ones for any teacher-training institution. We have again discovered that one of the best ways to continue your study on an educational program is to arrange a system of feedback with the people who are undergoing the preparation program.

Although different culturally, the Navajo and the Hopi do have in common the desire to have their children receive first class relevant educational experiences and a hand in determining their own educational destiny. It is expected that this will occur through the unique non-traditional approach to teacher training, through language, through cultural understanding, through the encouragement of more Navajo and Hopi to enter the teaching profession; and the formulation of a more realistic working relationship between the school, the community and the university.

Delores McKerry: I have been with the Teacher Corps since July and up to now I have felt very competent in the classroom situation. I found it from the very start to be challenging.

The first two semesters we took modern math and reading in the university. As we were learning these things from the video tapes, we went back to the classroom situation. As a result I feel even right now that I'm very confident in teaching modern math.

We even have teachers that come up to us asking us how to teach this and how to do this. We think that this is just the beginning. A lot of our teachers have their old ways. Some of them have been here ten, fifteen, twenty years and we feel that this is just like a challenge to them and yet we're learning a lot from them.

I thought from the beginning we'd have to let the adults know, the children, the parents, that we're not just another program that's coming to change them and leave them. Up to now we have been working hand in hand with the community people, community representatives and our agency from Shiprock. What has been very important is that our agency superintendent is Navajo. He comes out and finds our program very ideal. He supported us right from the beginning. He gives us all that we need, and he knows this is just the beginning because we need more Indian teachers . . something that the kids can identify w!

It took about a month for us to establish these programs. We went in, made an appearance, and asked what they needed. What we've done is offer our help. From there we asked what they needed. They were able to write their own community programs. One of the things that we have been able to do is bring in ceramics. This is a recreation for the adults and the teachers there.

We find that these programs seem to be the beginning of a relationship between the parents and the teachers . . . seems like hardly any of the teachers ever got an opportunity to visit the parents. We have more parents that are coming in wanting to know and giving suggestions--what they want their children to learn. We offer silversmithing to the adults. Youngsters are also coming in. We also offer auto mechanics. I'm personally dealing with the adult

basic education. I started off with just two students and now I have nine. I found that as adults some of them have never had any kind of schooling. They find that for once they are important. By giving this to the adults they can learn just as well as their children. They know what their children are preparing for.

We've had very complimentary reports in our agency meetings; We are contributing a lot, and I speak for all the other six sites on the Navajo reservation. What's so ideal about the Dilcon site is two interns were elected to the migrant program which is also a unique thing at their agency. They will be dealing with the problems faced by the Navajo migrant workers. Here again it deals with adults. Once they learn they're just as important as their children, I am sure they will support us wholeheartedly in educating their children.

Radford Qumahongnewa: We have three teams in Hopi--Third Mesa, Second Mesa Day School and Oraibi and Keams Canyon Public School. The team at Second Mesa helped a community that was planning to build a library. This is one of the major proposals in our community work. At Keams Canyon they are doing a lot of surveying for the Tribe in making census numbers. At Oraibi they are working with the 4-H Clubs. I was appointed to the Tribal Council Educational Committee. I worked along with the committee there. Some of our interns are also involved in adult training. We have one intern in my group who is teaching modern math, not because he wanted to but because the teachers wanted to know more about modern math. We are getting a lot of support from the teachers there. They were also asking for more Corps members but this is a two-year program and we couldn't bring in more people until the year is up. There are two cases at Second Mesa where students couldn't come down the mesa to catch a bus because of an injury, Teacher Corps members go up and tutor these students.

WORKSHOP #8

GILA RIVER CAREER CENTER

PARTICIPANTS: Mr. Joe Jimenez, Mr. Harry Lujan, Mr. John Funmaker, Mr. Warren Youngman, Mr. Wayne Johnson, Brenda Harris, and Vernon Kyyitan.

Summary: Services to the community, responsiveness to needs of students, industry. Report of activities of the Center in GED; job training and placement; overview of programs. Ongoing difficulties in maintaining effective and relevant programs.

Mr. Joe Jimenez (Nambe Pueblo, Executive Dean):

The Gila River Career Center is situated in the middle of the Gila River community approximately 42 miles from Arizona State University. The community has about 7,000 people of which 450 are Maricopa and the remainder is Pima.

Gila River Career Center was established by Central Arizona College which is the operating agent for the career center. A few years ago the Pima realized they had a large pocket of people who were unemployed or underemployed. Industry was coming on to the Gila River reservation at a terrific speed. We had three industrial parks that were being developed. Yet, industry wanted trained people.

What the Pima did was to work with Economic Development Administration of the Department of Commerce they were fortunate in obtaining a grant of 1.3 million dollars to build the facility and equip it with whatever was needed. They realized that they needed an operating agent for the place. Central Arizona College became the operating agent, on a renewable 25 year lease-contractual base. The college is paying for the loan portion of the EDA grant and the Tribe gave us permission to go ahead and utilize this facility for training. The Career Center primarily serves the residents of this community, and other residents of Pinal County.

Mr. Harry Lujan (Toas, Assistant to the Executive Dean, Director of Student Services, Director of Career Education):

I was in the counseling program here at ASU before working at GRCC. I went out there as a counselor but have sort of drifted away from counseling. I'm wearing so many hats now, it's hard to get the counseling thing going again. There is a lot of development to be done out there. When you have to deal with the low level of education that a person has achieved, it becomes something that you think about night and day. Is the student really getting the skills he needs?

When I first met John Funmaker, he was looking for something to go into

and he had been to various agencies in Sacaton to see if he could get any help to further his education. I got John into Gila River Career Center and now I'm trying to get John to Central Arizona College. He also looked at ASU yesterday.

Mr. John Funmaker (former student at GRCC, now at Central Arizona College):

A teacher should become more aware of the students, not just behind the desk, but on a more personal basis. If the program is going to work, you have to do that.

Mr. Lujan: So many times you find a teacher who doesn't want to become aware of the student's background and culture. Since I have been out there I see a lot of instructors that go out there for a fast buck. I'd like to have an instructor who gets involved in the community and with the students, too.

Mr. Warren Youngman (Browning, Montana):

Forty-six students have gone through the automotive cluster under the MDTA program I had for a period of six months. Out of these we placed 31 students. When students come in they are taught safety methods. I more or less tell them to specialize in a field like front end and Brake specialist, or as a good tune-up man. There are five different specialties. In the short period of time I had, since you can't really learn to be a mechanic in six months, they were taught to sp cialize. Now that I have a full year, I can teach them more.

Mr. Wayne Johnson (Paiute, Director of Developmental Education):

One of my responsibilities is developmental education and the other one involves evening classes offered by the Central Arizona College at the Career Center. What we do there is offer any courses that are listed at Central Arizona College provided that enough interest is shown. This is one year that we've really tried to develop the night classes. The present classes we have now are the Pima language class, ceramics class and photography. During the day we also offer extension classes which fall under extension courses at Central Arizona College.

My other responsibility, as Mr. Jeminez stated, is developmental, basic education. I teach math, reading and English. Basically the areas we have are GED preparation and related education. The grade levels that we get from students vary from 3.5 to 11.7. So you see there's quite a large span. The mean is about 7.8.

Brenda Harris (Business Administration Instructor):

The clerical area provides training in typing, shorthand, filing, business machines and general office practices. These areas of instruction are for skill in a job as a receptionist, general office clerk, clerk typist, and stenographer. The jobs are put on "ladder levels". Certain performace objectives have to be met in order to become a receptionist, more performance

objectives have to be met in order to become a general office clerk and so on until you're a steno. This way if a trainee has to discontinue his training, he at least has a salable skill. Everything in this program is highly individualized, meeting the student's own special needs. This is accomplished through performance objectives. In my class I have had twenty-three people complete training and 15 of them have been placed on jobs.

Mr. Vernon Kyyitan (ASU graduate, Pima, Instructor in Basic Education):

I work with Mr. Johnson. I was employed as an instructor's aide in the audio-visual department before joining the basic education department.

One teacher left recently so we combined English and reading into one area. One class is mainly for reading improvement and one class for the GED requirement in the area of reading. We work with control readers. They have charts that they correct themselves by. Usually they work by themselves. Students use charts to graph themselves according to how many mistakes they make, what their speed is, and if the speed is alright for the particular grade level. This helps them toward better reading and their GED. In the GED area they work with tests in a book that is geared toward GED. By the time they finish the complete book, they're supposed to be ready to take the GED test.

Mrs. Ann Jones (Needle trades instructor):

We take students through needle exercises so they will know and understand different parts of the machine. We show them how to thread the machine, and show them the parts of the machines and how to oil them. After four weeks of exercises, they are able to make themselves a shirt or blouse. From there they are promoted. They are placed in factories and for these factories we make different garments. We make samples and they are placed in different stores for shows. If they think the garments are suitable, then this is what we make. We have enrolled over 78 students and we have trained 63 and placed 35.

Mr. Joe Jimenez (Director, Gila River Career Center):

Central Arizona College is an umbrella for all the operations in Pinal County. The Gila River Career Center is one of the campuses in Pinal County. We have what we call the "east" campus which operates in the mining country. We have the "west"campus which operates in parts of Maricopa County as far as Sells with the Papagos. But our baby is the one in Sacaton. We have community involvement. Thus it was originally developed by the tribe, of course, and assigned to CAC for operations.

We have maintained an advisory board from the community to give me input into whatever needs to be done. This was a close working group. Now they have kind of left me alone. We have been able to do a lot of things without too much tribal involvement. Mrs. Peggy Jackson is the chairman of the Tribal education coordinating committee and we meet with her every two weeks. She is also a member of our advisory board. We also have Mrs. Rhodes, who is not only the mother of our tribal judge, and was at one time a

coucilwoman, but also a very influential person in the community. They certainly have been helpful in telling us what some of these programs should be in order to accomplish what we intend to do.

The philosophy of the school is very pro-human, it is non-directive, non-judgmental. The system's approach to education, which is largely individualized, is very innovative so that our students don't go for the magical 55 minutes into a class in math or another 60 minutes in reading. We set up a block time of three hours a day for each student and he may spend ten minutes in math, another 15 in reading and maybe he needs a lot of time in English so he may spend two hours there. The other five hours are devoted to skills training. These are not the only areas that we have available. Some of the others have been mentioned earlier. In addition, there is the data-entry class. One of the industries that we have on the reservation is a tribal enterprise called the FM4 Gila River Corporation and there we place as many people as we can train.

Let me tell you a little bit about the track record of the school. We were, as early as 1968, doing some training from Central Arizona College with people that were going into industry. This took the form of pre-job orientation classes that were largely instructed by one person. From the very beginning to the final phases of this type of training, we were able to train and place 286 people in industry. We also had a data entry training class from which 24 were graduated and placed, from a group of 25 people. We lost only one!

Our job placement percentage right now is idling at 78% for all classes. Twelve people finished training as surveyors and draftsmen, and twelve have jobs.

We had day care aides in training. Twenty started out, nineteen completed, and nineteen are on the job today, in conjunction with a program that the Tribe has with their own Model Cities project. We operate five different day care centers on the reservation throughout most of the districts and we serve as a training institution for the day care aides.

We also trained, prior to Ann's coming, 35 people in needle trades. All 35 of them were placed, counting those on the staff.

For a total placement, we now have a figure of 376 people away from MDTA. The largest education-contractual contract we have was with MDTA. Here is our track record with MDTA. In agriculture we had enrolled 23 people to start with, one transferred out, one transferred in, 13 completed, 10 were terminated, 8 were placed. We still have nine persons working today. Automotives is the worse class we have had because the first instructor, who came to work as the master mechanic, died of a heart attack after he was there for a month. We didn't have an instructor for awhile and now Warren has the position. Forty-two were enrolled in the clerical area, 23 were completed, 19 were terminated and out of the 14 who were placed on jobs, 13 are still working. The co-op class is our best. We had 20 slots available, 23 completed the program, two were terminated. Seventeen were placed on the

job and 15 of them are still working. We had 24 enrolled in the health class. Eighteen completed training, seven were placed and six are still working.

Let me tell you about the difficulty we have in placement, and why people don't keep jobs. Number one is the physical factor, two is the personal, emotional factor. We have a very terrific problem, an enormous one I don't see as insurmountable in the next five years but, that has to do with transportation. Some students don't have the needed transportation in order to get to school and to the job once the program has been completed. Some of them may have a car but cannot drive because of their bad driving record.

People from the outside world for years have been telling us that we're lazy, unmotivated, fat, ignorant--not wanting an education. These are stereotypes. They are also symptoms and we have causes for being somewhat being like they describe us. How many time have you seen that Mexican sitting by a Sahuaro cactus with that large sombrero. I've never seen a Mexican sitting against a cactus, yet. Neither would it be correct to say that Indians are fat, unmotivated and ignorant. This is something we have to deal with all the time. The fact is that we are not job-oriented yet. Most of us don't go to our jobs, we don't go to school--high absentee rate kills us all the time. For whatever reasons, we're not making it outside this world yet, but we're realistic. We've got to face it, and try to do something about it. We need classes in the fields of counseling and psychology. We need to be brought up to where today, we can feel comfortable, and self-secure about what we're doing and can have good feelings about our own selves. Right now we sometimes feel very insecure, worthless and lack self-confidence. It is through workshops of this type, I suppose that we can gain some understanding.

We had 18 people enrolled in construction. This was the first class sanctioned by all the unions in the state of Arizona. This was an apprenticeship sponsored class with indentureship promised at the end of the training period but it didn't work out for us so we are not going to go with unions anymore.

We are going to train craftsmen rather than people that can go into apprenticeship courses. Eighteen have been enrolled, thirteen completed. Nine were placed and all of them are still working.

Autobody and paint--this is a terrific class that we've got now. Seventeen were enrolled, thirteen of them were terminated, one was placed and nobody is working. It's better than before because the guy who was doing it before had to be let go. He just wasn't doing his job so I had to replace that instructor.

The turnover rate is somewhat high because we were not taking any chances on not getting funded so I hired people on a two weeks notice contract. We can let them go as soon as it's not working. I'm always looking for competent Indian people to hire. If you are interested in the Career

Center perhaps as a potential employee or just interested in the project, I'd be glad to send you the new catalog that is now being processed for publication.

Ten were enrolled as community service aides, eight were completed. Four were placed on the job and five are working.

This, in a nutshell, is what the Career Center is, and is attempting to do. It's a new class everytime a new industry comes in. We tailor our curricula to the needs of the community, the needs of industry, and to the dictates of the Indian government. We work closely with all industrial and business enterprises. The idea is that we've got the expertise to develop Indian resources and I think this track record already indicates that we have been very innovative. We're really proud of it. I think all you can do is come by and visit to understand what we're talking about.

Question: Does the Center serve other Indian tribes in Arizona?

Mr. Jimenez: The Navajos are now negotiating with us to train some buildings and grounds maintenance people for the BIA from the Chinle agency. They plan to send down twenty-five people for training. We will house them in Casa Grande; we will provide transportation to the Center. BIA will pay for their education. They will have jobs in Chinle once they graduate from the Center. I talked to Clarence Hamilton about doing some training for the Hopi people also. At least they're favorable--they want this kind of thing.

Our funding comes from Voc. Ed. in the state. Our federal funding comes from MDTA, HEW DOL, so forth. We are not on the taxpayers' rolls, yet. This is a problem. The federal government says we are the state's responsibility and the state says we are the responsibility of the federal government. As a result we're in limbo and are not getting the benefits of any one particular program.

Awhile back I attended a meeting here in Phoenix. It was a project that was being conducted by a cooperative effort between all medical services that were available in the city of Phoenix. This group was sending out brochures, pamphlets, and informational materials to people who were interested in health fields. They were doing it on gratis basis. As far as our Career Center is concerned, in terms of job placement and vocational guidance services, I don't see this happening for another three months down the road. After three months we will be in a position to hire a job placement counselor that will do nothing but what Harry Lujan was supposed to have done but didn't do because of his added functions ... to do nothing but counseling; job placement counseling. This is different from personal counseling, as you well know. The fact is that we really need this service, but funding agencies don't realize the need. America has not discovered the fact that we are failing, not because we can't gain skills, or because we can't learn the classroom materials, but because we need work with our emotional maladjustments or whatever our problems may be.

WORKSHOP #9

COMMUNITY SCHOOL CONCEPT AND LOCAL CONTROL
OF EDUCATION ON THE HOPI RESERVATION

PARTICIPANTS: Mr. Eugene Sekaquaptewa, BIA Education Programs Administrator, Hopi Agency, Keams Canyon, AZ; Mr. Vernon Masayesva, Principal, Hotevilla-Bacabi Community School, Hotevilla, AZ; and Mr. Fritz Poocha, Principal, Polacca Day School, Polacca, AZ.

Summary: Local control and community involvement in Hopi schools as necessary to viable programs. Integration of cultural concepts as part of developmental approach.

Mr. Eugene Sekaquaptewa (BIA Education Programs Administrator, Hopi Agency, Keams Canyon, AZ):

In the northern part of Arizona, Hopi tribal government is an entity in itself. Geographically we are surrounded by other ethnic groups. In addition, we have everybody else that comes to visit us to give us ideas and talk to us. This is the general situation and these are the things that we must react to. The Bureau comes, the State department of education comes, the social service comes, University professors come, anthropologists come, and they all are very good people and very interested. But these are outside forces that we have to learn how to cope with.

We run six schools. In general, our elementary schools run from Head-start through eighth grade, sixth grade in others, and fourth grade in another. An OEO person came out one day and said that there is such a thing as "Follow Through," and that they would like the tribal officials to look at it and decide what they think about it. They went to the University of Kansas and looked at several models of methodology for Follow Through programs. The result of this was that the Tribe decided to implement a behavior analysis model through the first grade initially. This was through the sponsorship of Follow Through. It included a methodology which began with the behavior analysis model implementation developed at the University of Kansas. The other aspects of this model were community involvement with parent participation, nutrition, health, and the community control and influence. The philosophical emphasis of this model is positive reinforcement. You do everything positive for these kids in first, second, and third grade. You reinforce them, you give them tokens and praise and try to develop an attitude toward the classroom that is not in the form of fear. This is the positive reinforcement approach, and we have it throughout our school system except for Keams Canyon School.

Another area is local control. There are two or three elements that we think about and try to look at. One is that it is possible to improve on the system without destroying it except to the extent that you have to rebuild. Another possibility is some sort of takeover of portions of the program and this might be easier. Therefore we would not have to completely

change because we know BIA schools, we know public schools, and we know what happens when you have a contract school. Initially we dealt with BIA schools, public schools, and mission schools, and the output from those schools for the last hundred years has been about the same. None has proven better than the other and the education level of our people reflects this. As one of the speakers mentioned yesterday, "What is important about controlling the school?" Do we have to sacrifice a permanent source of funds in order to get this sort of thing? This has been talked about by the tribal officials because OEO and other organizations with annual programs have proven that it is really tough to negotiate with our government every year. Depending on the national and political atmosphere, you sometimes get more (funds), but most of the time it is less. We looked at the Bureau. That thing has been sitting there for a hundred years and it is our "permanent source of water." It has always been included in our annual appropriations at least at the minimum level. These are some of the things that we are looking at now and we have a chance.

We made an effort to do a little experimenting so some of us got out there and were admitted to positions with the tribal council's approval. These are key positions. I am in a position where I manage all the funds that go out to the schools. There is an effort made to have integrated staffing, but we like our people making the decisions. Therefore we have Vernon Masayesva as principal of the community school and Fritz Poocha another principal at Polacca Day School. We will have another opportunity to put another principal in maybe later on at one of the other schools. We know the Bureau system pretty well and we understand and communicate with the community also. There are definite indications that things can be changed internally if you work it right. We found out that the budget management of the Bureau really is not that rigid. You can justify a number of things under various programs. We listen to the school board and understand what they are talking about and then sort of compare it against the rules and regulations that have to be satisfied. I think that it is possible to meet the wishes of the community and at the same time meet the minimum standards set by federal law.

There are some unique things that happen when you do this. Vernon asked the other day if it would be possible to dismiss a class a day before the Bean Dance and the Monday after. Knowing that we have to have 180 days, it was decided to pick up the extra two days at Easter vacation. These things can be done to satisfy local needs.

These are just ideas that we have. They are not a program. We are developing ideas like this. Vernon is responsible for most of it, and he might elaborate on some of it.

Vernon Masayesva (Principal, Hotevilla-Bacabi Community School, Hotevilla, AZ):

We, at Hotevilla felt that this idea of day schools was getting to be a luxury and one which we can no longer afford. What I mean by this is that traditionally, Bureau schools function as isolated, highly specialized institutions particularly in recent years. If I remember correctly, the Bureau

schools operated on a community school concept from the beginning of its conception. I remember when the school even provided a kind of laundry service for the people. They built sinks and the people would come over and do their washing. There were shower days and other kinds of services that the people wanted and the school provided. The Bureau has kind of gotten away from this and developed into a highly specialized elementary type institution and so you have these concepts of day schools. What I meant when I said it is a luxury was that the community is witnessing so many problems and so many of them are traceable to the transition from the old to the modern way of life. I think that the schools should recognize this and make an effort to do something about it rather than withdraw into little school compounds.

Sometimes I wish that I hadn't started this business of working with the community. It is a demanding kind of a task and sometimes very thankless because the people have developed the attitude through many years that the only thing that you do in schools, or should do, is reading, writing, and arithmetic. This kind of an attitude is still pretty strong with some of our community members. We need to broaden their thinking about education in general. They need to develop a broad concept of education;--an education that never ends. It takes place in the schools and in the communities. An education that is happening everyday and every minute. This is what I mean by a school trying to recognize and deal with the kinds of problems that the communities are witnessing.

At Hotevilla we are getting away from the idea of a day school and into a community school. The ultimate aim is the establishment of a human development center. I don't even like using the term "elementary schools." I like to think in terms of a human development center in a school that is ideally located. We are close to the people and they have such a tremendous personal stake in these institutions because their children are involved in them.

We can be so successful in helping the community develop itself and in helping the individual to improve himself. Take a child in the classroom who has difficulty doing math or reading. It may be a learning problem. You can trace it possibly back to the immediate family. Maybe the father is out of work or has left the family because he is considered a failure by the white middle class standards. He might have nutritional problems or special defects or handicaps that are very hard to detect and no one has really tested him.

We test children every day for academic achievement but that is about as far as we go. We provide vast amounts of funds to get at academic problems and we provide very little in the other areas which might be more crucial to that particular child. So when you look at a total child and everything that influences and effects that particular child, you must go back to the community. If you are familiar with it you have a feeling for these problems.

We are literally wasting our time if we are just going to do elementary education. Why not provide learning opportunities for all the people? This is not forcing anyone into a classroom. It is providing alternatives, pro-

viding opportunities, this is what an institution has to be. So this is what we do and try every day banging our heads against the wall, playing catch-up because of the years of mediocre education the children have been getting.

We are building up the programs, we are building up the materials and this is taking a lot of our time. At the same time we are doing community services. We do simple things like helping local people fill out their income tax returns, helping families get in contact with each other in an emergency situation. They are small services, but people appreciate these things. Now we also open up our shower facilities to the people. In the afternoons, anyone who wants to take a shower can come to the school and take a shower. We are in the process of building a park outside the school so that people can come and have their picnics here and things of this kind.

We attempt to provide community services of whatever nature they might be. Every agency, if they are strictly service type agencies, also ought to add to their task this business of education. I think that everyone has the capacity to teach. If OEO wants to hold some kind of seminar, we provide the space for them and refreshments. In this way we are supporting educational needs. We are in elementary education, but we are in the process of doing something for the whole community.

I think in Hotevilla the emphasis at this time is on development of an exemplary fine arts program. This has a kind of historic background to it. The Hopis talk about the older Hopis. They used to talk about this idea of younger children becoming the eyes, ears, and the tongue of the tribe. To me this has such tremendous implications for schools! When we have administrators who know very little about the Hopis or don't want to know about the Hopis, they always come to the conclusion that they can't do much for these people because the Hopis don't have any concept of education; that they don't have any philosophy about education. I take exception to this because we have a very, very rich and dynamic philosophy of education and that's this business of being the eyes, ears, and the tongue. Now you can interpret this in all sorts of ways. That's why I said that it has many dynamic implications. It was interpreted by a great many people to mean that we should learn to speak the white man's tongue so that we can learn a skill and earn a living. Everything was based on surviving. This has been the preoccupation of the Hopis for thousands of years because they live in a hostile environment not really conducive to farming, but they were farmers and so they had to struggle to survive. There was a better means to assure them of survival and they took advantage of it. This is how education was interpreted. That is why all the Bureau schools are still slanted toward skills development.

We went almost out of our minds trying to get the Bureau to find someone to help us develop a music program. They would entertain almost all kinds of classroom improvements for fancier furniture, equipment, and books but when it came to musical instruments they said no.

Today we are going through a transition. We are no longer so concerned about survival. We are no longer an agrarian society. Our society is based on the wage economy. We work now and earn our money. We have the public health service providing medical services and our children are healthy. A

long time ago babies would die by the dozens. It wasn't unusual for a Hopi lady to give birth to 16 children only to have 3 survive. Now, I rarely hear of a child dying at birth. So our physical survival seems to be pretty much assured at this point, yet we are still rather stubbornly insisting that we should learn the white man's tongue so that we can get a job and survive. Those days, to me, are past.

What our young people are looking for now is a spiritual survival. This is a very complex thing. It is unfair to go to a particlar parent and ask how we are going to survive spiritually, because I don't believe that there is a simple answer for it. This is the challenge; How can it be done? At Hotevilla we are kind of taking the bull by the horns. We say one interpretation that we will establish and develop at this school will take the old philosophy and slant it toward asthetics. To be the eyes is to see the beauty that the Hopis once saw and wrote songs about and still do. At this point the songs are rather meaningless because the experiences are no longer there to give substance to these songs. For example songs that talk about the clouds and the rain. The people sing it, but they don't have the feeling that the old people did. They are not out sweating in it anymore, so the meaning is gone. So when we talk about the eyes, we are talking about opening them. That there are asthetics all around them even in the classroom including those things taught as academics, the basic subjects. There can be beauty in reading, writing, and arithmetic. We have a tendency to gloss over these things. Children are taught patterns, geometric designs--even a broken twig from a tree will have patterns. Through the fine arts at Hotevilla we are trying to make children see and hear. There must be music in everything, in rain, in thunder and all nature. We never hear it because our ears are not trained for it. To be the tongue is simply to express these feelings that you have as a result of seeing and feeling. It could come out in the form of a lovely poem, or a song, or sculpture, or pottery. This is why we are deeply involved in developing a fine arts program. We want to get these concepts across at a very early age.

The next task that we would like to complete is a partnership with other agencies, one being OEO which will fund a position for a community development director. This person will do community development type projects including business enterprises.

To get back to the child in the classroom, there may be some who do not have a father and the mother goes to work at four in the morning all the way to Winslow and may not arrive home until seven in the evening. What kind of support is this for the child? So this leads us to something that can be developed at the school. There is a tremendous potential in the area of fine arts, in hand weaving products of the highest quality. We can market crafts for the local people so that they can get more money for the products instead of "giving" them away to the traders. A group of guys could organize a little business project and take over janitorial services. We have all kinds of people freighting goods into the reservation and none of this business is going to our local Hopi people. I can see where we can get a fleet of trucks and take over the freighting business. There are numerous others such as auto mechanics. We are right in the middle of tourist traffic because we are on a

short cut between U. S. 66 at Gallup and the Grand Canyon. We have people looking for automotive services almost every day. This can be provided, there is nothing to it. It is just a matter of someone going out and contacting a few corporations and saying that we need money and this is what we are going to do. This is another aspect to this business of community education.

Fritz Poocha (Principal, Polacca Day School, Polacca, AZ):

I think policies in a lot of cases do not determine whether schools should be community controlled. Policies are made to be changed. I think it is an attitude of the people, the Bureau, the school administrators, the staff and all people involved in the community. They must have the attitude to work together.

When the schools on the reservation were first built they were put there with the idea of being community schools. They are supposed to be community centers, but the interest and the attitudes were not there. So the schools eventually became areas apart from the community and they were fenced. People were not allowed on campus. The students came at eight o'clock and at five o'clock they were herded off the school grounds. The people accepted this. They were not involved. They lacked the interest. They were told that this was a school area and that is the village on the other side and you don't belong here. So that was the policy. Lack of interest and a wrong attitude helped the policy to stay in effect.

When I came out to Polacca Day School, I came out with the idea of involving the community. I wanted to involve the parents so they would have an input and a say in the decision making policies of the school. When I got out there, there wasn't even an advisory board. They call Bureau school boards advisory boards. The people were not satisfied with some school programs but they were not united. They didn't realize that they could bring about changes. If people get together and pool their approach and resources they can get things done. I think they are beginning to realize it.

We also have a change in the attitudes of the staff. They are finally really interested in the people. They are responding to the requests of the people in the community. Part of this may be in the Hopi staff that we have up there. Our own E.P.A. man is a Hopi and the two principals understand the people, the culture, and the importance and significance in their beliefs and ceremonies. Because we realize these things we are cooperating and working things out for these people.

When I got out there my first priority was to get an advisory board established so that they could become a recognized group that could deal with BIA and local schools and have a real input into the school programs. Eventually we got the group together after long discussions at PTA and community meetings. We discussed the idea of advisory boards for quite some time. The PTA organized a committee to look into all phases of it and came up with some advantages and disadvantages. They came up with their candidates and then we elected a committee. So we have a committee at Polacca Day School now.

A lot of times the BIA has been accused of depending on the people in the community and the community not responding. Certainly they don't respond because they don't have the knowledge of other programs. So the training program was a vital part of this group. We wanted them to go out and get experience by meeting with other advisory boards and public school boards and inter-tribal school boards at our off-reservation boarding schools. We must give these people experience and have them see other groups at work. They then will be able to weigh all sides of problems and make wise decisions. They will have a more meaningful input into the school program.

Already the advisory board has been given a lot of responsibility. They come to school, observe teachers, ask questions and make recommendations. They are exercising their power and finally asking "Why is it this way, why can't we do it?" Because they are not in the BIA system they are a recognized group by the BIA and they can go all the way to Washington with their problems if they want to. This is the kind of power they have.

One thing that they will be doing is studying the budget with some of the administrators of the school. They will then see where the money comes from and how it is spent. They will help prioritize programs by seeing which programs are most needed. They must be consulted concerning any changes at the school. This is one of their prime requests to the Bureau.

They got together and wrote up philosophies for the school. They felt that first of all they would like to preserve self-identity of the Indian students. They must know about the Indian history before they can really understand themselves and the reasons why they are the way they are.

School is respecting, encouraging and even giving pride to some of the Indian practices, ceremonies, culture, and the way they live. We are coming out and admiring them for some of the things that they are doing. You simply have to do this because if you ignore it then that is taken as a sign that you are not accepting it. You must show your attitude and express your feelings about it.

At my school I have encouraged my staff to support and give help to the students in whatever they are doing with their ceremonies. They discuss the weekend ceremonies that are held in the villages. When the students return to school these are discussed and certain unique things are pointed out about it. We are finding that the students are opening up and discussing what they are doing on weekends with the teachers freely. No longer are they bashful on Saturday mornings after participating in a ceremony. They accept their Indian's right in the classroom and discuss this openly. The teachers (nine are Hopis and four are Anglos) go right along with the students to the ceremonies. We had a big Indian day where the teachers participated in the ceremonies. This has changed the whole atmosphere and attitude at this school. Everyone is involved in Indian activities.

Part of the philosophy was that we still need to teach the Indian student about modern technology. We realize that they must have this. Along with their Indian culture and Indian arts and crafts they have to have a knowledge of modern technology to get along in the outside world. They must be able to

be compatible and compete and be able to hold their own. If they want to come back to the reservation they should be able to do so without feeling the unwantedness because they don't understand the culture. They should be able to fit right into it.

When the children returned, after they were taken off the reservation to be schooled, they no longer wanted to dance and no longer wanted to sleep on a sheepskin or eat Indian food. They no longer would even want to speak the Indian language. The old people would talk in Hopi to them and they wouldn't talk back. It is felt now that this sort of an education is bad. They need to be educated so that they can live happily on the reservation if that is what they choose.

The philosophy includes parents in all phases of school programs. The planning of the program and implementing it will involve the parents. That way they feel a part of it. They can discuss the school problems intelligently with their children at home. We want to keep involving the parents.

Last February when we had Bean Dances we wanted to show we were accepting the Indian activities. We knew that these ceremonies are educational in that the children are being taught certain things when ceremonies are held. Last February it happened that the Bean Dance was to be held during the week, on Thursday. We then wrote a memo to the agency requesting that the kids remain home on this day. We wanted them to go ahead and learn what would be taught to them on that day. We justified it by saying that a lot of things that will be taught to the children on that day will be the same things we are trying to teach them at school. Of course it was approved and classes were dismissed for the day. A lot of children cried and promising the Ogre Kachinas that they would behave and do their work. This was education at home. It was along the same lines as things we are doing at school plus they were learning about the Indianness in the ceremonies by having the Ogres discipline them. In the Hopi tradition the Ogres are the disciplinarians. So the kids stayed at home and got their education. We are all for it and are willing to work with the community. If the community feels that these things are important then so do we.

We also have a head Start group at Polacca Day School. During the dance season the children were excited about the dances and played Kachinas by running around and pretending that they were Whip Kachinas. They did this at the school during recess time. The staff simply took advantage of it. They drew out some money that had been made at the last carnival and went to town and bought some drums, bells, and rabbit tails, fox tails, bows and arrows, rattles and brought them back to the school. Now the kids used the real things at recess time and we heard bells all over the place. Things like this are being encouraged and not being put down. Students enjoy it and certainly they learn the same things we are teaching at school. They are learning to socialize. They are learning that they must behave at certain times in certain ways and so forth.

At Polacca we certainly encourage and welcome parents. We need to open school after hours and be community centers to be used by everyone in the

community, not only by the students. I found out the Hopi people, in most cases, were the ones who were against it. The janitors and the cooks, who were all Hopis, were against it. The janitors, after the kids left, swept the floors and didn't want anybody coming in because they didn't want anybody to mess up the hallways and classrooms for the next day. So I called a staff meeting and told them we are getting paid to work here. We are getting paid to clean up these things so who do we have to complain. As far as I am concerned my school is open to everybody and it can be used after-hours. I have, up to now, never turned any group down that has asked me for school facilities. I told my group that it may be more work for us, but that's what I want so let's go a step further with them for it's their school. I also tell them that next to the students, the parents are the most important people. It is their kids that we are working with and they are interested. They want to know what's going on. Let's tell them.

I think now they realize that I mean what I say about how the school will be a community center. That is certainly what it is going to be.

Mr. Sekaquaptewa:

We have plans for a high school. At this time we don't have one. We have a committee that is working on this. We have mad. drawings of what we would like. It is going to be a multi-million dollar project.

We are involved with boarding schools in three states. One of the things we noticed was that these kids were becoming strangers to their own communities. We want to experiment with bringing them back closer to home. About October, I got a letter from the Bureau Central Office that had to do with developing cultural enrichment environmental awareness type programs. At that time we had a budget reshuffle and we put away some $3,000 to transport kids back home for their various cultural activities. This was done last month during our Bean Dance activity by request of the parents. A multi-cultural activity like this has many dimensions. We do have a turnover of non-Indian personnel because of these things. Some people are enthusiastic going out there and then they find out that they can't make the kind of adjustment that they expected. We are beginning to understand this and trying to develop clues from applicants of whether we can expect longevity of service. We do have multi-cultural and multi-lingual activities since we have Navajo, Tewa and Hopi students and they like the way they are and are going to continue to develop along this way.

Workshop #1

TOPIC: "FEDERAL LEGISLATION AFFECTING INDIAN EDUCATION"

PARTICIPANTS: Hershel Sahmaunt, Executive Director National Indian Education Association. Mr. Ken Rose, Mr. Dick Wilson

Summary: Overview of present and projected legislation, need to generate awareness of programs, education of human resources to provide a basis for influencing political, legislative and administrative structures. Material and human resources as part of political power structure.

Mr. Hershel Sahmaunt:

Some of you may be members of our organization. We have approximately six to eight hundred members. We are the sponsors of the National Indian Conference each year. This year we met in Seattle. We had approximately 1500 people in attendance. It was what we consider a successful event and it shows that Indian people throughout the country are interested in the education that they receive.

One part of this program will deal with Indian legislation. Later on this afternoon we will discuss Indian organizations and what they can do in helping Indian Education throughout the country.

Before we start, I would like to set the scene by telling you about this young man who wanted a hundred dollars from his parents. He kept after his parents to give the money to him until finally his mother suggested that he write a letter to God and ask him for the money. He thought this was a pretty good idea because if anyone was able to get it he sure should be. He wrote the letter and took it to the post office. The post office thought it was real cute. They decided to send it to the President. They forwarded it to the President and he thought it was kind of cute himself. However he thought one hundred dollars was too much. He decided to send him five dollars instead.

When the little boy received the five dollars, he thought it was just great. His mother asked him to write a letter to God and thank him for the five dollars. The young boy thought that was a fine idea and he sat down and wrote the letter.

Dear God;

Thank-you for the five dollars. I see you sent it to me by way of the White House. As usual those guys took 95 dollars out of it.

A primary problem in Indian Education today is directed towards getting the money out and getting the people out in the areas where they are most needed in Indian Education. This will give the people a chance to solve some of their own matters according to what their philosophies are in regard to education.

We like to consider ourselves a service organization for all tribes. But few people have the same ideas on how education problems should be solved for the Indians. A major problem is that we cannot come together in terms of compromise or acceptance and work towards a common goal or objective. We are not willing to compromise with ourselves to obtain the changes we want. We usually turn against each other because of our differences and our unwillingness to accept what someone else's philosophy might be. I believe we are all after the same thing. We just have different feelings about how we should go about getting the same thing done. It is difficult when you condemn another Indian and his philosophy because it isn't your own. In doing this we make the conflict open to the public and they, in turn, use it against us to get, and keep us separated. I find this is probably one of the most disturbing things affecting our work in the National Indian Education Association.

I would like to introduce Mr. Ken Ross, he is a Sioux from South Dakota. He is presently doing his thesis in Educational Administration at the University of Minnesota. I think he is going to be the first one to graduate out of our program. He is a very fine and talented young man. He has worked for the BIA and he has done a great deal of consultant work in developing programs particularly around the North Dakota and South Dakota area.

Ken Ross:

I would like to set the scene in terms of federal legislation and court decisions and how they fit in the total picture of Indian Education and Indian self-determination. I have presented a visual that depicts the situation that Indian people in general are in throughout the country. I have labeled the center circle, "Power", because power controls pretty much what happens over there is terms of administrative decisions. Power is made up primarily of two basic components. First, in order to have power you need human resources to influence any given question or decision you would like made in your favor. The other aspect of power is possession of material resources. Under the first heading of human resources, I have placed population. How does population influence what happens for Indian people in terms of legislation? Indian people numberwise are very small on a vertical scale and so in order for us, as a given group of people, to get some type of legislation that meets our needs we must generate as much population power as possible.

The second element in terms of power on the human resources side is in terms of education. You may have the population but if you don't have educated leaders that know the system within which you are going to operate then it is pretty difficult to force or to influence any major administrative decisions.

The third element is that you may have a large population, you may have some people that are educated but if they are not employed in a position to put that expertise or that education to use you are depriving yourself of another piece of that power pie.

The fourth element of human resources that influences power, administrative decisions and any semblance of control is that of personality. If you don't have within the population an individual that has personality or "charisma" it is difficult to get some things going toward self-determination and local control.

Another aspect can be evidenced in the administrator training program in which I am a part. We train young individuals in terms of some given skills so that they in turn can come back and add to the power concept of Indian people. We have prepared educational administrators in the areas of working with the Indian people and in Indian Education. If there are any students that are interested in joining this program feel free to make inquiry to the University of Minnesota, Harvard University, Penn State or Arizona State University. Programs have already been established in these universities within these areas.

The second component I discussed was material resources. One things Indian people do have as influence, is their land base. More and more we are getting involved in court actions that again result in administrative decisions regarding retention of that land base as an element of power in terms of the population or politics game. We have a tradition of relations with the federal government that sometimes historically has not been to the best inerest of Indian people where the selling tribal property was concerned. Some of this has been reversed in the last couple of years with tribes being provided access to buy additional land in order to consolidate some of those checkerboard areas that you see throughout the country.

The other area that adds to our national resources in terms of power is the natural resources attached to that land. You take a look at the Indian tribes and an individual tribe that does not have much land base, does not have much in terms of natural resources. However if we can get together, as Indian people, I am sure we can generate additional kinds of influence on both the state and local levels. This way we can get more legislation to assist our specific needs.

The second visual speaks to the whole administrative decision process, primarily because I went to Federal boarding schools and I saw the change. My parents worked for the bureau and at that time, the educational focus was on vocational training. Many of the bureau schools and other schools had a heavy emphasis on vocational education. Now because of politics, the emphasis has changed to academics. As this commitment to academic change came, we saw that pendulum swing from the high priority level to the low priority level with vocational training.

At the present time some administrative decisions are being made without input from Indian people or at least voices are minimal but increasing in number. One is that they will cut completely the 874 program or the 3b category for the 874 which has federal impact. This program provides money to be paid to school districts to operate because they have a large block of non-taxable land. If that happens programs are going to have to be cut in some schools. It is likened to the Title I program. If the program goes so do a large number of teacher aides. All of these things get back to the

power pocket of politics and what we can do as Indian people to influence those administrative decisions. The goal is to precipitate dollar resources out here for a common cause.

The primary topic of this panel was to give you an idea of what happened in relation to the power of politics and what it means for Indian people, at least in the present time, in regards to the "Indian Education Act."

What is needed is to find some common cause that people would support, not only Indian people but other people. We have a number of Indian college students throughout the country and their parents are on our side. If we can attach an amendment to that larger bill, we will stand a much better chance in terms of getting something that would be beneficial to us. This is how the Public Law 92318 came about. This is the Indian Education Act.

The genesis of the Indian title is somewhat complex. The provisions were included under one version reported out by a committee. This was found not to be acceptable so they switched the bill over to another committee. Eventually the bill was signed into law on June 23, 1973. This is now what is known as Public Law 92318. This Public Law, for the first time, legislatively directs the United States Office of Education to provide program assistance and funds to Indian tribes and organizations and to urban and rural Indian communities. Presently there are some 250,000 Indian children of school age. Two-thirds of these children attend public schools. The remaining one-third attend federal and mission schools. What the law did was to focus on a number of problem areas in education relative to the American Indians.

Part A of the law addressed itself to supplemental Indian Education programs in public schools. Part A does not affect the funding provisions of 874. This section says we are going to provide money for public schools to improve Indian Education. This money is said to be over and above 874. It simply adds a new title, which is title III, to provide new funds for special Indian Education programs and to give Indian communities a voice in the use of those funds.

The law is somewhat similar to the emphasis which came about in Title I. Schools under Title I had to involve the parents of those target children. The idea is the same in the Indian Education Act. The money will be appropriated and allocated to schools that have eligible Indian children. Those schools must have an Indian advisory board or some mechanism through which the Indian people and those parents of the target Indian children are allowed to have input into the local provisions and how the money is going to be used. The Commissioner of Education is authorized to make grants to local education agencies based on the number of Indian children in average daily attendance. An additional authorization of 5% of the amount appropriated for payments under Part A will enable the Commissioner of Education to provide financial assistance to schools on or near the reservation. These are local education agencies and they have not been in that category for more than three years.

This, to me, says that if you have an Indian-controlled school operation that is on or near the reservation, those schools should be able to participate in receiving those kinds of funds. It goes on to say that the funds provided under these sections may be used to support community-run schools that may not be affiliated or may not be newly affiliated with the state system. The

budget requested for that part of the Indian Education act was 24 million dollars.

Part B of the bill relates to special programs. Studies indicated that Indian students in federal schools score more than two years below national norms on achievement tests. Forty percent of the students drop out before graduation. Public schools enrolling Indians rarely include course work which recognizes Indian History, culture or language. They often use materials and approaches that are derogatory to Indians. The emphasis we can see throughout the states is again, that some decisons were made in terms of civil rights legislation. You have an office under Title VI of the Civil Rights Act which is a monitoring office so that schools will comply with civil rights legislation as it effects students in education. Clearly the educational opportunitiesfor Indian children are in desperate need of improvement. Part B authorizes the Commissioner to make general grants to meet the special educational needs of bilingual and bicultural Indian children. The request under part B is for ten million dollars. That is a total of 34 million dollars.

Part C of the Indian Education Act addressed itself to the education of the Indian Adult community for adult education. Less than one fifth of the adult population has completed high school. You can see the education aspect needs some improvement. Speaking of the adult group, the functional illiterate is one of the major causes of Indian poverty and unemployment. Part C of the Title IV adds a new section to the Adult Education Act. The legislation stipulates that the Act would authorize the Commissioner of Education to make grants to support planning and pilot demonstration projects and the evaluation of adult education. The programs would support a recent research and demonstration effort in the field to determine accurately the extent of illiteracy in the Indian adult population. The budget request for this part is one million dollars.

Part D of the Indian Education Act addressed itself to the Office of Indian Education within the Department of Health, Education and Welfare and a national advisory council on Indian Education. The Act or law establishes an office of Indian Education at the Bureau level under a deputy commission for Indian Education in the U.S. Office of Education. This office will also take direction from a national advisory council which will oversee and participate in the administration of the Office of Education programs for Indians. The board membership for the council will be fifteen Indian and Alaskan natives who will be appointed to the council. That appointment will be made by the President. We will have a mechanism whereby Congress can give us money. Now we have to go back into another bill and secure those coins with which to put to use the things in this authorization.

Dick Wilson:

Whenever we get a bill passed there is money available through this bill. The money goes through an appropriation process and a different committee handles the appropriation end of it. The appropriation committee sets up what they think this bill should get. The bill we had passed was passed in the later part of the Congress and the adjournment came before anything could be done about it. Fiscal year 1972 was almost up when we started to get some money into this bill.

Much of the information we have received is that if you get something on the books you know Congress has to deal with it the following year. We are looking at this year and when we can say, "O.K. this is our authorization for this much money. Give it over!" we will get self-determination and Indian control. We want to get it out to local areas so they can get something done well.

I think Indian people need to know what the situation is between pieces of legislation and how it is going to effect them. There are over three-fourths of these students in the public schools. The greatest percentage of the budget which is now going to Indian people is going to the BIA. There are not many Indian children in public schools who can possibly get the same potential financial support that is going in the wrong direction. We find that we are right in the middle of what is considered a larger problem. When we go to talk to someone, they say there are not enough Indians in this country to make this a major issue. They feel we are going to have to wait and see how things work out at a larger scale across the United States. We are in a situation where unless Indian people make one hell of a big push regarding Indian Education, their support of this bill won't go anywhere.

Everything is ready! All of the regulations are complete. The federal registers will have about five or six pages of fine print about the Indian Education Act just as soon as the word comes to all of the individuals involved that we need to get this program going. All the telegrams of information our Association has sent in, have said that we don't want duplicate services. Which means that we are not going to get any money unless some kind of a lobbying effort takes place.

All Indian people should become familiar with the Education Revenue Sharing Act. This is something that will effect the direction from which Indian receive aid. Many times it comes indirectly through the state. I feel it is better for us to work through the federal government. I don't like to extend the political ends out through the states. We call this decentralization, or the localization of funds. As you know, as far as Indian people are concerned, we have the same power problem that is indicated here at the state level that we do at the national level. I think this is something that is going to have a direct effect on the Indians in the areas of public education.

Last year a bill was introduced in Congress that came from the administration and it was in, the Indian Revenue Sharing Education Act. Supposedly it is part of the appeasement to say that they are out of money and that they cannot keep things running as they should. The act is supposed to simplify and create "the effective system" of federal aid to elementary and secondary education. The bill groups thirty different formulas and grants into five broad areas of education. The states would receive the funds a year in advance so they could properly plan their own programs. They would have complete flexibility in the use of funds, the categories covered. The five areas that are going to be covered are; education of the disadvantaged, education of the handicapped, assistance to schools affected by federal activity. vocational education and supporting materials and services.

Is this Act just a consolidation of grants? Well, they don't admit it but it is. They claim they are going to add a little additional money to the fund, which would make it more money going out to the states.

Will federal dollars meet educational needs of the states that are allowed such flexibility? Money allocated would be specifically used in education and the states would have the flexibility in moving the money from one area to another.

How much money will be distributed? The President supposedly requested three million dollars for 1972 and 2.8 form existing programs. The project is suppose to be creating a 200 million dollar grant program.

How will the states be sure that they are not short changed? He promised that no state will get less than money than they are getting on the existing program.

The states will administer the program and the federal government will appoint a state agency to receive the funds. Probably the existing state board of education will get this job. The Indian people are suppose to serve on the committee. However as far as Indian people are concerned it is extending the politics out again. The governor is going to be the man with the most say about what will happen to the money.

We should definitely take a look at this thing because it is right on top of us. I think the simple fact that our Act has not been funded means the Indian people within the next four years are going to have one hell of a time in education and funding. Bilingual education is being funded a great deal of money but the money is for the Spanish speaking only. We have a great deal of bilingual problems but we are not the Spanish speaking. The federal government says they can't make Indians a special issue or create or duplicate a program to meet our needs. What are they doing for the Chicano students as well as the Black children!

This is how things look nationally in terms of Indian Education. I think it is time we got concerned about it. We need to really get ourselves informed and find out about the bills and projects affecting our educational problems. One thing we are trying to do is make some kind of effort to see what can be done to change this system. Congress needs to be made aware of the fact that Indian people know what the situation is and that we don't agree with President Nixon. I know it is difficult to work past the problems you have locally and take a look at the national scene. However what is happening at the national level has a great deal to do with the flexibility we have at the local level.

Ken Ross:

In closing up this session I would like to add to the revenue sharing process concept. It appears to be the case that the main focal point for education revenue sharing is for the state agencies. One primary objective is being seen throughout the country and that is to reduce property taxes. Money in this program would again be similar to 874 and the money will go into the general cooperating budget of the school and not necessarily for special or unique needs. It will be used for the people or the students within the school structure.

WORKSHOP #4

TOPIC: DO WE NEED MORE RESEARCH IN INDIAN EDUCATION

PARTICIPANTS: Mr. Francis McKinley, Director; National Indian Training and Research Center. Richard Johnson, Susan Matsushige, Gerald Antone, Frank Riley, Staff

Summary: Orientation to research in the area of Indian Affairs. Discusation of projects and issues currently of interest to NITRC.

Mr. McKinley:

The National Indian Training and Research Center was organized as a non-profit organization on April 24, 1969. It has been in operation since 1970. Its offices are now located at 2121 South Mill Avenue, Tempe. Indian people, many who were leaders of their communities and tribes, felt a need to have Indian people participate in Indian training and research activities Prior to this, much was done by non-Indians

At first, NITRC was directed mainly toward professionals who were working in the area of Indian affairs to orient them in the problems of Indian people. Its second objective was to involve Indian people in those areas which had been previously monopolized by non-Indians. NITRC's present activity is largely research. Some of the work it has done is a preliminary assessment of the community Health Representative Program for Indian Health Service, financial aid program survey for Arizona Indian student, a feasibility study on the need for developing a comprehensive program for urban Indians in the Phoenix area and evaluating implimentation of Equal Employment Opportunity Program.

Much research has been done among Indians by social scientists. These were mostly descriptive studies, with no solutions to the problems seen. As a result of rapidly changing times, many studies get out of date. There is a need for more research in Indian education. One area is that of health factors affecting Indian education. Otitis Media, an infection of the ear, is very prevalent among Indian children. Research is needed in this area to determine how this affects the learning capability of the Indian child. There is a need to evaluate the attributes of learning disabilities--social, home environment, language barriers. Health factors are overlooked in evaluating learning disabilities. Some of these stem from early childhood diseases.

Mr. Johnson:

NITRC is conducting a survey of those schools which have a critical need in improvement of facilities and identifing those schools which are still functioning in dilapidated buildings which have been condemned by fire marshals, health and safety people. NITRC will attempt to recommend ways to provide revisions in

[illegible] Law 81[illegible] and 815, which will enable schools to get money more easily and to update the backlog of needs in these schools.

The objective of this study is to develop general policies and guidelines for Congress to enact in the appropriations policy. Evaluations are made by the superintendents and teachers of the schools in need of remodeling, not by NITRC. Needs are identified by the school personnel.

Three objectives have been identified after the first month of study: 1. new facilities for outdated, outmoded facilities, 2. remodeling of usable facilities, 3. replacement of temporary structures.

Johnson-O'Malley is working on a similar level as this NITRC project, but NITRC's emphasis is to the needs and problems of schools in the construction area. The study is conducted for Congress through the Bureau of Indian Affairs which has contracted with NITRC.

Mr. McKinley:

With the help of trainees under a grant from the Office of Economic Opportunity, the NITRC has been conducting a study for the past six months. It involves the present status of the Indian community controlled schools, an assessment of their philosophy, plans for the future.

Ms. Matsushige

The different changes taking place are those of BIA schools changing to public schools, the mission school to either a public school or community school; public school to a type of community school. Schools visited were those on the Navajo reservation, Papago reservation, Hualapai reservation, Blackwater in Sacaton (Arizona), Rocky Boy, Montana; Miccosukee in Florida, Pine Ridge in Rose Bud (South Dakota), and the Choctaw reservation in Mississippi.

Why did these schools want a change in the school system in the first place? There is no specific answer but the changes all led up to the present from past history and Indians wanting to do something for themselves. Many stem from President Nixon's message on self-determination.

In initiating the change in the school system, some of the Indian people went through legal organizations, community organizations, and political means. Many questions were asked the local people in their method of setting up a new program. What new programs did the Indian people initiate? Where did they get their source of funding? If the school did not have a program in Indian culture, did they initiate one? Did they make improvements to their liking? The final report may be useful to people who want to initiate their own programs in searching for funding sources, etc.

Mr. Antone:

The OEO grant started as of September, 1971, and was completed July, 1972. The original grant provided for 16 trainees from various communities. The focus of the study was to look at goals and status of Indian education, its goals and objectives. NITRC made arrangements with various Indian communities to have these trainees work with them to gain training in the various needs of the Indian communities. (Turtle Mountain Reservation, Salt River Reservation, New Mexico pueblos, etc.) After the internship in their communities, the trainees

returned to NITRC and enrolled at [illegible] Mesa Community College in research and related subjects in order to better themselves in serving their communities. The interns visited Indian Communities to obtain authorizations to visit the various communities for the study. Trainees were sent to gather information which is now being compiled for publication. People who were involved in the study are now working elsewhere except for Susan Matsushige who was retained as research assistant.

Mr. McKinley:

The present administration (Washington D.C.) is taking a new direction from the kind of social programming that has been conducted. In the 1960's emphasis was the war on poverty programs. It is not known what direction they will now take. There may be changes in funding. There will be more emphasis on research and demonstration projects. President Nixon is decidedly against just giving out money. There will be greater reliance upon more carefully structured programs: demonstration, application--any findings that have resulted from research.

Mr. Riley:

Research is called the diligent, systematic inquiry, investigation into a subject in order to discover facts, theories, applications. Research means finding out what the problems are. It does mean to NITRC, trying to aid and assist Indian groups in determining priorities. It does mean trying to fulfill some of the promises that President Nixon enunciated for us in July 8, 1970, when he spoke of Indian self-determination.

I have been involved for seven years working in Washington, on Indian reservations, cities, different areas. I have worked with, Dr. Marcus Foster, who in my opinion, is one of the greatest teachers. He is a black from Philadelphia. He is now the superintendent of an Institute in Oakland. We have adopted the concept which he put forth in an OIC conference. It is called the "A" group, "B" group, "C" group concept of planning, research and development.

"A" group is the dominant group. "B" group is the dominated group, "C" group is the ideal group. "A" group is the white society to the minority society. "B" group can't for some reason get "A" group to give them what they want. Through OIC (a multi-race organization operating 97 black centers, 10 Mexican-American centers, 5 Indian centers including some on the reservations) we found the only way we can get the job done was through "C" group. Get some "A" group and "B" group and put them together and come up with "C" group. Then we can do some planning. This is what NITRC is attempting to do.

Many of you heard the presentation from Indian Education Association which dealt with funding problems. Well, these are the funding problems we are looking at; we know the revenue-sharing is going to change the ball game. Four years ago, I taught a course at this University called: "Introduction to Federal Programs and Proposal Writing." I had sixty-one students. Ninety percent of them were minority students. They were all going back to their own groups or organizations to write proposals that were ideal for that

particular time. It is very important to realize that categorical programs are out. Revenue-Sharing is in. What are we going to do about it?

To clear up all misconceptions: OEO--all of the money that is going to Indian tribes and organizations--money going to Indian tribal CAPs--all of these funds are being granted directly to the Indian tribal organizations for the coming fiscal year. That is not what is happening in the cities. It is going to the governments. As far as Community Action Agencies and OEO funded activities involving Indian projects, it is not out. It is going into a direct block grant going to the Indian tribal groups. (If anyone wishes to have a copy of the directive, I will be glad to give you the number of the directive and the person to write.) This means that the Indian tribes will have to decide what to do with the money. It will not be determined by some bureaucrat in Washington, D.C., deciding what will be done. I think that in working towards Indian self-determination, this is a good thing. Paternalism has been going on for a long time. The Indian must look inward, must begin to look at his own resources, must begin to look at other concepts, including self-taxation. The Salt River Reservation is voting this week on the concept of self-taxation.

The Indian community, if it is going to participate more fully in revenue sharing, has to look at taxation. Taxation has been thought of something bad in the Indian community. The Native American Rights Funds, in its book just published last year, called, Indian Tribal Sovereignty and Taxation, said the tribe is totally against taxation. What is Taxation? Taxation is a group of people assessing dues upon themselves to run their organization. Increased taxation means increased funds to an Indian community because they get a greater share of revenue sharing. The concept of revenue sharing is based upon the tax base, the community is on the receiving end of the fund. Revenue sharing is still federal money. You can call it what you want. It is all federal funds. It is not until you raise your own funds, have your own priorities, that you will really have the strength.

We have developed four programs which we will be working on next year: Otitis Media is the most serious disease among Indian and Alaskan native people in the whole world. It causes perceptual difficulties, lack of gross motor controlability, it causes hearing problems. It may cause teachers to put children with this affliction into classes for mentally retarded or emotionally disturbed where nothing is done for them. The teacher becomes frustrated. For Navajo classes--50% of the children have Otitis Media or have had it some time in their life. No one has measured the degree of severity or found out what it did to their hearing perception. NITRC has submitted a proposal to the National Institute of Education to survey the effect of this disease upon learning capabilities.

The accident death rate of the American Indian is 2 1/2 times that of the general population. The Alaskan native rate is four times that of the general population. NITRC will look into this.

Constitutions--charters of Indian tribes. Some one hundred tribes in 1934 under the Indian Reorganization Act had their constitutions modeled

after the federal models. It caused problems of jurisdiction. One example is Wounded Knee-the BIA is being asked to suspend the constitution of the tribe. BIA can do it. If there is to be Indian self-determination, the Indian groups/tribes should have their constitutions formulated in such a way that an outside group cannot come in and dictate to them. NITRC is proposing to give some technical assistance to tribes in reorganizing their charters.

Identification of competency. The purpose is to involve Indian communities in developing evaluative methods not only for teachers but for themselves as parents, as principals and try to come up with some kind of assessment of what the Indian community wants from its schools.

Another proposed project is to train individual Indian researchers using some academic training, internship programs, service and on-the-job training.

Federal research areas: fiscal year 1973-74 changes in research and development: Social Rehabilitation Service, 17 million dollars decreased. Health service areas, increase of 8 million dollars--60 million dollars for 73-74. Research and development increased from 51 to 60 million dollars. Comprehensive health planning increased 3 million dollars. National Institute of Health increased 44 million dollars. Improvement of post-secretary education increase of 5 million to 10 million dollars from last year. Career Education, 31 million to 45 million dollars. Education Professions Development Act decreased by 33 million dollars.

Mr. McKinley:

There is an indication in the preliminary studies that it makes no difference whether Indian Children have Indian teachers or not. However, the achievement scores of the students have not been checked. Indian children have their own learning styles. They seem to be more receptive to the open classroom method, individualized instruction, and informal style of teaching. In hiring personnel for NITRC, first objective is skill required for position. If there is not an Indian qualified for the position, a non-Indian is hired. An Indian is trained from his experience and knowledge. NITRC is not dependent on one agency for funding; it has done competitive bidding for business. It may eventually move out into the non-Indian community to be involved with them. The staff is developing competencies in these areas. Mr. McKinley would like to have his Indian staff move out into the non-Indian community to make use of their specialized knowledge and not just to be confined to Indian affairs. The organization will become much more active. Changing times makes research necessary. There is a need for educational research to identify areas in need of improvement.

WORKSHOP #5

INDIAN HEALTH AND EDUCATIONAL PROGRAMS*

PARTICIPANTS: U. S. Public Health Service, Phoenix - Mr. Eugene Wilson, Tribal Affairs Officer; V. R. Bergman, H. U. Spangler, Sam DeCorse, L. Looms, staff members.

Summary: Health inspection, controls and directs services. Impact on tourism, construction programs. Career availability in environmental health.

The Environmental Services Program is a consultation program to the Indian people. We do some inspections, but we do no enforcement. We make recommendations to the health committees, but the enforcement is up to the tribe. In some instances the BIA will use the recommendations we have made in conjunction with the tribe to enforce some health programs. We offer the same services that the local or state health department does to communities off the reservation. We have air pollution, refuse, and rabies control programs. Even though I have heard many sanitarians say that it is impossible to run any program of this type without enforcement rights, we disagree. I will say that this right would definitely help us on some reservations but on many of the reservations here we are quite successful. Many of the tribes are coming to us now and asking for services. Most have gone into recreational programs to draw tourists dollars to the reservation. But they are finding that they must have food services and accomodations comparable to those off the reservation or the people will go elsewhere to spend their money. So they are setting up food service regulations and they are really enforcing them. I see many good things happening. We have restaurants that are as good as those found in Phoenix, Scottsdale or anywhere else.

We are working to do away with the pesticide problems that many of you have heard about in connection with the Salt River Reservation. I feel that most of the real problem has been corrected. The people who were complaining of ailments because of this were suffering things that many people who were not near us also complained of. It was not peculiar to people along the Salt River Reservation.

We also have had complaints about landfill on this reservation and now they have a very good program going. We have had a lot of cooperation from EPA, the tribe and the state. The tribe has imposed many regulations on itself that many other communities would not do.

The second program that we have is the direct services program. We offer a construction program where we provide water and sewer facilities to

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* Due to technical difficulties, we regret that much of this workshop was not recorded on tape. The balance is included for its intrinsic value.

Indian families. We are getting enough money now where we can go into a reservation and serve all the homes. We can now even do some service to already established homes in an area.

We are asking the tribal leaders to help us establish priorities. The housing projects are set by others, but we can do this on our regular projects.

One of the things that I would like to mention is the opportunities for careers in environmental health for Indian people. Along with nursing, we have been giving these opportunities to Indians for many years. We have sent some of our boys back to East Tennessee State for further education and the chance at our top jobs. The jobs come in many levels and there is opportunity in all of these.

WORKSHOP #6

LOCAL ADMINISTRATION OF HOPI RESERVATION SCHOOLS

PARTICIPANTS: Eugene Sekaquaptewa, BIA Education Programs Administrator, Hopi Agency; Fritz Poocha, Principal of Polacca Day School, Polacca, Arizona; Roy Shing, Day School Principal, Moencopi, Arizona; Vernon Masayesva, School Principal, Hotevilla, Arizona; and Emory Sekaquaptewa, Jr., member of the faculty, University of Arizona.

Summary: Relationship of the school to the Indian community, changing roles of administrators, teachers and parents. School as agent of culture rather than alien institution.

Mr. Eugene Sekaquaptewa (BIA Education Programs Administrator, Hopi Agency):

How do individuals from a community get involved in the process of education in that community? A community is a particular group of people with their own way of doing things; with their own philosophy. All of us understand the people in the community, cross the language. We can be viewed as Bureau representatives, community people, brothers, sisters, fathers, relatives. We have different functions. And in the process of community involvement, the question of control within the system is perhaps changed.

Sometimes we fight among ourselves to get things done. Then we get involved in dealing with tribal political atmosphere. We're not saying we're going to control the system. We're working at a change. There are no objectives to taking over the school for political reasons or anything because we're professionals. We sometimes make decisions because the budgetary system forces us to. No real rule for it when you begin to take it away from the guidelines produced by the Bureau, because of the use of its money. Utilization of some financial resources has its own nature. You have to understand it--to do something about it if it doesn't work. It's part of the process.

I'm not talking about local control of system, but administration. We have six schools--three run by Hopi people and the other three by non-Hopis. Ideas are dealt with. When ideas come around non-Hopi staff ask if only non-Hopi teachers will be recruited. We don't know because the Tribal Education people talk about this. There might be integrated staffing, students but we're not sure.

We have 17 Hopi teachers and 35 non-Hopi teachers.

Mr. Fritz Poocha (Principal, Polacca Day School, Polacca, Arizona):

I went to Polacca Day School, finished at Ganado Mission, and then went to a post-high school in Haskell. I entered the service, became disabled,

then changed my plans and entered education. I taught for ten years in Riverside and eight years in Tuba City before I came to Polacca. I'm from Polacca and I understand the people, their problems, their views, beliefs, work, and totalness. I feel I have good working relationships with the community. I make every effort to involve the community in all high school programs. Through the PTA, Parent Advisory Council for Title I programs, follow-through programs, contacting local people from community, chiefs, family leaders, tribal officials and agency personnel.

The school belongs to the Hopi people and they must have a say in what is to be done. They must be consulted, they must approve and recommend programs, because they know what is best for their children.

Sometimes conflicts between the staff and the community ensue because the staff members feel that they are the professionals, that they have the knowledge, the experience, and they have studied psychology. To some extent, this is so, but you can't discredit or supersede the parents because they know what is best for their child. They, themselves have had experiences, problems, ideas, and goals. They have more understanding. They may not have the background to develop and initiate programs and make proposals but in Polacca this is encouraged. Every time a new idea or program is implemented parental consent is essential. The school continually involves the parents.

Alternative programs are also submitted and outcomes are discussed--how it will affect the children, etc.

My school is the second on the Hopi Reservation to form an advisory board. They make recommendations, help with the hiring and firing, make observations, work on the curriculum, and make suggestions. During years of teaching, knowing students first has always been emphasized. You have to know their background, working habits, values in life, and characteristics.

Indian students in Polacca have more unique and different characteristics than non-Indians. Sometimes non-Indian teachers coming in lack an understanding of the Hopi culture and language. They come with ready-made plans and instruments to help "the poor Indians." They try to tell them what's right or wrong. It isn't so unique. We need to build on to their experiences, their knowledge of things, and progress from there. These non-Indians who come in are frustrated because they can't understand why students are so slow, why they object to bringing insects into the classroom, why when disciplined they look down instead of in the teacher's eye. They don't realize that the children are taught never to look a person in the eye; it's disrespectful. So when disciplined they look down and teachers scream their heads off: "Now you look at me, when I talk to you! You look at me!"

At ceremonial times they can't understand why students act a certain way, why they aren't socializing, being recognized individually and why they aren't taking their baths. In some rituals you have to dress a certain way and can't take baths. Teachers don't really understand this. They discipline ones who are absent because of a ceremony.

Once the problem is understood it's simple. Teachers can put up with it for the time being or get around it some way.

Sometimes students in clans have animals as their deity and they don't like to manipulate them. Use something else in these experiments.

In my school the philosophy is to educate students to become confident in their own culture as well as in the non-Indian world. We have to cope with other people in this modern world, but Indians should know who they are and why they behave a certain way; understand themselves before they learn any other ways or culture.

When I went to school I had to run away from school to go to a ceremony. Now I dismiss the students during an important ceremony and call it, "Education at Home." This is part of them so they need to learn about it. The staff is also advised to go to these ceremonies.

Mr. Leroy Shing (Day School Principal, Moencopi, Arizona):

I'm a little different because my location is about 100 miles from the agency.

Moencopi School has to be community-oriented. In Moencopi they have two programs--the Quality Program in Behavior Modification and the Title I Reading Lab. We have 60 students. There are five students to a teacher including the staff, aides, and parent teachers. It's an ideal situation. I met with the teachers at the beginning of the school year and set up goals; something many schools lack. Our primary goal for each child was to bring him up to grade level within a year and a half.

I helped organize the school board. The PTA was reluctant to turn over its power but it eventually did.

If something happens at the school that requires the attendance of the whole family either the family is called in or visited at home. What's unique about Hopi villages is that everyone knows each other.

My school is open full time; it doesn't close at 5:00 p.m. Either a staff or volunteer comes in to keep school open. Some parents haven't gone beyond the fifth grade so this benefits them.

When Albuquerque hires teachers they send teachers who have no idea of what they are getting into and even parents don't know what they are getting. This year the parents were given the opportunity to see who they would like in school. The first month, they legally worked to get the school going.

The community is consulted. When parents were never notified of what was going on, conflict ensued. Now parents write recommendations, and proposals are decided on by the people. In Moencopi, children come first, then community, then the staff. The staff has agreed to the situation. We have a very young staff. If the Indian students are to learn, they must be given every opportunity to get ahead.

Other speakers have talked about Indian students being behind by two or three years. Something that has bothered me about Indian educators and Indian education is that they have decided to take it easy on the students in kindergarten, to take their time, then in the fourth or the fifth grade a lot of students don't know how to read, write, or do arithmetic. I have a nephew in kindergarten in Phoenix. He is a very unique boy. He can read the newspaper and the TV Guide. I feel that Indian children are capable of doing anything anybody else can do if educators have the right attitude in working with the kids. If administrators and teachers don't have the right attitude, then they have no business in Indian Education.

We don't need all Indian teachers. It is not the color of the person that makes the difference, if he has the right attitude for work with Indian students. We have bilingual aides, white teachers, and they are good teachers. They know how to work with the kids. But the criteria for the staff and PAC school board is to look at not only the teaching staff's professional qualifications but also their attitude toward the people in the village. For any school system to work there must be a willingness of the staff to go out beyond the bounds of duty.

In order for students to be up with the people around them, they must be challenged enough to work. Money has been appropriated for a new school in two years. Administrators must look ahead. If the Indian people want something they have to go out and get it. There must be constant communication between the staff and the community.

People have said that since they're receiving Bureau money, legally they can't go to outside sources for funds. But if you're interested enough in the kids and you need money--you start looking. There's money all over the country and if you want it, you get it.

Mr. Vernon Masayesva (School Principal, Hotevilla, Arizona):

I feel that in teacher education programs I am not a certified teacher. I have never been through a formal teacher preparation program. The wrong things tend to be emphasized; truthful things are neglected. I cannot honestly believe in what I am doing. I really believe that if we are going to have a relevant program we are going to have to drop the whole thing that we have now and be courageous and creative enough to develop a philosophy and programs that the people believe in. When we talk in these terms, the parents don't understand. I can also say the parents of my children don't really know what is best for their children, as far as education programs are concerned. They are as confused as I am about what is a good proposal for educational programs.

What is education? I don't think any of us really know. I bet if you asked yourself that question, you would come up with one answer--to teach children how to read. But I don't think that is education at all! I think that it's an aspect of education. You must teach children that they are important, unique, and different, and that they each have some very unusual capabilities and capacities; that they have tremendous potential; and help them realize that potential.

Mr. Emory Sekaquaptewa, Jr. (Member of the faculty, University of Arizona):

From the administration point of view, these people on the panel have assumed responsibilities which have brought them face to face with the problem of how the Hopi Educational system is going to operate as a Hopi institution. They have obviously run into all of the problems that any person involved in education in any community must deal with, but I think there is one thing which has come to me pretty clearly in this discussion so far, and that is that the Hopi educational system as an institution has not yet become an institutional part of the Hopi community. As a matter of formality it is a non-Indian institution which exists within the boundaries of the Hopi community. It is not yet a Hopi institution. Until this comes about, that system is not going to enhance, it is not going to build a bond. It is not going to provide education for the Hopi children. I have come to realize that this is perhaps true with most of the educational systems that are serving Indian people across this country. We see the professional versus the parent as adversaries attempting to outline the goals for education. While the professional people certainly feel competent in designing educational programs, the parents, themselves, must have a part. They do have some ideals, aspirations for their children, and these ideals must necessarily lie in their cultural experience. The problem here is that the ideals which lie in their own value system are not easily translated into the formal school system which exists in their community. Therefore, the parental ideal and the ideal professionals in the school hold for the children never come together in order to be implemented. This points out very clearly that the school is not a part of the community.

There have been many attempts, of course. In the Hotevilla School, we have attempted in some way to involve the parents at a political level, to assume responsibility for the operation of the school. In past experience with other Indian communities there have been private non-profit corporations organized under state law for the purpose of meeting the requirements for funding by private and public agencies. But this obviously is not going to answer the question I have posed. For to organize under the state law, or any other law which does not belong to the system on the reservation, is to bring in another alien institution in order to do away with another alien institution that is already unsatisfactory. We have attempted here to work out a realistic way under the tribal governmental system, to organize a community so that the indigenous system could be recognized by funding institutions. With no alien institutions involved, those institutions which the community people themselves can understand and are in a position to manipulate would work better.

We talk about the science program. I am particularly impressed with the science class where the children are reluctant to bring insects into the classroom in order to study them. Here again we have run right up against the cross-cultural situation. As a matter of natural process it might be very interesting for Hopi children to watch what happens to insects, and how these insects make it or not according to the ecological balance of nature. The frogs are brought in and they consume the insects and so on down the line. This is all interesting scientific information for the children. But the

teachers obviously, in this situation, have not really recognized that fact so they insist the children assume responsibility for taking care of the frog, fly and everything else in order to see the process. In other words, what the teacher is asking the child to do is to intervene in the control of the situation. At that point, it's not a matter of science, it's a matter of culture. To ask a child to take a position in attitude about this natural process is culture; it is not science. These are the points, I feel must be recognized, and, as professionals, we must begin to take these into consideration in training and in designing professional programs for Indian teachers.

Now we of course hear about Indian studies programs across the country. These are programs that are varied in goals and meaning, and everything else is. Some of these Indian studies programs are nothing more than programs to teach the culture of the Indian student. I view Indian studies as a strictly academic program which takes into consideration the theoretical aspects of cultures coming into contact, what the consequences are, what the implications are--what the problems are when two cultures come into contact. If we can learn the theoretical significance of these kinds of contacts, then I think we have gotten a foothold towards, training by designing programs, not only in education but in all other areas of Indian development.

WORKSHOP #7

TOPIC: INDIAN EDUCATION ASSOCIATIONS

PARTICIPANTS: Hershel Sahmaunt, Director: National Association for Indian Education. Kenneth Ross, Elizabeth Whiteman.

Summary: Necessity for strong organizations with clear purposes and involvement as Indian people so that progress can be made. Exposition of the objectives and issues current in the National Indian Education Association fall into three areas: communication, advocacy and technical assistance.

Mr. Sahmaunt:

George Gill asked us to participate in this conference, which is good because we need this kind of association with Indian people for them to understand some of the things that our organization is trying to do. It also gives us the opportunity to talk with Indian people and other people who are interested in Indian education. Our approach this afternoon is to look at organization in terms of psychology and philosophy and to look at our organization in terms of its principles.

First, I have a story that I would like to share with you that was told by Reuben Snake at the Conference on Congressional or Legislative Process. He was listening to some of the people from the Office of Education making very general remarks that were impossible to latch onto, so he stood up and told the story that relates to what we are talking about.

It was the time that AIM sat in on Mount Rushmore and Russell Means, Dennis Banks, Clyde Bellecourt, and those persons were up on the mountain. As an AIM member, Reuben's responsibility was to provide supplies of clothes and food and such for those sitting in. He said that things were great for awhile. The Red Cross and everyone wanted to help. After they had been up there for a week and a half, people got rather disinterested and the donations began to drop off. Those at the sit-in began to pick on one thing to gripe about. Regardless of how much he did, they still continued to gripe about the fact that he never brought them a change of underwear. All of his resources had run out and he really didn't know what to do, but finally he hit on an idea. The next day when he got up on top of the hill, he told them that he had found a change of underwear for each of them. Now this is how he said it, "Clyde Bellecourt, you change with Dennis Banks, and Dennis, you change with Russell Means, etc."

I think in terms of Indian problems this is the kind of "change" that we get, like the reorganization of the Bureau of Indian Affairs, or Nixon changing the program from Federal grants to State revenue. We get the kind of change that is never pure and untainted. You get something that someone else has messed with and I guess it exemplifies the frustration that we feel, as Indian people, in our attempts to get change. If you look at it overall,

generally this is why organizations develop--because people are dissatisfied with what presently is. People today are basically oriented toward organizations because they either tend to be pressure groups, or they tend to bring people together who have common interests. Indians down through history have been organization people. They have tribes and groups within the tribes; they were people who like to be together and who did everything together.

Our people are on reservations but the organization of these places is fluctuating all the time. Even though we have so-called elected officials, if you polled the people on most of the reservations you would find that over half of them are not satisfied with the government in office at the time. The others may all be relatives of the guy in power and therefore follow him on this basis. Factions develop and half the people don't recognize him or spend the time trying to get him out of office. So you have a tribal leader who spends all his time fighting off faction. Then people get dissatisfied because he doesn't ever get anything done, so he is not re-elected.

Organizations develop among the Indian people yet, because of a wide variety of interests, purposes aren't pinpointed, and the people do not back them.

We would like to use our organization as an example today, explaining our purposes and discussing why, while some of the people remain passive about education, many other groups are being formed around the country. The United Sioux are developing an education association, the Alaskan Natives, Wisconsin, and Oklahoma are also dicussing this. We need to look at the value of these organizations. Are they accomplishing their goals or do they just represent a disunity among Indians? Which would be the best way to make the power of the 800,000 Indian voices be heard and heeded? Many times we are disregarded because our numbers are not great. To us it is life and death! We must have the consideration. But we cannot seem to even get a thousand Indians together. I don't even think that AIM has ever been able to get this number together in on unity; AIM's organization is built on the charisma of its leaders. There are no levels or organization and there are no specific purposes defined. I would be willing to bet that the ones on the bottom push the leadership to do a great number of things that they are now doing. They are forced into this kind of position and in order to stay the leader they must take these kinds of chances. The organization is based on the feelings that they have inside, and they are willing to go the whole distance to accomplish these things. But then you have the organization like NIYC where you have bylaws, constitutions and try to be fair to everyone and have all factions represented on the board and you never do anything unless all members are heard from. So the basic purposes and goals of all of these organizations are different. We need to examine them and be acquainted with them ourselves to find out if their organizational methods are effective and could serve our purposes. We will use NIEA as an example and I will turn it over to Liz Whiteman now.

Elizabeth Whiteman:

I will be discussing National Indian Education Association as an

organization. I have been on the board of directors since its inception in 1970. We've been an organization for approximately three years and only recently at a meeting in Denver did we get down and try to formulate specific goals, issues and objectives for the national organization. We also must keep in mind that there are a great number of local organizations and state organizations being formed throughout the country. We picked up on a number of things that we believed that the national organization shoul direct itself to.

The first area is general objectives. They fall under three headings: communication, advocacy and technical assistance. In communication we are concerned with:

1. The National Indian Education Conference: We have had four so far an the fifth one will be this coming fall. this is primarily geared toward dissimination of current education information affecting Indian people.

2. Issue Alerts: Many times when things come up on the Federal or state level we need to get people together to do things, whether to support combat, or just be aware of them.

3. Monthly-Quarterly Newsletter: This would have the purpose of dissiminating information in education.

4. Hearings.

5. Construction of Position Papers: This might be in the area of reorgan: zation of the Bureau and such. These would be constructed by NIEA people and others who were interested.

6. Dissimination of Education Information: This would effect all areas that I have mentioned.

7. A Printed Brochure: This would be for the National Organization.

The second issue is advocacy. We fell that NIEA is nearing a point where it is necessary to play an advocate role. The specifice areas are:

1. Evaluation and Improvement in the Delivery of State Education Service: to Indian People.

2. Intercession and Liason with State and Federal Agencies.

3. Issue Analyses and Reaction Strategies: I think this reverts back to the construction of position papers.

4. Issue Definition: Many of our organizations,NIEA included, have been reactors and I believe that it is time to anticipate issues, so that we have time to react before they are on top of us and we can do nothing about them.

5. Legislative Analysis: So far we have done quite a lot in this area by examining bills that come up. We have held workshops so that we can examine and disseminate information about the various national legisl: tions.

6. Employment or Career Placement Opportunities: The short range goals which we hope to work on in the next few months or next year are:

   1. Expansion of our Current Library Project: We now have three sites where research is going on. Libraries are being set up to meet the needs of the community. One site is at the Rough Rock Demonstration School on the Navajo Reservation. The second site is on the Sioux Reservation at Standing Rock. The Third site is at St. Regis on the Mohawk reservation. Many states have asked us to come in and work with them on library projects.

   2. Revision of the Bylaws: We are currently working with Mr. Sam Deloria of the Indian Law Program at the University of Montana, and Miss Vicki Santana, a law student, on updating and revising our bylaws.

   3. Initiation of a Scholarship Fund: Many students have a hard time financially even though everyone professes that there is a lot of money available. We would like to get a revolving scholarship fund going within the organization. It would start out small but we would like to have this become a big project.

   4. Initiation of an Indian Educator of the Year Award: This would give incentive. It would not necessarily be a professional, but might be someone who has worked very hard on a JOM committee or such. It would be a small reward for effort to advance the education of our students.

   5. We would like to look at the current BIA Teacher Recruitment Program: This would be done specifically for evaluating and recommendation of different and better ways of doing things. I feel that the Bureau does overlook many things in their Teacher Recruitment Program.

   6. Expansion of the Board to Include Students: Currently we do not have any students on the board. Some of our members are going to school, but they do not really fill student board positions. At our last conference the students met with us asking about the possibility of advocacy here in the form of communication about what is available and such.

The third issue is technical assistance.

1. Assessment and Coordination of existing Technical Assistance: In the area of education, school board training, Johnson-O'Malley, workshops and various things in this area.

2. Adding Services Where They are Needed: This would include not only adding but giving information and assistance, advice, and pulling in experts in certain areas who will help with another organization which could provide the services that NIEA doesn't have.

Next we move into an area of long and short range goals for the organization.

1. NIEA as an Accrediting Institution: we want to check into the feasibility of this and check with local groups; this could work to great advantage for groups such as the Navajo Tribe, which has so many schools under its jurisdiction. They could be responsible for accrediting their own schools.

2. Clearing House Function for Educational Information: How do we reach the people who are not always able to attend a conference or a workshop?

3. NIEA as the Professional Head of Indian Education Organizations:

4. Maintaining a Directory of Indian Professionals: There are many jobs coming up today and it is very hard to be acquainted with the people who might fill these jobs. You may know your own community, but we need to know of people all over the nation. A current directory would help everyone find or fill the jobs available.

5. Education Workshops in Specific Areas such as JOM, Indian Education Acts and These Areas: We would like to get more state or reservation wide workshops that would reach more people.

6. Improvement of Quality Education in Both the Bureau and Public Schools. This is rather a general issue to which we will certainly address ourselves and we hope that the states, and local schools will work with us on this, including students on the board. We have decided to open some positions to students.

Mr. Sahmaunt:

We have a problem deciding how the representation should be determined. We face getting complaints on how we pick the representatives and people feel left out. But if we had more people on the board, it would be so unwieldy that we would never get anything done.

Ms. Whiteman:

These are some of the things that NIEA is concerned with as an organization, but we will not run programs or try to decide what will be done in Indian Education. We see ourselves more as an overall unifying organization in which we can work with state and local organizations. I feel that we need to work more with the people and find out what they want us to do--how they see us function. We are constantly searching for direction and even though the board totals twenty-one, we cannot see ourselves as deciding our own direction without your help and suggestions.

Mr. Sahmaunt:

We see ourselves as a national organization that is supportive of people doing their thing in their part of the country. We cannot know your specific needs as well as you do. We hope that you will push for these. We can support you in those efforts with work at the national level and provide

personnel. We will talk to congressmen and provide information as to what's happening around the country. We can help you raise money and such. We are talking about doing for yourself, not being done for. We want to help, but we are all for self-determination. There are things that are going on in Washington that someone has to be on top of and I may have to make a decision at the moment without having the time to pick up the phone and call all of you. Many times the moment would pass if I had to call everyone and a decision would have been made without imput from Indian people.

There are also financial problems. Most Indian programs operate on federal grants and there are stipulations on kinds of activities that you can be engaged in when your funding is federal. Federal grants limit you.

In summary, I would like to generate some sort of unity among Indian people. One of the things that we found out here is that there is a group of Indian students and interested faculty members throughout the colleges in Arizona trying to get some sort of consortium going in terms of unifying efforts in higher education.

There are so many organizations going that it is pretty hard to keep track of everything at one time. I have listed a couple of things in reference to organizational structure. You have the National Congress of American Indian the NIYC and the National Tribal Chairman's Association, and AIM and all of these more or less speak to all issues for Indian people. And on the other hand when we get down to the specifics of education we have the National Indian Opportunity, The Indian Center School Boards Association, National Indian Education Association and so on.. What we need to do as Indian people is to be big enough to get together and work on long range programs that will affect us all. Even though it is hard not to get weighed down in local issues. We all need to work.

WORKSHOP #8

TOPIC: "JOHNSON-O'MALLEY PROGRAM IN ARIZONA

PARTICIPANTS: Mr. Hadley Thomas

Summary: Distribution of J.O.M. funds according to eligibility factors in Federal code of regulations, contracts made by states with B.I.A. Arizona State plan for Bordertown Dormitories, major and minor impact areas: meeting other needs.

Mr. Thomas:

I'd like to take you through the developmental sequences of how the Johnson - O'Malley program filters down in the state of Arizona. The basic authority for the Johnson - O'Malley funds is set up in the Federal Code of Regulations, Bureau of Indian Affairs. It defines how Johnson - O'Malley funds may be distributed to states. When the state has a contract with the Bureau of Indian Affairs the authorities for this are found in this code. There are probably two parts to it that cause some confusion.

Under section B in 33.4, it says that the program will be administered to accomodate unmet financial needs of school districts related to: 1. the presence of large blocks of non-taxable Indian owned property in the district and 2. having a relatively large number of Indian children, creating situations which normal funds are unable to meet. This federal assistance program shall be based on the need of the district for supp-mental funds to maintain an adequate school after evidence of reasonable tax effort and receipt of all other aids to the district without reflection on the status of the Indian children.

The second section, section C, says that when school districts educating Indian children are ineligible for federal aid under public law 874, supplemental aid under the act of April 6, 1934, will be limited to meet educational problems of extraordinary or exceptional circumstances. There are general requirements for contracts with states. Number one, there has to be a state plan. Each individual state negotiates their state plan with the Bureau of Indian Affairs so that each one is to meet the need of that particular state. Then the provision for this type of contracting, in the Arizona revised statutes is 15-1161, which says that the state Board of Education may enter into contracts with the Department of Interior for the welfare and education of the Indians in public schools of the state, in accordance with the act of Congress, approved April 16, 1934, as ammended by the act of June 4, 1936, The board shall administer the expenditure of federal funds provided under such contracts. No contract provided for in subsection A shall be binding on the school district affected until it is approved by the district board of trustees. Basically that is the legal framework.

To carry it on further, the state plan for Arizona has some specific provisions within it. There are basically three types of main support in the state of Arizona. One is for bordertown dormitories. This is a special contract provision that affects Navajo children only, where they are provided dormitory facilities in certain towns bordering on or near the Navajo reservation. The students are housed in dormitories operated by the BIA and attend public schools in those districts. The method of supporting these dormitories is that the Bureaus of Indian Affairs pays the full per capita cost of students but they do not get #874 funds.

One additional item in this particular contract is that the Bureau of Indian Affairs reimburses the district for parental costs for the previous year. The parental cost item covers any type of thing a parent would normally provide for their child that would be needed in his school work. The school districts involved in this particular type of program are Flagstaff, Holbrook, Winslow, and Snowflake.

One additional peculiarity of this program is that its contract and control is through the Gallup Area Office rather than the Phoenix Area Office, even though it comes under the state plan for Arizona.

The second type of school in the Arizona state plan is the major impact area. A major impact area is a public school located on or principally on an Indian reservation and has 60 percent or more enrollment of Indian students from a reservation. This district would have a small group of real property tax payers. The system of funding these types of districts is total deficit need after receipts from all other sources of revenue including our local tax levy based on the average rate of the prior year. Some of the major impact districts in Arizona are Chinle, Ganado, Navajo Compressor Station, Window Rock, Tuba City, Rice, Fort Thomas, Peach Springs, Kayenta, Keams Canyon, Whiteriver, Monument Valley, and Sacaton.

The third type of funding under the Arizona plan is minor impact districts. This is when a public school is located mostly off of an Indian reservation with less than 60 per cent enrollment of Indian students from a reservation and have real property tax payers representative in the district. The method of funding in these types of districts is on a cost basis after deducting all outside sources of revenue including tax revenue located on a reservation portion of the district of which the prior year per capita cost is used. This covers many of the districts in Arizona.

To give you some idea of those districts that meet this qualification (who may not necessarily recieve funds but are in this category), are McNary, Apache County High School, Page, Young, Gila Bend, Kyrene, Laveen, Mesa Tolleson, Moccasin, Valentine, Mohave Valley, Casa Grande, Coolidge, Maricopa, Somertin, Northern Yuma, Sunnyside, Camp Verde Prescott and several other elementary and high school districts.

There are some other provisions in the plan. One is that a proportionate share of teacher retirement payments and county apportionment costs which are raised from local property taxes get ADA of eligible Indian students that equal 3 per cent of the tatal ADA of all public schools in the county. This is the proportionate ratio of reservation district

pupils to all pupils in the county unless a credit for the taxes collected from reservation lands is used to figure this particular fund.

One other area of concern is the basic provision that funds may be provided to meet other needs as may be mutually determined by the state and the Bureau of Indian Affairs. This particular year the level of funding that we have set now will be peripherally programed and the total contract should be $1,051,293. For major and minor impact areas cost will be $3,730,000. So the total funding for the year should be $4,781,393.

One of the questions that always arises is what sort of representation on public school boards there is in relation to major impact districts. In checking through the major impact districts that qualify under the major clause of receiving funds, 82 per cent of the board members, a majority, aren't Indian.

There are three areas of 874. One area is for approved low cost housing areas that would qualify under federal impact. Enough money has never been appropriated to fund that particular category. The B category means that the person lives on a federal area and works off or lives off and works on. They receive about half the support of those who live and work on. When funds freeze or are impounded the authorities start at the bottom and chop off funds. It looks fairly optimistic for reservation Indian students under 874, since they are at the top of priority supports.

Local district school boards have a lot of local autonomy. They can't create dollars where there aren't dollars but they can do a lot of things within the district.

In Arizona we have basically three types of federal lands. We have Indian reservations, which is trust land. We have miltary reservations. And we have national forest land. For example, Grand Canyon Public School is smack dab in the middle of a National Park. They recieve 874 federal impact funds. Sacaton is in the middle of the Gila River Reservation and they recieve federal impact funds because they are on federal land. Johnson - O'Malley funds were designated and tied directly to Indian reservations and Indian people. Impact aid is just federal land and it makes no difference where it is.

WORKSHOP # 9

TOPIC: SERVICES & PROJECTS OF THE ARIZONA INDIAN STUDENT ASSOCIATION

PARTICIPANTS: Mr. Albert Hale, President, Indian Students Association, William DeHaas, Coordinator of Indian Student Activities, Doris Woods, Counselor, Indian Student Affairs, Janis Dukepoo, Financial Aids Counselor, Irvin Coin, Associate Director of Upward Bound, Edgar Monetathchi, President S.K.I.N. (Student Koalition of Indian Natives).

Summary: Background of formation of the campus Indian Student organizations, (Hale); Basic financial issues affecting Indian students, Indian affairs on campus - necessity for student involvement, growth of Indian academic community, (DeHaas): Counseling services for Indian students and need for trained Indian counselors, (Woods); Specific financial aids information for ASU students (Dukepoo); Indian involvement in Upward Bound, (Coin); Inter-cultural understanding (Monetathchi).

Mr. Hale:

The campus Indian student organization, background. When I first came here two years ago, Dawa Chindi was in existence. I found out that this organization was mostly a social organization, sponsored by the Center for Indian Education. Another organization came about because it was felt that the Center did not provide some of the services that were needed. From Dawa Chindi came the Student Koalition of Indian Natives. It was known as, "SKIN." The purpose of SKIN was to focus and bring attention to the fact that the Center was not providing these services. Unfortunately there was some animosity created between the students and the Center and they have split off since then.

After its separation from the Center for Indian Education some of the students got together and formed what they called the Advisory Board to Arizona State University. Its purpose was to make students and the administrators aware of some of the problems that the Indian students face. It urged the administration to implement some type of program to meet these problems. The Advisory Board has been meeting throughout the summer and has submitted recommendations to Dr. Hamm, Dean of Student Affairs. One of these recommendations involved getting Indian students assistance through some of the minority programs that they have here on campus; for example, the EOP program.

Under the Economic Opportunity Program the University gave tuition waviers to minorities or disadvantaged students and provided tutorial services for these students. Through our research we found not too many Indian students were involved in this program. This is the type of action we have been pursuing since the formation of the Indian Advisory Board.

A couple of months ago the Advisory Board decided to sponsor an inter-collegiate conference and set up a state-wide organization. Bill DeHaas,

the assistant Director, is mainly responsible for implementing that. From what I hear in his reports, some of the people responsive to this idea have initiated action to form chapters of the Arizona Indian Student Association. The Advisory board is currently trying to serve a dual function: to unite all the Indian students here on campus and to advise the University on programs that would be relevent to Indian students. These proposed programs would replace some of the programs in existence now.

I should bring out one relevant thing. President Schwada has recognized the Board in its capacity to serve and advise the University on programs for Indians and to involve the Indian students in the formulation of these programs. But we didn't have any funds to inform our students. If the University really commits itself to have us function in this capacity, then the University should have an office for us or have funds available to us so that we can contact students and involve them in the formulation of programs. We feel that this is part of the educational process. If the Indian students can go out and get involved in some of these things they can further their intellectual development.

Mr. De Haas:

Indian Affairs Coordinator. We are located in the Dean of Students Office. Our main responsibility is to coordinate all activities related to Indian affairs on campus. We are related mainly to program development, fund raising and academic development. The academic program is just barely getting started at ASU. We formed an ad hoc committee to meet with the administration. It's pretty early to say anything positive about it because we haven't had that many meetings. We anticipate trying to get an additional six positions for Indians on campus, if the legislature allows us to have parity with the University of Arizona in student-teacher ratios. If this does come about we may be able to have three full time Indian faculty and three Indian lecturer positions on campus for the fall. I think you could characterize this as the most primary objective that our office is presently working with.

Our resources are limited for we do not have the staff, the funding of hard money, state money, needed at a University of this size to get a program going. Right now we are operating on a very limited staff. We are utilizing work-study funds but are having a heck of a time finding qualified people because they have to establish eligibility on a financial need basis. In our efforts for funding we are utilizing contacts outside the University, non-profit church organizations and people that will make direct contributions, and trying to develop programs in the area for federal funding. We have not recieved a specific commitment from the Arizona State University administration for hard money.

The minority program at ASU is entirely federally funded. The minority program has to incorporate Black, Chicano, poor White and Indian. Our philosophy has been from the outset that we want a separate Indian program because we feel that there are unique needs in the Indian community and that Indian education is a unique proposition. Since the Congress of the United States through the Indian Education act has recognized this to be true, we would like ASU to recognize that fact also.

I think one of the most important things that has contributed to the success that we have seen since last June is for the most part, a student body that has been willing and energetic. Several have had a commitment toward their people. This is an idea that we try to infuse in all our students. We encourage them to do as well as they can for themselves to get through school and, at the same time, if they have any time in their schedules, to devote that time to trying to help their people. This commitment that spreads from one student to another is what we are trying to get to all students on campus.

I think the faculty and staff are all of one mind. We are working together and are meeting on a regular basis. I can perceive a continued expansion and a growing Indian community here at this University. We have 270 students now and anticipate a thousand in four years. Our recruitment program, which is also coordinated through our office, is going at a fast pace. We are visiting all the community colleges that we can. Hopefully, Arizona State University will be, indeed, what it should be: a recognized place where Indian people can come and get a superior education. We are trying to develop more programs in the graduate areas to attract people for work on their master's and doctoral degrees. We've also started to work in the Indian community as an organized office, by reaching out into the community, so far as our resources allow us, to get an idea of what the community needs are.

Some programs on this campus, we realize, are initiated and carried through without our knowledge. We haven't established ourselves to the point yet where we are in essence a real coordinating office. We are now still under the Dean of Students Office. We eventually want to be under the President's office because we want to be at the level where we can really coordinate the activities related to Indian Affairs in all of the colleges and all of the departments at the University.

Ms. Woods:

Counseling Service for Indian Students. My office is also in Matthews Center. I am a graduate student in counseling and I can currently see students at the Counseling Training Center in the Payne Building as well. My hours of availability are a problem. I am only available theoretically for 20 hours a week. I try and make myself available for more than that. Which leads us to the problem of needing staff and hard money to work with. Even with one full-time position for a counselor we would have a very understaffed counseling service. We have tried to use volunteer personnel. I wanted to train two or three people to perhaps be peer counselors and give them some skills that they ordinarily wouldn't get until they were at a graduate level but we have found that the work-study requirements are such that the people who are interested in doing that can't qualify. It's very frustrating for all of us to have to operate under conditions like this.

I am trying to conduct academic guidance and program planning. We function as intermediaries in contacting and working with professors. Occasionally, we meet with industrial representatives when it comes to our being community liasons for jobs. We do vocational and career counseling. We do psychological testing, personal counseling and offer crisis services. We also offer

financial advisement and tutorial services. One of the really interesting things we did just at the beginning of the semester was to encourage the setting up of a day care center for Indian students with children. We also publish a newsletter to try and keep students aware of what is going on campus. I think it's important to mention that we have as our policy to ask for feedback on a consistent basis and get an idea of what the students want, rather than being dictatorial. What I like about the Indian Student Association as a continuing organization is that we've all got the guts to listen to dissent, to revise our plans, to bargain with each other.

We have over 260 Indian students here and I as one person, obviously, in twenty hours a week cannot counsel 260 students. It is too great a burden for one person. Its too great a burden not because I wouldn't be willing to do it, but even if I had forty hours a week it would be humanly impossible for anyone to reach that many people adequately in such a small amount of time. That's why I have a broader purpose in talking here right now.

Counseling, on the whole everywhere, both in Indian communities and all over the nation is a very important field and a neglected one. The Indian population, as I understand it, has very few trained people. I would like to establish an experimental base for undergraduates here at Arizona State so that they could get the kind of training that would prepare them for going out into the community as community links to help people that are coming up from the high school. Unfortunately, most counseling programs are on the graduate level and require some kind of experience in order to get into them. It's the old hang up where you can't get the job without experience and you can't get experience without the job. What I want to do is set up a situation where people can get experience helping people.

We talk a lot about things like the job market; where are the jobs? If you want to stay on the reservation, what kind of jobs are available for you if you decide that you want a career that just happens not to be available? I feel that with peer training programs we could have feedback into high school to make students at the high school level aware of what kind of careers are available to them. We can help them think about what jobs are right for them and the way they want to live. Those people in high school eventually will go to college or feed directly into the job market. Some of those in college may go into a graduate level program and, provide more helping personnel and qualified people. At all these levels it feeds the kids with information about the job market. One of the things that we are all very short in is information. I would like to see this kind of counseling and information system established.

Janis Dukepoo:

Our office of Financial Aid at ASU is located in the Matthews Center. I don't specifically work just with Indian students but with all students. Our budget, when we consider a budget, involves travel expenses of the student, clothing, tuition, books, supplies, room and board. This fall ASU had a new budget for its students. It is $2250 for a single resident student. For a single commuter student the budget is from $1300 to $1600 depending on where he lives in distance from the campus. We also have a $5200 budget for married students.

All students need to file the ACT Family Financial Statement and also the Arizona Financial Aid Application. If they are independent students that is, if their parents do not support them, they need documentation to that effect. Indian students need to fill out all those forms that other students need to file as well as filing through the Bureau of Indian Affairs if they want Bureau money; and also through their own tribes.

Many Indian tribes now have their own scholarship programs set up. The Bureau and the tribe require a high school transcript to be sent and a letter of admission showing that the Indian student has been accepted by the University he chooses to go to.

I think especially for Indian students who are coming in for the first time and see all the forms that need to be filled out, its sort of a scary thing. There are at least six or seven forms that need to be filled out. If you don't have somone to help you at the very beginning you're lost. So if any of you work with high school students or with your own tribal councils or whatever, you can contact financial aid people and we would be glad to come out and help students.

We do try the best we can and sometimes we can't get around to all the places and high schools that do have Indian students. We try to coordinate our efforts. Mr. Coin has all the Upward Bound Students and some of them are Indian students. So often the people here at financial aids will go out with Mr. Coin and talk to incoming Indian students and help them in filling out applications. We also have work-study people who go to visit schools and are a big help.

There is a place in the Arizona Financial Aid form for tribe. When a student checks "Indian" he should also fill in the space for tribe. Otherwise, the financial aids officer at the school does not know what tribe to contact in regards to funds for that Indian student. Sometimes we can tell by just looking at the name. The Navajo students are funded through Window Rock. I mention them because we have a large number of Navajo Indian students on campus.

Some of the things we have available for all students are NDR loans, student loans and work-study. Work-study pays $1.60 an hour, up to 20 hours a week but no more. Students can earn up to $1,000 a year through work-study. We also have work-study in the summer if any students in summer school need it.

There is one thing I would like to emphasize. Because of Nixon's cut back this year, those Indian students who wait around until the last minute may not be funded. If you think you may be going to ASU, but are not sure go ahead and fill out the forms anyway so that later if you do decide that you want to go, the funds will be there. You can always turn down the money. If you don't apply and then decide you want to go in August it will be too late.

I think they're considering a $1.5 million budget to help H.E.W. set up an Education Division specifically for Indian students. I see that as a really good thing for Indian Students because I think they do have special needs. If we had a special governmental agency that we could work with, it would be much better than trying to work with all the federal programs that are listed for everyone.

Mr. Coin:

Upward Bound. Upward Bound is not a service nor a project of the Arizona Indian Student Association. I don't want anyone to be misled. We are a federally funded organization. Our primary purpose is to present a program to low income students; Indian, Black, Chicano and Poor White toward a pre-college preparatory. Our total focus is geared toward giving the student in high school in his junior and senior year a prior experience to what a college experience could possibly be. We try to focus on what will be the financial problems, academic problems, problems of self and any difficulty that might prevent this student from going to or succeeding in college.

There used to be two Upward Bound programs. One was titled, "All Indian Upward Bound," and the other was, "the Inner City" program.

The Inner City program focussed only on the inner city areas of Phoenix. In the summer of 71, the "All Indian Upward Bound" was phased out and brought into the Inner City program. With that phasing out came the additional concerns of how to serve the problems of the American Indian.

This particular fiscal year, the student population with respect to the total population in our program is made up of 1/3 Indian. We have 150 students in the program so 50 of them are Indian students. We draw these students primarily from four schools: Phoenix Indian School, Casa Grande High School, St. Johns Mission, and Coolidge High School. However, we do serve 17 different schools. The Civil Rights Act is being strongly focused into the Upward Bound program nationally. It is the quota system that says the Indian student population should be 1/3 of the total population. That is being phased out. I understand that they are trying to increase the number of total student population and decrease the number of schools participating.

I know that we are always understaffed and that a problem with the program is trying to find and get Indians as tutors and teachers. I have been asked to help you become aware that the Upward Bound program is in existence here at ASU and it does have as part of it's student population, an Indian segment. Because of that, we are always looking for Indian staff people. I invite you to drop in at my office in Matthews Center if you have any questions, or call anytime.

Mr. Monetathchi:

I think from listening it is very apparent that we need more help and more of a sense of unity. We must answer a question which is: Are we here to get an education or are we here to grind our own axes? There are many allegations made and many problems that we have tried our best to address ourselves to. What do we mean when we talk about Indian education? Indian education to me, is trying to educate the non-Indian community about the problems that we are encountering. We as Indian people know what our problems are because we live them. For us to really make an impact, the non-Indian must learn about us.

At the same time, we as Indians, need an education also. If we can become involved in what is going on around us and look at the broad picture as well as home, which really concerns us, we may better see that

we are a part of the total. By becoming aware, we will have to face reality. Reality to me, is what I can see, feel, and hear. Through this, we can develop a better understanding of why these things happen. Through this understanding we will have unity;and only then.